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PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE.

# The PRESBYTERIAN RECORD.

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Miss Frances E. Willard, in a recent address,  
 approved the statement of a Sunday school  
 scholar who said that Eve was made out of  
 Adam's backbone.

Things which could never make a man happy  
 develop a power to make him strong. Strength  
 and not happiness, or rather only that happiness  
 which comes by strength, is the end of human  
 living.

The law of the harvest is to reap more than you  
 sow. Sow an act, and you reap a habit; sow a  
 habit, and you reap a character; sow a char-  
 acter, and you reap a destiny.—George Dana  
 Boardman.

Thank God every morning when you get up  
 that you have something to do which must be  
 done, whether you like it or not. Being forced  
 to work and forced to do your best will breed in  
 you temperance, self-control, diligence, strength  
 of will, content, and a hundred virtues which the  
 idle will never know.—Charles Kingsley.

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# The Presbyterian Record.

VOL. XX.

JANUARY, 1895.

No. 1.

## THE NEW YEAR.

IT is night. A thick mist deepens the shadow. Wharf lights twinkle making darkness visible. The salt sea air blows fresh and strong. Crowds hurry to and fro. All is ready. The great ship casts off her moorings, swings out into the stream, heads seaward, and drives on through the gloom.

She is freighted with human life that sees not, knows not, what is before it, the storm and tempest that may come; and yet, save the sadness of parting, there is hope and joy. Why this? Above the unknown rises the known, the knowledge, or belief, that the ship is strong and safe, that the officers and crew are capable and faithful, and that they will bring her safely to her desired haven.

The new year receives its living freight, drops down with the tide and takes its trackless way. With it as with the ship there is the known and unknown, the parting tear, the song of joy.

What mystery lies before us. Who can open the book or loose the seals thereof, and read in advance the history of the coming year? Some who embark upon it in comfort and luxury will suffer want before the voyage is done. Friendship's roll will change. Loved ones will be taken, and hearts that sing will sigh. Health will give place to sickness. The bounding step will still. Wearisome days and nights are in store for some who are now rejoicing in their strength. Death too haunts that visionless future. His arrows fly thick and fast, and never miss their aim. Many a voyage is cut short in mid-ocean as over the taffrail a body drops into its self-made grave. With how many has the past year parted on the way! What unexpected millions will the New Year bury ere it reaches the end.

Are any, or all in succession, of these changes, in store for me, as I read, ponder the past, peer into the future, or join in the gladness of the glad New Year, and echo answers—"year."

But while we know not what the year, or even a day, may bring forth; while the unknown seems to shroud all in darkness, the known is

greater still. It oversteps, surrounds, enwraps, the unknown. We *know* that God reigns, that our Heavenly Father, all mighty, all knowing, all loving, has that future in His hands, that it is but a part, mysterious though it may seem, of His all wise plan. Yea more, we *know* that that future can bring nothing to us but the best that our Heavenly Father's wisdom and love can devise and provide. He may send loss, bereavement, sorrow, sickness, death. He may cause us bitter tears and pain, even as a true earthly parent is sometimes compelled in faithfulness and love to deny a child what it may wish and cause it disappointment or suffering, but His loving kindness will He not take from us nor suffer His faithfulness to fail. He who withheld not his own son but delivered Him up for us all, how shall He not also with Him freely give us all things. Yea, we *know* that all things work together for good to them that love God.

Whatever that unseen, unknown, future may have in store for us, be it ours to do with our might what our hands find to do, to fill, in humble, trustful, faith and love, our place in life, that when the end comes, be it near or far away, it may bring to us—"Well done, good and faithful servant."

## DEATH OF THE PREMIER.

SUDDENLY, in a moment, at the zenith of his fame, in the Royal Palace, the guest of the Queen, he was stricken.

Canada was startled as seldom in her history. For the moment the noise of party contest is stilled and all unite in paying tribute to the memory of the nation's distinguished son and statesman, and in tendering heartfelt sympathy to the mourners in the desolated home.

His memory is being honored by the Empire, and by its Sovereign, as colonist was never honored before; a warship is sent to bear his remains to his native land, while upon his coffin with her own hand, the Queen places a laurel wreath.

But how often in such cases is fulfilled the Scripture, "Man goeth to his long home and the mourners go about the streets." The tribute of



respect is paid, and the busy world sweeps on as before, unheeding the lesson.

Such should not be. The world's sorrows must not stop the world's work, but they should give wisdom in the doing of it. God has for men a lesson in all His Providences, and theirs is the loss if the lesson be not learned. In this sudden sad event He speaks very loudly.

He speaks to rulers and to all in authority, giving warning that soon, and perhaps suddenly, they may be called upon to give an account of their stewardship, not merely to the people whom they represent, but to the supreme ruler, whom they also represent, for "All power is of God, the powers that be are ordained of God." Of kings He is The King.

He speaks to those who may be climbing ambition's heights, with longing eyes upon its peaks, reminding them that those peaks are not their final destiny, that death too is there, and bidding them look higher, and make earthly power and glory tributary to Him from whom it comes.

He speaks to the lowly, bidding them envy not earthly greatness, for difference in position, is but difference in responsibility and service; and great and small alike must soon lay aside all trace of earthly distinction, and appear, "a plain and unvarnished company of men and women" before that God who looketh not at the outward appearance but at the heart.

He speaks to those in active life, charging them to "do with their might what their hands find to do, for the night cometh when no man can work."

He speaks to homes, showing dwellers there that home ties must soon, and perhaps suddenly, be broken, and pleading with them so to live that when the parting comes, it may not leave behind it in memory the sting of bitter, vain, regrets.

He speaks to workers for God and humanity, urging them be faithful, "redeeming the time," for opportunity for service will soon be ended.

He speaks to the careless, warning them of the uncertainty of life, telling them that "Now is the accepted time, now is the day of salvation"; while God waits, and the Saviour invites, and the Spirit strives; and bidding them "Prepare to meet thy God."

He speaks to all, reminding us that this is not our rest, that here we have no continuing city, that our life is but a vapor which appeareth for a little and then vanisheth away, that whatever is done in the way of working out a higher destiny for ourselves, or of fulfilling "the chief end of man," "to glorify God," must be done quickly.

Let the voice of God with the opening year, not pass unheeded. It may be that "This year *thou* shalt die."

## TO THE MINISTERS OF OUR CHURCH.

BY REV. J. FRASER SMITH, OF HONAN.

DEAR BRETHREN,—

For the past seven months I have been laid aside from the active duties of the Master's service, and during that time I have had ample opportunity to think about my brethren in the work, and to pray very earnestly for the extension of the Saviour's Kingdom throughout the *whole* world.

At present I am not able to do very much in the way of visiting congregations, consequently it has been laid upon my heart and conscience to address this circular letter to all my brother ministers in connection with the Presbyterian Church in Canada. I trust this Christmas message may be received in the spirit in which it is sent, and my earnest prayer is that God will bless us more and more abundantly as the days go by.

God has greatly blessed us in the past in order that we in our turn should become a source of blessing to others, and only to the extent to which we allow ourselves to be so used, do we realize the main object for which the Church of God was established upon this earth.

If even one-half of the members in connection with our church at the present time were led to acknowledge their individual responsibility for their own share of the Master's work, and were willing, as in the sight of God, to accept their position, there would be no lack of men or means in any department of the Lord's work. Let us remember, however, that the work of the Lord is one both at home and abroad, and while our church, for the sake of convenience, has divided the work into different departments, there is no such distinction in God's word, and, no matter how interested we are in a particular scheme, we should not on that account disparage or neglect the other divisions of the same great work.

A number of the ministers of our church consider that one-tenth of their income belongs to the Lord, and besides, they maintain that they are required to give "free will offerings" over and above the *Lord's* portion. Many, however, do not realize their responsibility to so great an extent, and therefore they do not urge their people to adopt this standard. Besides, in many of our congregations there is no systematic plan adopted for collecting funds for the schemes of the church, and, it is to be feared, that some ministers refrain from advocating too ardently the claims of missions, because they are afraid that the general contributions of the congregations may be lessened thereby.

As a natural result, those in charge of the different branches of the Lord's work are crying for more funds. The call is urgent. Doors are open on every hand; men and women are ready



to go, and we, as watchmen on the walls of Zion, must earnestly and conscientiously face the problem.

I believe that we can do very much to bring about a more satisfactory state of affairs, and, first of all, let us pledge ourselves to begin with importunate prayer.

To this end I would suggest that we devote a few minutes at noon of each day for the first eight days of 1895, waiting upon the Lord in private, and, if possible, set apart Sabbath, January 13th, for the purpose of bringing the matter before the congregations somewhat in the light of Malachi 4: 8-12. Secondly, can we not pledge ourselves to give the Lord *at least* one-tenth of our salaries for 1895, and resolve to tell our people that we are doing so, and urge them to adopt a like standard?

Our salaries last year amounted to the sum of \$921,395. If we give *one-tenth* of this sum next year it will amount to \$92,139. Supposing we give *only* one-half of this amount to the mission work of the church, and allow the other half to be divided among the other schemes and the regular congregational work. Even then we will be able to give \$46,069, or exactly one-fifth of the grand total given last year for Home Missions, Augmentation, French Evangelization, and Foreign Missions. The total amount given last year for the above schemes, including what was collected by the W. F. M. S., was \$230,311. We can *easily* give one-fifth of this sum, and I believe that each minister can persuade, on an average, two men in his congregation to give an equal sum with himself, and thus from only three families in each congregation we might secure three-fifths of the amount given last year. Besides, in answer to our prayers, we feel assured that our earnest endeavors with the remainder of our members will result in such liberal offerings that the treasury of the Lord *will* be full.

Wishing you a glad and prosperous New Year, I remain, your brother in the work.

106 Bay Street, North Hamilton.

December 12, 1894.

It is not often that preachers have the privilege of listening to a sermon. The above is excellent in matter, in manner, in spirit, in condensation, in brevity. It now remains for us to do what we ask our congregations to do when we preach to them, viz., to put it into practice, and then to practice what we preach. Ed.

Owing to an error, the page of "Church Notes and Notices" does not appear this month.

If any wish for free parcels of the *RECORD* or *Children's Record* for free distribution, please send for them.

Do not forget the *Children's Record*, the young people's paper authorized by our Church, and the only one that tells of our own mission work.

## Our Home Work.

If some phases of Home Work appear at any time to receive in the *RECORD* more prominence than do others, it is simply because material is furnished. If all Conveners, Secretaries, &c., were to use the *RECORD* as they might, both Church and Work would profit. The *RECORD* gets what it can and tries to make the best use of it.

**Knox College.** Its income is derived from two sources only, viz.: Interest from endowments and congregational contributions. A fall in the rate of interest from 7 p.c. to 5 p.c. per annum on the endowment, has lessened the former by nearly \$2,500, while congregations, under the mistaken idea that less is needed than formerly, have fallen off in their contributions from \$6,227 in 1891; and \$5,608 in 1892 to \$5,000 in 1893. The mortgage of \$25,500 was not removed at the Jubilee, \$20,000 of it remains, on which interest must be paid. The attendance and success of the College in all other respect is greater than ever before, but the present income is insufficient to meet even current expenses, and the Board appeals to the church to remember the needs and work of the institution and the necessity of largely increasing the annual contribution to its maintenance.

**Pres. College Montreal.** In consequence of certain necessary repairs in the Buildings, there is required this year a larger sum than usual for the maintenance of the Presbyterian College, Montreal. Over and above the interest on the Endowment fund and the guaranteed salary of one of the Professors, about \$7,500 is needed. To this date less than \$200 have this year been received from congregations of the Church. Last year the ordinary revenue was insufficient to meet the expenditure by about \$1200. A special effort was put forth and the deficiency was made good by a few friends in Montreal. This cannot be repeated and ought not to be necessary if the congregations of the Church would but respond to the appeal made by the college authorities. Last year only 154 congregations contributed anything to the college, and fully one half of the total amount received came from the congregations in Montreal city. Upwards of 750 congregations in Ontario and Quebec contributed nothing. The claims of the college for support from the whole Church are manifest. It is the Church's Institution; it is doing the Church's work; its ninety-four students are drawn from, and its 226 graduates are laboring in all sections of the Church. Apart from its own work, some of its professors are giving help to the Church in the North-West by lecturing in Manitoba College in connection with the summer session, their salaries thus far being paid in full from the funds of the Montreal College. So that thus far the institution has a claim on the sympathy and support of the whole Church.



**AUGMENTATION FUND, WEST.**

BY REV. D. J. MACDONNELL, CONVENER.

*Collection, 20th January, 1895.*

**W**E recognize the value of a settled ministry as compared with casual or constantly changing supply. We believe that the Church is one, and that the strong should help the weak. On these simple principles the Augmentation scheme is based.

Ample testimony has been borne to the beneficial effects of this scheme by the Presbyteries which have large and needy districts to oversee. During the past eleven years no fewer than 155 congregations have reached the point of self-support through the aid given from this fund—an average of *fourteen* each year. On the other hand, ordinances have been maintained in some sparsely settled districts, where there is little prospect of growth, and where self-sustaining congregations are an impossibility. The Church cannot allow her children to starve when thus placed in adverse circumstances.

The good done is great. The amount of money required in order to do it is not large—only about \$30,000. The furnishing of help to this extent this year will put hope and courage into the hearts of ministers and people in 150 weak congregations. That these augmented charges deserve help in the overwhelming majority of cases is evident from their high average contribution for ministerial support, viz., \$7.02 per communicant, as compared with the average of \$4.64 in the whole Church for the same object.

Many of the Presbyteries in Ontario and Quebec have been visited by deputies appointed by the Augmentation Committee, and the remainder will be overtaken in due course. The reception given to the deputies has been very hearty. Steps have been taken to secure the reduction of grants in certain cases. Earnest effort has been promised in order to secure the contributions asked from the several Presbyteries. The Synod of Manitoba and the N. W. Territories has also had the matter under consideration, and a stirring appeal concerning both Missions and Augmentation has been issued by the Synod's Committee to the ministers and people of the west.

After all, however, the resolutions passed by Synods or Presbyteries must be carried into effect by the ministers, elders and members of the several congregations, else they will be barren of results. Is it too much to expect that

**EVERY CONGREGATION**

which has a settled minister will give to this fund in proportion to its ability? Will Mission Stations and Sunday Schools and societies think of the claims of these needy charges? Will the spirited and liberal congregations in each Presbytery take upon themselves some extra burden in this matter to make up for the defi-

encies of those which may be illiberal, or indifferent, or prejudiced?

If no better method has been adopted, a special collection should be made on the day appointed by the General Assembly,—20th January, 1895—or as soon thereafter as possible. Envelopes may be obtained, if desired, on application to Rev. R. H. Warden, D.D., Box 1839, P.O., Montreal. Copies of the leaflet issued with the November *Record* may also be obtained from Dr. Warden for distribution.

The Committee earnestly hope that congregations which are now allocating the money raised for the schemes of the Church during the past year will give due weight to the claims of this Fund, and that there will be enough in the treasury to pay grants next April without reduction.

**FRENCH EVANGELIZATION.**

With the advent of the season when congregations, Christian Endeavor, Young People's Societies, Missionary Societies and Sunday schools meet to distribute their gifts, we humbly ask them to remember French Evangelization, in common with the other great and needy claims of our church's work.

A million and a quarter of our fellow Canadians of French origin know practically nothing of the "good tidings of great joy to the people." It is a sad and appalling fact. They are victims and not abettors. They have been brought up in the Church of Rome and are still more or less under her influence. The faithful hold her teaching as the gospel and reject all else.

Thousands, jaded by the lifeless rites and heartless exactions refuse to recognize the claims of the gospel, and without investigation, declare it to be another form of the same old "religion." Many with a soul hunger which they cannot understand listen to it eagerly and either embrace it openly, taking the consequence, or secretly avow their faith in its teaching and outwardly conform to Romish practices, having so great a fear of their fellowmen.

A few extracts from November reports of colporteurs and missionaries will give an idea of the conditions of their work:—

"I distributed 356 tracts and sold one Bible and three New Testaments and forty-six tracts; I visited 276 Roman Catholic and 28 Protestant families. I could only read passages of Scripture with seven of the Romanists."

"Our work was going well, but the Curé made a terrible attack upon us and threatened to excommunicate all who came to our school. Many of the people are greatly dissatisfied with the manner of the Curé's speech, and they come to visit us so that we have many visitors. I am well received everywhere I visit, and what gives me joy is to see old Roman Catholic men come to our meeting."



"My first baptism was in very interesting circumstances. The daughter and mother gave themselves to the Saviour at the same time. This gave rise to much persecution, so that I remained on the ground. At each meeting we had varying number of Roman Catholics, as many as twenty-eight being present at one time. Besides, two pupils from this place set out for Pointe-aux-Trembles the first week of November."

"Our work is progressing. A whole family have been attending very regularly for five months and we have every reason to believe that ere long they will unite with us and sever their connection with Rome. Our S. S. cheers us very much, and is growing in number and interest."

The work in the Mission day schools is very encouraging, fully one half of the attendance coming from Roman Catholic homes.

About one hundred and eighty applications for admission to the Pointe-aux-Trembles schools were accepted, the majority being Roman Catholics. The present session promises to be the best in the history of these schools.

The following are noteworthy departures: The congregation of Kinnear's Mills volunteered last spring to bear one-half the expenses of a French missionary to work in the neighbourhood. The missionary met with much success. The adjoining congregation of Inverness invited the French people to their October communion service. Twelve of them were present, two of them sat at the Lord's table. The service was conducted in French and English.

In the same church was conducted last month by our missionary from Quebec the funeral service of an aged French-Canadian who was baptized last July in his seventy-second year, and became a member of our church, although for years a Protestant. The priest declined of course to let him be buried in the parish cemetery, but said, "he was a good man it will be all right with him." The pastor of the church, Mr. Sutherland, says, "about 70 French Roman Catholics, besides the French and English Protestants, were present. The Roman Catholics appeared to be delighted with the sermon; with eyes and mouth wide open they listened with remarkable attention for nearly an hour. In fact, I never saw a congregation more impressed with the Gospel, many were in tears."

Last week the pastor of the Kinnear's Mills congregation, Mr. Whitehead, told his people "that this effort to evangelize their neighbors was the best thing they had ever done for themselves and the Saviour," and pointed out among other results their greatly increased contributions to all the missionary schemes.

Congregations of Glengarry-Presbytery undertook last spring the full support of a French missionary to labor within the bounds, in addition to their contributions to the scheme. The missionary has been able to do much good work.

Some of the first fruits were gathered on the 9th inst., when five French Canadians were baptized and received by the session of Knox Church, Cornwall, of which Mr. Hastie is pastor. The communion service was conducted in both French and English. The missionary says, "We are forming a French congregation in Cornwall with 11 French Canadian members and 15 adherents."

Will not many congregations, societies, and schools, undertake the full or partial support of a mission or missionary, and secure the impulse and blessing that come from contact?

There are many who cannot do this, but will they not do all they can, to increase, if possible, their help in this great work.

An outpouring of the Holy Spirit is needed; money is needed. Will you not sincerely pray for the one, and gladly help provide the other, and so the Gospel will win its way in spite of fanaticism and indifference, ignorance and superstition, error and sin.

At this date the Treasurer reports deficits in the Pointe-aux-Trembles, and, ordinary French Evangelization Funds, of \$3,500 and \$8,500.

Contributions should be addressed to the Treasurer, Rev Robt. H. Warden, D.D., Box 1834 Post Office, Montreal.

Relying on your hearty co-operation,

D. H. MACVICAR, D.D., LL.D., Chairman.  
S. J. TAYLOR, Secretary.

MONTREAL, December, 1894.

**Coligny College.** The Rev. Dr. Warden writes: **Ottawa.**

"The term now closing has been the most successful in the history of this young ladies' college since it became the property of the church five years ago. There has been an attendance of thirty-five resident, and nearly sixty day pupils, and very satisfactory results have been attained. The teachers are not only experienced and accomplished, they are earnest Christian ladies devoted to their profession and to the best interests of the pupils committed to their care. The home life of the College is that of a happy Christian family. A Christian Endeavor Society has been organized and has been found most helpful in the religious training of the resident pupils, all of whom are members."

The class rooms have recently been re-furnished with the most modern desks and seats, and other improvements have been effected in the interior of the building which is now in comfort and in general fitness for educational purposes second to none in Canada. The next term commences on January 8th. As there are only vacancies for a few additional boarders early application for admission should be made. On the College property there exists a debt of \$25,000 which is found to be seriously embarrassing. As the institution was purchased by order of the General Assembly the whole church is responsible for this indebtedness, and it is earnestly hoped that congregations in allotting their missionary and benevolent contributions will remember this department of the church's work and apportion a share of their funds towards the removal of this debt."



## POINTE-AUX-TREMBLES SCHOOLS.

The attendance at these well known Mission schools this session is one hundred and sixty-six, more than one-half of whom come from the homes of French-speaking Roman Catholics. The principal in a recent circular to the friends of the schools says among other things:—

“At the same desk sits a boy of twelve years and a young man of twenty-two, who learn together their alphabet. In the same Sabbath-school class you can see two girls reading in the same Bible. One of them is a firm Protestant, while the other is a staunch Roman Catholic, who has spent several years in a convent. She sincerely believes that there is nothing good or true beyond what has been taught to her. She walks to the Bible class or to the chapel with distraction and with the deepest conviction that she will live and die a Roman Catholic.

Among our boys and girls there are many who belong to divided families, where the father is Protestant and the mother Roman Catholic, or *vice versa*. A father sends his boy to us in order to save him from superstition, but when the child leaves home his mother places holy medals, scapularies and beads round his neck. The father says such things are useless, but the mother assures her son that without faith in their efficiency he cannot be saved.

What a perplexing situation for those poor children! The way to indifference or infidelity is widening every day before them, and they would probably all take that direction if the doors of our mission school had not opened to them. While they are under this roof they are surrounded by a Christian influence; they receive every day a Bible lesson, and they regularly attend the Sunday services and the Sabbath school. They become gradually interested in spiritual things, scales fall from their eyes, their views change imperceptibly, and if they do not openly manifest the evolution which has taken place in their thoughts and feelings before leaving the school, when they go again among their own people they are so shocked by their superstitions, which they shared with them in the past, that they at once fight for the truth and openly proclaim their new faith.

At the beginning of another session, when we view the great work which is placed before us, such a large family to look after day and night, in sickness and health, so many consciences debased by wrong principles, to bring to a sense of duty, so many young souls to bring to the feet of Jesus, we are overwhelmed by our weakness and our incapacity, and we can but say, “Who is sufficient for all those things.” But with full confidence in your Christian sympathy and in the faithfulness of our Master, we go cheerfully to work sowing the good seed and expecting a good harvest.”

## Our Foreign Missions.

**F. M. Fund.** Dr. Reid received up to the 18th West. Dec., \$10,979.50. He paid out in that time \$41,350.05, leaving a deficit at that date of \$30,370.55.

**Rev. Simon Fraser.** Mr. and Mrs. Fraser and Miss Fraser reached Trinidad in safety on the 26th November, and are settled at San Fernando. Mr. Fraser will be joined with Dr. Grant in the care of the large San Fernando field.

**Dr. Malcolm** Has completely recovered and is ready to start with Mr. Goforth and the new missionary, Mr. Slimmon, to the field, so soon as the Committee think that matters are sufficiently settled in the East to render their going safe. It will be to him a sad and lonely going, for there, but a few weeks ago, he laid the remains of his beloved wife to rest.

**Rev. Dr. Smith.** Of Honan, whose letter to ministers is on the second page of this RECORD, is in good general health. The trouble from which he suffers is the stoppage of a vein in the thigh, the result of typhoid, by which, together with pneumonia, he was brought so low last spring. Because of this he is almost wholly unable to walk even across the floor, but the physicians have good hope of his ultimate recovery, though it will take some time.

**A Generous Gift.** A few weeks since our Trinidad missionaries were much exercised about their college property at San Fernando, known as Shady Grove. For the large number of students residing there, and for the new missionary, the premises were too small and in consequence unhealthy. An adjoining lot valued at \$600 was almost a necessity, but how could it be paid for? Dr. Morton approached the owner, a Presbyterian merchant, of Port of Spain, on the subject, when the latter learning of the needs of College, at once generously gave the lot and its buildings to the Mission.

**Letter from Dr. Morton.** Writing from Tunapuna, Trinidad, says:—

“I returned from furlough in Great Britain on the 8th Nov., after a summer of rest and change such as I never before enjoyed.

The Sabbath after my arrival a general communion was held, the people coming up from all parts of my district. The church was crowded; sixty-eight East Indians partook of the Lord's Supper, and seven adults and six children were baptized. Rev. A. W. Thompson assisted in the work of the day, using Hindi.

Our workers, to commemorate my return, placed a very nice eight-day clock in the church, and provided a love-feast for all who came to the services. There was only one drawback, expressed over and over again in the remark,—“If only Madam and Miss Agnes were here!”

I have now had time to visit the outlying districts, and have the greatest pleasure in reporting that, in my absence, thanks to the fidelity and industry of Messrs. Cropper and Thompson, the work has prospered. Mr. Cropper, I fear, toiled even beyond his strength, and he was ably assisted by his sister, Miss Cropper.

I speak of these two particularly, as they are no longer with us. The regular workers will be reported of at the end of the year.

Since the first of January 140 persons have been baptized in this district. Two new schools were opened while I was absent, and there has been encouraging progress in all directions.”



Some subjects mentioned on this page can scarcely be called "Foreign," but they are under the care of the Foreign Mission Committee. The work among the Chinese and the Jews in our own land may not have the enchantment of distance, but it has the advantage and responsibility of being at our doors, and should receive our hearty sympathy, effort, and prayers.

**Montreal** It has long been the wish of all who **W.M.S.** take an active interest in the work of this society that there should be auxiliaries in all the churches, city and country, connected with the Presbytery of Montreal. We are glad that some have lately strengthened our hands in this way, and trust that others will soon follow. It would prove a blessing to themselves as well as to the missions of the Church.

The last meeting of our executive was saddened by the recent news of the death of our beloved missionary, Dr. Lucinda Graham, of Honan, who was supported by this society. For two short years she had worked faithfully in that distant land. Her cheerful, hopeful, letters, breathing such love for her work and devotion to her Master, were always a joy and inspiration to us. Why she was cut down so early we know not now, but this we do know, that He whose wisdom is unerring, and whose love is unbounded, never makes a mistake.

The reports of our Bible woman and our trained nurse showed the great needs of the poor of our own city. This winter is and will be a very trying one. Owing to the great depression in trade, many who are willing to work cannot find employment. Those to whom the Lord has given more of his bounty should be faithful stewards.

For our Italian School, 352 St. Lawrence St., with pupils ranging from five to nineteen years is asked our sympathy and prayers.—*Com.*

**Mission to Chinese** Rev. Dr. Thompson, our **in Eastern Canada.** missionary to the Chinese in Montreal and Eastern Canada, is now at work. A new impetus has been given. Since his first coming to Montreal, ten Sunday and Monday schools have been organized by him in advantageous positions throughout the city. In establishing these centres of activity he has visited the Chinese in their laundries and other places of business from St. Henri to Maisonneuve.

Besides generally good attendances at the schools, some of the Chinese are found at other services of the various churches, contributing freely, and many of them going long distances to attend other Chinese schools meeting at a different hour from their own, for additional instruction. The teaching by such a large force of earnest Christians as is engaged cannot fail of good results, especially as now followed up by

our Chinese-speaking missionary and his wife, who have been very cordially received by those for whom they labor.

Dr. Thompson is anxious that the Chinese in the cities and towns in Ontario and Quebec should, where they are not already under Christian instruction, be looked up by the Presbyterian churches in these localities, and he is ready to further all such attempts by correspondence or visitation. Address Rev. J. C. Thompson, M.D., 2365 St. Catherine street, Montreal.

**Mission to Jews** In working for the conversion **in Montreal.** to Christianity of God's ancient people, we have them not only in Palestine but in Canada. There are some six thousand of them in the City of Montreal. Among these our church has a missionary, Mr. G. A. Newmark, who writes as follows regarding his work:—

The first time that these Jews had the Gospel preached to them in their own tongue was in May, 1891. Since that time meetings for Jewish men have been held in various parts of the city, and are continued almost daily.

Although from the first the mission met with bitter opposition from more influential Jews, the Gospel has impressed many. Some have given up their earthly possessions and prospects to follow Jesus, others are earnestly searching the Scriptures to find if Jesus was really the Messiah spoken of by Moses and the Prophets.

There are as yet two great difficulties in the way of our work.

(1) One is that the Jew, after waiting in vain for so many centuries for the promised Messiah, (the Deliverer), grows sceptical, begins to doubt even his own Old Testament Scriptures, and to harden his heart when reading them,

(2) The second difficulty, almost greater than the first, is that our Christian people lose sight of the responsibility which rests upon them to show sympathy and encouragement to one who is compelled to forsake all that is near and dear to him for the sake of Christ. Kindness and sympathy is needed by *all* new converts, but especially by the *Jewish* convert, who has more to suffer than most people imagine. In many cases the Jewish convert becomes an outcast, homeless, friendless, penniless, his friends are bitter against him, and if the Christian people show him indifference, he must conclude that the Christianity of to-day is a mere profession, without reality, and not after the teaching and practice of our Saviour. "By this shall all men know that ye are my disciples if ye have love one to another," and Christian people cannot better show that love than in sympathy and help towards poor Jewish converts who, for the sake of Christ, suffer gladly.

What these poor people want when they become Christians is not charity, but work—a chance to earn their bread. When they become Christians a Jewish employer will not receive them, and, for the most part, Gentiles act likewise.

Let Christian sympathy take this practical turn, and one great obstacle to the success of our work will be removed.



### THE NEW HEBRIDES MISSION.

ON the 15th April, 1815, the year of Waterloo, was born at Banff, Scotland, John Geddie. As the mother prayed for the life of her baby boy, during a severe illness that came to him, she vowed that if he were spared she would devote him to the Lord to preach the Gospel among the heathen. In that touching family scene, begins, to human eye, the Foreign Mission History of the Presbyterian Church in Canada.

His parents emigrated to Pictou, N.S., when he was but a year old. Here he grew to manhood, studying for the ministry, getting his education in the Grammar School, Academy, and Dr. McCulloch's theological classes.

Before his course was finished he had decided to devote his life to mission work among the heathen, but feared that his parents would be unwilling. At length he told them of his purpose, and rejoiced to hear, for the first time, of his mother's vow in his infancy.

The Presbyterian Church of Nova Scotia, had no Foreign Missions. and when Mr. Geddie, was licensed, May 2nd, 1837, he accepted a call to Cavendish and New London, P.E.I., but while working zealously at home, he organized missionary societies, and sought by public addresses, the press, &c., to stir up the Church to undertake a mission to the heathen.

His efforts resulted in the Synod, that met in Pictou, July 1844, resolving by a vote of 20 to 14, to appoint a Foreign Mission Committee and collect Funds. This Synod consisted of 24 ministers and 15 elders, representing 3 Presbyteries, Truro, Pictou, and P. E. Island, and in all, about 5000 members.

Next year, 1845 the Board reported \$1000 in fund, and the Synod, by a majority of one vote, authorized the Board to select a field and appoint a missionary. The choice was then made of New Caledonia, now a French penal settlement, some 200 miles from the New Hebrides, as a field, and Rev. John Geddie as the first missionary.

With his wife, Charlotte McDonald of Antigonish, like minded with himself, he was ready to undertake the work. A little more than a year was spent in preparation, studying medicine, printing, &c., and visiting the Churches. On the 30th Nov., 1846, the designation services were held at Pictou. There was neither railway nor steamer. A "coaster" carried them in eight days to Boston, and a small American "whaler" from thence around Cape Horn in 170 days to the Sandwich Islands. From there they got passage in a trading vessel to Samoa in 28 days, where they remained for a time with the missionaries of the L.M.S.

From Samoa Rev. James Powell accompanied them in the John Williams to the New Hebrides. and after visiting different islands they settled

29th July, 1848, on Aneityum, where Mr. Powell remained with them a year to aid them in opening the mission.

#### GENERAL NOTES ON THE WHOLE GROUP.

It was named by Captain Cook in 1774, and consists of about 30 inhabited islands, of volcanic origin, lying 1400 miles from Australia in the South Pacific Ocean, and extending about 400 miles in an irregular line, N. W. and S. E.

They are mountainous, evergreen, beautiful, rich and fertile, yielding plentifully the cocoanut, bread fruit, banana, and other tropical fruits.

The people were very degraded, widows were strangled, human sacrifices offered, cannibalism and infanticide practised, while indescribable vileness and pollution marked their daily life.

The ten principal islands, beginning at the Southern end of the group, are, Aneityum, some 15 x 20 miles, pop. 700, once 4000. Fifty miles N.W. is Tanna, 12 x 30 miles. Eighteen miles from Tanna is Erromanga, some 20 x 30 miles, pop. 2000? Sixty miles, still N.W., brings us to Fate, about the same size as Erromanga. Still onward we reach Epi and Ambrim, a little smaller than Fate. Then comes Malekula, the second largest, about 20 x 60 miles, pop. 4000; and Santo, the largest and most northerly, 40 x 70 miles, while Aurora, 7 x 30 miles, and Pentecost a little larger, lie some 50 miles to the East of Santo.

The ten next largest are Futuna, pop. 400, and Aniwa, pop. 160, both not far from Tanna, and farther north, Nguna, Emau, Mataso, Mai, Tongoa, Paama, Malo and Oba.

The other ten inhabited islands are mostly islets lying off the larger ones, and containing fifty to one hundred people.

Eight Presbyterian Churches are now at work in the group; our own Church with 4 mission families; the Free Church of Scotland with 2; the Pres. Ch. of Otago, 3; the Pres. Ch. of New Zealand, 2; and the four Presbyterian Churches in Australia, viz., N. S. Wales, 1; Victoria, 5; Tasmania, 1; South Australia, 1; in all, 18 mission families.

These Churches carry on work on eight of the ten larger islands, and five of the smaller ones, besides on several of the small islets lying near their stations.

The total population is estimated at from 50,000 to 60,000. Of these some 40,000 are within reach of the present mission agencies, so that the ground is pretty well covered.

The large number of dialects spoken requires a larger number of missionaries than if all islands spoke the same tongue.

Communication with the islands was for many years by the mission steamer, Dayspring, which made two trips yearly to Australia. Now it is by a steamer which runs between Australia and Fiji, calling at Fate in the centre of the group,



and a small steamer which remains in the group, making regular trips around to all the stations. Arrangements have been made for a steamer to call monthly.

All the missionaries, who can do so, meet annually in Synod, in recent years on Aneityum, to consider everything in relation to their work.

#### OUR OWN ISLANDS.

(1.) *Erromanga*, 75 miles in circumference, pop. 2000? The people were the lowest of the New Hebrideans.

Rev. John Williams, of Samoa, and Harris, the first white missionaries to visit the group, were killed on landing here, 20th Nov., 1839. Two Samoan teachers were settled in 1840, were ill-treated, and had to leave.

Rev. G. N. Gordon, of P.E.I., from the Presbyterian Church of N.S., and his English wife, settled 17th June, 1857, and were killed 20th May, 1861.

His brother, J. D. Gordon, then a student-offered to take his place, finished his studies, landed in Erromanga in 1864, and he too was killed in March, 1872.

Rev. James McNair and wife, from Scotland, supported by the Presbyterian Church of N.S., labored there from 1867 until 1870, when he died.

Immediately after the murder of Rev. J. D. Gordon, Rev. H. A. Robertson and wife, from Nova Scotia, who had just reached the islands, bravely volunteered to go to Erromanga. Oft in peril, they were spared. The Martyr Isle is now Christian, with thirty schools and some 200 communicants.

Mrs. Robertson, worn by the long anxiety and work, has been for two years ill in Australia, where the children are at school, while Mr. R. and the eldest daughter are in the island carrying on the mission.

(2.) *Efate*, about as large as Erromanga. The Pres. Ch. of Victoria has a mission on one side of it, at Havanna Harbor. Of the other side, Erakor, our own mission, the following facts may be noted:—

The people were physically and mentally a superior race, but inveterate cannibals, and very cruel. pop. of Erakor 800?

The mission ship, John Williams, visited the island in 1845, and left four Samoa teachers. Success varied. Other teachers were settled. Ten natives were baptized and a church organized by Mr. Geddie on a visit in the mission vessel, 13th Sept., 1861, before a missionary was settled.

In 1864 Rev. Donald Morrison, of C.B., and his wife landed as the first missionaries. His health failed. He had to leave in 1867, and died at Auckland, New Zealand, 23rd Oct., 1869.

In 1866 Rev. James Cosh and wife, from Scotland, were settled along with Mr. Morrison. Mrs. Cosh's health failed. They had to leave in 1870. Dr. Cosh has been for many years pastor at Balmain, Sydney, and since Dr. Steele's death has acted as the agent of our own church, in transacting our business in connection with the N. H. mission.

In 1872 Rev. J. W. McKenzie, of Nova Scotia, and wife landed.

Rev. Joseph Annand and wife settled in 1873 in Fila, an islet near Erakor, and labored there until 1877, when he went to Aneityum, and henceforth the Fila formed part of Mr. McKenzie's field.

Mrs. McKenzie, after a noble work of 20 years, died 30th April, 1893, and her husband and eldest daughter are carrying on the mission.

The last stronghold of heathenism yielded within the past two years. The field is Christian. The communion roll is about 160.

(3.) *Santo*, forty by seventy miles, the largest of the group.

Rev. J. D. Gordon visited Santo in June, 1869, and remained four months.

Rev. J. Goodwill and wife, from the Church of Scotland, N.S., landed in 1871, but owing to ill-health, left in 1874, and returned to Nova Scotia.

Rev. J. Annand and wife, after four years, 1873-1877, on Fila, off Erakor, removed to Aneityum, Dr. Geddie's field, where they labored for nine years, when the whole island was transferred to the missionary of the Free Church of Scotland, and the Annands volunteered to open up a new mission in Santo. They were settled July, 1887, on Tangoa, a small islet, from which they work the neighboring mainland of Santo, and have toiled hopefully at the slow and weary, but blessed work, of opening a new mission among a heathen people.

The Mission Synod at its last meeting decided to have an institution for the training of native teachers and workers. It is to be at Mr. Annand's station, and he is to be Principal.

#### ISLANDS ONCE WROUGHT BY OUR CHURCH, AND NOW BY OTHERS.

(1.) *Aneityum*.—Rev. John Geddie was our missionary from 1848 to 1872; Rev. J. D. Murray, Nova Scotia, 1872 to 1876, when, on account of Mrs. Murray's health, he had to leave; and Rev. J. Annand from 1877 to 1886, when, owing to decrease of population, the station was transferred to the Free Church of Scotland, which had a mission on the other side of the island.

(2.) *Tanna*.—Three native teachers from Samoa were settled by Rev. John Williams 18th Nov., 1839, two days before his murder on Erromanga. One died, two had to leave.

Messrs. Nisbet and Turner labored for a short time, but had to escape for life in an open boat in 1843.

In 1858 Rev. J. W. Paton and wife, and Rev. J. Copeland and wife, from the Reformed Church of Scotland, and Rev. J. W. Matheson and wife, from Nova Scotia, were settled there. In 1859 Mr. Copeland was removed to another island, and Rev. S. F. Johnson and wife, of Nova Scotia, came to Tanna.

Within three years Mrs. Paton, Mr. Johnson, and Mr. and Mrs. Matheson were dead. Mrs. Johnson went for a time to Aneityum, and Mr. Paton had to escape for his life.

Our church sent no more missionaries to Tanna. The Pres. Ch. of New Zealand has had one there for twenty-five years, Rev. W. and Mrs. Watt. Mrs. Watt died suddenly during the past summer.

Of the work on other islands, space forbids detail. That on our own fields is a sample.


There were fears a few years since of French occupation, and the practical ruin of the mission, but this has passed away.

Whatever of money or life this mission has cost our church, has been more than repaid in the deepened spiritual life at home, and more earnest zeal for the evangelization of the world.

Let us not forget the lonely toilers in the South Pacific Seas, but sustain and cheer them by our help and sympathy and prayers.



## NOTES FROM HONAN.

 LETTER from Rev. Murdoch Mackenzie gives some interesting and encouraging facts regarding the Mission in North Honan.

**Success of Medical Work.**

The work here has been most encouraging, there has been such a rush of patients for medical treatment. It would gladden the hearts of many at home who take a prayerful interest in all branches of our work here were they able to see men and women, who came here blind, able, after a few days, to go away home rejoicing in the restoration of sight to an eye, others with both eyes very much better. Tumors have also been removed from several persons. Parties afflicted with various ailments seemed to become new men and women under the treatment given them.

Many of these people heard Gospel talks in the chapel daily, and went away physically benefited, and, we trust, resolving to be nobler men spiritually also. Some had their faith in idolatry completely shaken, and asserted that idols would no more receive their homage. Others expressed surprise at hearing that God desired their salvation in time and eternity, and had so loved sinners as to give Jesus Christ to die for them.

The fact that they so eagerly desired medical relief, and came such distances to receive it, was freely made use of to illustrate the urgency they ought to show in desiring deliverance from the deadly malady of sin, with which all are afflicted. Their inability to cure their physical ailments gave an opportunity of constantly emphasizing the need of looking to God for soul cure. Some days we have between fifteen and twenty patients listening in the chapel, and many other persons besides from day to day.

I dare not say definitely that we see the emonized here, but with that exception we see large numbers of the other classes of sick persons with which our compassionate Redeemer was so familiar during His stay in Palestine.

**The Young, and the Street Chapel.**

Work among the young has opened up in a most encouraging way of late. Miss McIntosh has had the privilege of leading the way in that department. For several weeks between eight and a dozen boys and girls have come to her daily for instruction. They have learned passages of Scripture as well as several hymns, and have heard many truths suited to their capacity and need. Suspicion has been disarmed in this way, and it is most encouraging to hear them come in at times singing such hymns as—"Jesus loves us," "When He cometh," and other young people's favorites. We pray and hope that many of these dear young boys and girls may early be led to love Jesus, to learn of Him, trust in Him, and witness for Him.

Work in the street chapel goes on daily as usual. Its audiences vary in size from time to time, but there are always considerable numbers of persons to be met with there. All sorts and conditions of men drop in. Many of course come with no desire to hear the Gospel, and far from favorably disposed to its messengers, but experience is suggesting to us ways and means of having some words with almost all classes of hearers. It has not been given to us to see much fruit from this branch of our work, but we trust God is seeing it in places where we have not.

**The Work Extending, Ho Tao.**

Work is opening up for us in several villages some distance away from our central station here. Mr. McGillivray and I spent Saturday and Sabbath in Ho Tao, where the Chow family live, some twenty miles from Hsin Chen, our central station, and we enjoyed our visit very much. On Saturday afternoon we spent some hours examining the candidates for baptism, and were most favorably impressed with the spirit shown, the amount of Christian knowledge they had acquired, and the sincerity of their purpose in entering the church by a public profession of their faith.

Sabbath was a mild, pleasant day. We lodged in the city of Hsin Hsien, and went out to their houses early in the forenoon. No trace of the Sabbath in the heathen city, but in the little village so close at hand we met the little Christian community, and were refreshed by its sight.

**A Delightful Communion.**

I was impressed, in conducting the morning service on Sabbath, from Acts 16, 13-15, with the number of points in which our situation corresponded with that of the Apostle Paul at Philippi. As with him it was the Sabbath day. We, too, went out of the city. There was a river at no great distance from us. We went to a house where prayer is wont to be made. We spake unto the men and women who assembled together. We trust that God had opened the hearts of some of our hearers; and at the close two women were baptized.

Mr. McGillivray conducted the communion service in the afternoon, when five Chinese and the two foreigners partook together of the memorials of Christ's love and death. It was to us all a day of joy and gladness, of quiet communion and fellowship with God.

**Dawning of Day in Honan.**

On Sabbath last, at the close of our Chinese service, an old man, from a village six miles to the west of us, who has taken a decided interest in the Christian doctrine during the last six months, staid behind for conversation with a view to having his name recorded as an inquirer. We have now at this one station over a dozen who have entered on a year's probation, with a view to receiving baptism at the end of that period.



Our brethren at Chu Wang have more encouraging tokens of the same kind at that end of the field.

In view of the foregoing, and other facts that might be named, we have abundant reason to thank God and take courage. Greater results will follow in coming days. This is God's work, and He has resources at His disposal the full extent of which His servants have not yet surveyed. May He increase our faith, give us wisdom to direct in laying the foundations of a scriptural, soul-saving, zealously aggressive Christian church in North Honan.

We pray that it may be given us to see many such Communion Sabbaths in Honan. Pray for the little Christian circle of five members in that little village that God may keep them all faithful, and enable them to shine as lights for Him in Ho Tao.

#### At Hsiao Chai, a Great Change.

On the following Saturday we went to visit Hsiao Chai, a village about twenty miles from us to the east. Our purpose in going was to spend a few days with those who professed to be interested in the truth of God there, and do what we could to help them. Over a dozen persons gathered as soon as they heard we had come, all desirous of being examined. A large number of curious onlookers stood around. We took those interested, one by one, and questioned them at great length on their knowledge of the gospels, their relation to Jesus Christ, their attitude to their former heathen customs, their purpose in desiring admission into the church of God, and their hope for the future. Their answers to these and other questions asked were of a most satisfactory nature, all things taken into account.

Only one year ago they were all professed idolators, and now they were rejoicing in Jesus, and ready to bear testimony for Him. We continued our work till well on in the night, and found that they were willing to stay as long as we remained with them.

The Sabbath was a very busy and very happy one. We spent part of the time in studying Matthew, 10th chap., sang a considerable number of hymns, looked into some passages that perplexed our brethren when reading them, talked several times with the onlookers, had refreshing seasons of prayer and Christian converse, and felt that it was good for us all to be there. This has been as refreshing a Sabbath as it has been my privilege thus far to spend in Honan.

A good part of the day on Monday was spent in giving gospel talks to various parties who had come anxious to see and hear the foreigners.

At night we had all the inquirers brought together again, and spent some hours with them in reading, study, and prayer.

During the last hour that we were together eleven persons led in prayer, and, while some of the expressions used were somewhat peculiar, there was a directness, simplicity, earnestness, and reverence that made a profound impression on our minds. We all felt sorry at having to part, and thanked God for the experiences we had together. Eleven persons had their names taken down as inquirers, while four or five others were left off meantime who may soon be added to the list. The ages of the parties range from sixteen to sixty. All, of course, are males, but we hope to have their wives and daughters come forward on Christ's side soon also. Out of the eleven, eight are able to read more or less. Some of the number have learned to recognize characters during the past year. They all meet for prayer twice daily, and three times every Sabbath day. What the future of this Christian community may be is known to the Almighty God alone. They have begun well. The time of testing will soon come to them, no doubt. Unite with us in praying that God will enable each one of them to persevere unto the end, and make them eminently useful in bringing many others into His kingdom.

#### CHRISTIAN MELA, CENTRAL INDIA.

For the RECORD.

THE annual Christian Mela for 1894 was held in Rutlam, from October 27th to 30th. The best praise I can give it is to say it was better than that of last year in Mhow. It was more than ever a Mela of, for, and by, the Native Church. A spirit of enthusiasm prevailed throughout; the meetings were well attended, the papers were carefully prepared and well delivered, and the discussions on them were earnest and practical. The outside evangelistic exercises also were more enthusiastically entered into this year than ever before.

Rutlam, though the youngest is one of the most interesting and most promising of our stations. In spite of being in some ways rather backward, its external appearance is pleasing, its officials also are friendly, and the importance of its situation is daily increasing, for here railway lines converge into three, which will soon be five, different directions. Its choice for the Mela was happy in its being the most central of our stations.

We have no Mission buildings in Rutlam and our being unable to rent any that would be suitable, necessitated the meetings being held in a large *shamiana* or square roof tent kindly lent for the occasion by the State officials. Many of the missionaries and Indian Christians were also housed in tents, which gave to the Compound round the mission bungalow quite the appearance of a canvas city. This arrangement, however, had its drawbacks, especially as it rained



for three days before the Mela and the ground became thoroughly wet. The rain, however, made but little impression on the numbers, for we had large representations from all the stations.

I made no effort to number the attendance but taking the estimate of some of the native brethren there were between two hundred and three hundred Christians present, besides many Hindu friends. Several of the latter came from as far as Mhow in order to be present at our gathering.

Committees had been appointed on food, water, lights, tents, accommodation, etc., and the best use was made by the latter of all buildings available.

The meetings began by a prayer meeting in English led by Dr. Woods; this was followed by an address on "The Baptism of the Holy Ghost," a fit keynote for the Convention, and one which was often sounded especially in prayer. Papers on "The Errors of Romanism" and "The Expediency of a Change in the Mode of Burial," completed the Saturday programme. The latter subject is attracting no small attention in India, many thinking the use of a coffin for poor Christians to be extravagant; our Central India church, however, is still loyal to the present custom.

The Sabbath was a day of rest and worship. The Communion service in the afternoon conducted by both missionaries and native brethren was very impressive and helpful. In the evening Rev. Mr. Jamieson, from the Rajputana Mission, held a service in English. At the same time some of us went into the city to conduct street preaching. We formed into two bands and made a tour of the principal streets, preaching for a short time in each conspicuous place.

Monday's programme included "Industrial Work Among Christians," "Training of New Converts," "House to House Visitation by Catechists," "Daily Preparation for Bible Work" and "The Place of the Bible in Preaching to Non-Christians," besides an address on "Zeal for the Extension of Christ's Kingdom."

In the evening the tent was given over to the women's meeting, while the men were gathered to storm the city. And it was a storming. With our veteran preachers and singers from each station we formed quite an imposing little army which in some things might have been taken for the Salvation Army. In the first place we had a band composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc., we also had banners inscribed with mottoes in Hindi, mounted on bullock carts in which also were our Christian boys.

Thus equipped we marched through the streets of Rutlam, stopping at each street corner to proclaim the Gospel Message that Jesus died to save. The old city was fairly roused; the people came

flocking in from every side at the sound of our music and as they gathered one speaker after another mounted a bullock cart and announced in brief but stirring sentences the messages we had been sent to proclaim. In one place a crowd of about 700 people were counted who stood quiet and attentive while four speakers one after another preached a short discourse.

We were careful not to halt nor play the band in front of a temple, nor did anyone's prejudices appear to be injured, for seldom have I seen street preaching with less opposition and better attention; no one disturbed us, no one questioned us, far from it, one after another as we passed implored us to stop and hold a meeting before his shop. One man came up to me and said, "It's grand, Sahib, its grand," and many other tokens had we of interest and pleasure in our gathering.

When darkness fell, torches were provided, and the good work went on. The Gospel had free course and its heralds were unopposed; it was a triumphal march the whole way and every street corner rang with our cry, "*Yishu Masia Ki jay*" (Victory to the Lord Jesus). Not less than five or six thousand of Rutlam's people must have heard the Gospel that evening.

After dinner we held according to announcement a magic lantern exhibition. The tent was filled, for a large crowd had assembled on account of the evening's preaching.

Tuesday, as announced by the programme, was devoted to Sunday School work. Dr. Phillips, the S. S. Union secretary and veteran S. S. worker of India, was present and took charge of the meetings. He is an experienced man and his words of advice and cheer were most profitable.

The early morning meeting took the nature of a conference in which was discussed the question of forming an Auxiliary S. S. Union for Central India. The matter was decided in the affirmative and the following officers were elected;—President, Lieut. Robert Thomson, R.H.A., who had come from Mhow to be present at the meetings; Vice-President, Mr. I. W. Johory, of Indore; Secretary, Rev. Norman H. Russell and Treasurer, of Ujjain, with a large committee.

Dr. Phillips' talk to the Native Church was particularly helpful, calling on them as it did to enter now the wide open door of teaching India's children the Gospel. "The responsibility" he said, "is yours, not the missionaries," and you must answer for it.

A full question drawer, presided over by Dr. Phillips, was followed by papers on "Teaching the Bible in Day Schools," and Sabbath School Work in Villages and Mohallas."

The day was closed by a mass meeting of children addressed by Dr. Phillips and several native brethren, followed by another magic lantern exhibition especially for the children.

That evening most of the friends left for their homes and before the morrow closed the canvas city had melted away and the Mela for 1894 was over.

It will not, however, be soon forgotten nor its influence dissipated. All were stirred, many let us hope moved to deeper effort for the salvation of India. Especially were our new converts helped and strengthened.

A strong committee composed largely of native brethren was formed to prepare for next year's Mela, which is to be held in Ujjain. Let us pray that it may be even more richly blessed than that of '94, not merely in strengthening the Native Christian Church, but also in shaking to its foundations that ancient citadel of heathenism.—Ujjain.

Yours faithfully,

NORMAN H. RUSSELL.



## The World Field.

### THE HOLY CITY OF THE HINDUS.

By REV. G. F. PENTECOST, D.D.

**B**ENARES is the most holy city of India. It contains not less than 15,000 temples, besides thousands of shrines, and many, many thousands of idols set up everywhere; it has holy wells and sacred spots innumerable; it has nearly three hundred mosques, and scores of ghats or sacred bathing or burning places along the river.

In age Benares is one of the oldest cities in the world. It certainly was the sacred city of the Hindus during the time of Solomon, and was flourishing and being visited by the devotees of Hinduism when Nineveh and Babylon were in their glory. Long before the city of Greece arose, or Rome was thought of, Benares had its temples, its palaces, its gardens and monasteries and sacred colleges. It has, of course in the meantime been built and rebuilt, shifting its centre from one side of the sacred river (Ganges) to the other, and up and down its bank over a space of several miles, but it has always been a living city, and never in ruins. This fact of its living antiquity gives it extraordinary interest.

Situated on the south bank of the Ganges on a bluff rising at least sixty feet above the level of the river, the stately massive palaces of Rajas, monasteries and the public buildings, present a very imposing appearance to the eye from the river, crescent shaped at a point where the chief part of the city is. At 6 o'clock in the morning we took a boat rowed by six coolies, and moved slowly up and down stream, looking at the city from this point of view.

The whole city front is built up by massive palaces of stone from five to eight stories in height. These houses mostly belong to the great Rajas or native princes and kings, who consider it a sacred privilege and a divine right to have a house in Benares. To these houses there are wont to come now and again to worship and bathe in the river and visit other sacred places, for the cleansing away of their sins.

Even to visit the city is almost certain to secure salvation; hence the hundreds of thousands of pilgrims that come to the city annually from all parts of India by rail, by ox gari, on foot, and some peculiarly devoted and holy people reaching the city from distant homes literally measure every yard of their way by prostrating their bodies on the ground and drawing up their feet to the place where their head last touched the earth, as the little measuring worm does.

To die in the city and have one's body burnt at one of the ghats and the ashes thrown into the sacred river, is certain to secure salvation.

The river bank for miles is lined with "ghats" or stone stairways, or planes going down to the water's edge, from which the bathers enter the

river and worship and wash themselves. Thousands of these bathers were seen on the morning I visited the ghats. This goes on all day long, and year in and year out.

A little further up the river there is a spot where the bodies of the dead are brought to be burned. The friends of the dead bring down the body on a slight litter and halt for a few moments while the wood is being paid for or the pyre built, which is quickly done. It is annointed with oil, covered with some kind of pitch, sprinkled with holy water from the river, and burnt. An hour or two does the sad and disgusting business. The friends squat around like great birds of prey wrapped in their white cloths till the body is consumed, and then the bones, or whatever is left after the wood has all been burned, is thrown into the water, and the soul is started on its weary way toward absorption into the deity. It may require millions of years, and many thousand re-births before that stage is reached, but the journey is begun, and this particular journey may only be a hundredth one.

After spending an hour or more on the river looking at the bathers and admiring the magnificent old buildings we left our boat and mounted a flight of steps, coming to a very ancient and very curious old temple, built by and preserved for the especial worship of the Napalis. It is all of wood, beautifully and wonderfully carved, and in the general style that you will recognize as that of the Pagoda. This temple, as most of the temples of Benares, is dedicated to Siva, the peculiar and most sacred god of the Hindus, especially the patron god of this city. I cannot tell you all the abominations suggested by this temple. It is covered with the most obscene carvings, representing every attitude of lust and sensuality. These are all acts of worship, and peculiarly gratifying to this vile god.

From this temple we went a space further on till we came to the "Holy Well." This is the most holy place in Benares and in all India. To this well, first, every pilgrim comes to bathe and drink. The well is about twenty feet down from the surface of the bluff, and not far from the bank of the river. It is about twenty wide by thirty feet long, and has a depth of water of not more than three feet. It is approached by flights of stone steps leading down from either end and side. These steps are always crowded with pilgrims, who having satisfied the grasping greed of the Brahmins who have charge of it, pass down to the holy waters, plunge themselves underneath them, make prayers, cast a handful up towards heaven, and drink a few drops of it. The water is inconceivably filthy, reeking and stinking with the foulest effluvia.

To this well, it is said, and implicitly believed



that every one of the three hundred gods of Hinduism have come at one time or another and bathed, and in so doing, have left some divine virtue; hence its exceeding power to cleanse from sin. It is said that whosoever bathes in this filthy well receives instant and unqualified remission of all sin; even the most diabolical murderer may here find instant cleansing. It is no wonder that the pilgrims, who for three thousand years or more have frequented this well, have so done, but it is inconceivable how they can believe such things.

The principal temple of Siva in Benares is the Golden Temple. It is owned by a rich woman and farmed out to the priests. It is a handsome building, having two beautiful spires upon it with a central dome. The dome and one of the spires are overlaid with gold plate, that is, thin sheetings of solid gold. This temple, like all the temples in Benares, is characterized by the filthy phallic worship of this God.

Well, I had the honor of being personally conducted through the Lucknow museum by the learned and distinguished curator, who during the past year has been making extensive excavations in the ancient city of Mutra, which stands next to Benares for holiness. Mutra was one of the chief cities of the Buddhists in the days of its early power and glory, before the time of Christ.

Among these excavations are a number of beautifully carved gods and statues of Buddha, and remains of what were the magnificent temples of Buddha. To say that the carvings were the foulest in design I have ever seen, is to draw the case mild. The indecent paintings and carvings found in Pompeii are chaste beside some of them. Mind, these were the carvings with which their temples were adorned. It is all the more startling because Buddhism has been supposed to be a reform from the low and coarse features of Hinduism, in its ethics. It is also remarkable that these things have just come to light within the past twelve months; that is, this feature of Buddhism. Had Sir Edward Arnold had these things with which to illustrate his *Light of Asia*, perhaps that might have taken the edge off that wonderful romance of his. If that poem, beautiful as it now stands, could be stripped of the Christian ideas the author has saturated it with, and embellished with the real Buddhistic facts which I have reluctantly ventured to set before you, the sentimentalism current in respect of Buddhism would undergo a change.

After visiting the Golden Temple we went to the Cow Temple, where the sacred creatures are kept and attended to with all the scrupulous care that ought to be bestowed upon the gods. The inside of the temple where the worshippers crowd is unspeakably vile and dirty. I watched

some of their rites until I turned sick, and had to leave the building.

From here we took our way to the famous Monkey Temple. The monkey, as you know, is a sacred animal. It is regarded as belonging to a superior race, temporarily doomed to this form of body, but still capable of vast and malignant power. Therefore they are never under any circumstances killed, but always propitiated. About this temple they swarm, climbing over walls, and up the posts and pillars, and in and out of all crannies and niches, over the roofs and minarets and towers and domes. Monkeys to right of you, monkeys to left of you. They are daintily fed and cared for. Visitors are importuned to buy grain and fruit for them and feed them, with the assurance that by so doing, blessing will come to them. If the blessing does not come to them, it is certain that the pice (small coins) go into the pockets of the Brahmins who sell the food to feed, and the garlands to deck, the beasts with.

Here I had quite a discussion with the chief priest of the temple, a handsome young Brahmin who spoke English quite well. It is not necessary to repeat the debate. It was interesting, though, I assure you, and was listened to eagerly by a crowd of priests and laymen, who gathered about us. The Brahmin finally admitted that he was not yet well acquainted with his shasters, and so could not answer all my questions or meet my arguments. At the close I asked him if he would gather a few of his monkeys about him, sit down on the temple steps and allow me to photograph him, as I thought the group would be interesting as a study of Hinduism. He did not seem to perceive the irony involved in the composition of the group, but readily consented to have "his picture taken."

In and about these temples, in the cloisters, sitting, standing dressed, half dressed, and nude, are the fakirs, punnets, etc. One or two were as interesting as disgusting. One quite nude, a great, fat, hulking-looking fellow, covered with ashes from head to foot, and inexpressibly dirty in every way. He has been sitting in that spot day and night for fifteen years. He never speaks, but always holds out his hands for pice (money). Others simply lie about and mumble prayers for pice. They are thought to be very holy and their prayers very righteous.

All this is popular Hinduism, and it is said that we are not to look here for Hinduism. Yet it is true that the highest and most esoteric of the great pundits and philosophers encourage these things, and tell us they are necessary for the common people, though not for the men of knowledge.

It must not be thought for a moment that this is all there is to be seen of religion and Hinduism in Benares. I could write pages telling you of



the great Sanscrit colleges, monasteries, gardens and schools of philosophy that abound in this wonderful city, and are kept up at enormous expense by worthy Hindus as works of merit.

I visited one green garden enclosing an immense tract of land in the very heart of the city. It was very beautiful, with fruit trees and all manner of shrubs and flowers. Within the garden a huge building with cloisters, quadrangle, and temple. This building is the Sanscrit College to which young Brahmins from all over India come to be taught Sanscrit and to read the Vedas and Shasters, and study the various systems of philosophy taught by the pundits, and also to study astrology and astronomy, in order to calculate the feasts and stars for the people in respect to their good luck or bad luck.

No man takes a journey, or undertakes a business matter, or plants his field, unless he can get a lucky day on which to undertake it. Of course he has to resort to the astrologer, who will calculate the stars for him, and find out the nearest lucky day on which he can begin his undertaking. He may get one near or far away, according to the amount of money he can pay. All this learning is the peculiar privilege of the Brahmins, who also pocket the proceeds. A Brahmin, except in centres where European influence is most felt, does not work; he is the peculiar aristocracy of the land, who must be taken care of by the rest of the people.

In one garden there sits a saintly old man who has been meditating on holiness and righteousness for fifty years. He is so holy that they have already erected a statue for him, and have begun to worship it, because it is believed that his next change will be absorption into the Deity. I have given you an imperfect idea of the worship of the people here, and yet what I have told you is but a fair sample of the whole, on both the upper and under side of Hinduism.

It must be remembered that there are no middle classes here. All are either rich and high up, or poor and low down. The upper class in worldly condition and in religious intelligence are the few, the low down in poverty and superstition are the many. The Brahmins prey alike on all classes, and sell religious teachings to their customers. It is only fair to say that the morals and domestic life and general behaviour of the mass of the people is far better than their religion would lead them to be. It must be remembered that religion out here has no necessary bearing on conduct. It is the inherent struggle of the human conscience toward a standard of morality that is higher than the practice of the people which must ultimately undermine religion (heathen), and turn people to a religion, whose morality will satisfy the ethical demands of their nature.

I would like to tell you of the city physically and architecturally, but have no time. Standing

on the top of a tall minaret of a Mohammedan mosque, and looking over the city, I could only compare it in general to an old Italian city. Stone buildings or brick, with stucco outside, narrow and crooked streets. These narrow streets are filled with people, and every conceivable shop, where all conceivable things are made, bought, and sold. The brass work of Benares is celebrated; the pottery, the silks, and the cloth of gold, are also very celebrated.

I must say, however, in closing, and without giving detail, that one is struck here, as well as elsewhere, with the fact that *Jesus Christ has come to India*. Christian missionaries are working like ants among the people. The effect of the Gospel is being felt. Native Christian churches are here, and converts are being slowly but surely, multiplied. The triumph of the Gospel is certain. God's decree has gone forth, and it cannot be broken. Continue to pray for the mission work and workers, and to back up your prayers with generous gifts to enable them to follow up and take care of this work as they go forward. There ought to be more missionaries out here, and they ought to be better supplied with the sinews of work. About one missionary or one mission worker to every half million people is not a large force. Think of New York city with just three Christian workers in it! a preacher, a zenana worker, and possibly a Christian doctor (female), then you get an idea of what we are doing on the mission field. And yet there are more than a million of native Christians in India, and during this year there will probably be 25,000 added to the number. It is the Lord's work, and it must prosper. Let us not be unfaithful to our trust in respect of it.—From "*Notes of our Mission to India*," in "*Missions of the World*."

Unless you are at least a missionary at home, you will not understand the story of missions abroad.—*Golden Rule*.

In Great Britain it is ability and not partizan-ship that fills the public offices, insomuch "that of the 125,000 men and the 16,000 women in the postal service, there is not one whose tenure of office can be affected by any political change. The Postmaster-general belongs to the Administration, and, of course, goes out with his party, but not one of his subordinates is affected in the least by the change." This is civilized, Christian government, as contrasted with the selfish, barbaric, "spoils" system that is sometimes seen.

Joseph Cook stood up in the Parliament of Religions in Chicago, and, looking round upon the representatives of heathenism there, he asked—"Is there any provision in your religion to wash out the crimson spot on Lady Macbeth's right hand!" A deep and universal silence followed, and Cook spoke again—"In our Bible it is written, 'Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" He went to the root of the matter.



## GLEANINGS.

In Sweden a man who is seen drunk four times is deprived of his election vote.

One hundred missionaries were sent to China by the Swedish Lutheran Church in 1893.

The centenary of the London Missionary Society will be celebrated next year by an effort to send out 100 new missionaries.

The Moravian Church sends out into the foreign field one in sixty of its members, while other Protestant bodies in general give only one in five thousand.

The town authorities of Braddock, Penn., have passed an ordinance imposing a fine for every profane word used by any person on the streets of the town.

There were only 21 candidates for admission to the Divinity Hall in Glasgow University, a considerable falling off from previous years. Of these one-third failed to pass the examination.

Tidings from missionaries in Japan show that although the people are greatly absorbed by the war, yet the native churches are doing well. There seems to be a "strong evangelical reaction."

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist, Episcopal, Presbyterian, and Anglican churches.

We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes, all of them however, being subordinate to English rulers.—*Can. Pres.*

"We are fully justified in estimating that there were slightly over 100,000 conversions in the foreign mission fields of all the evangelical churches during the year 1892. This, you will notice, is an average of fully 2,000 per week."—*Dr. J. S. Dennis.*

General Secretary Baer, of the United Society of Christian Endeavor, announces that the International Convention of 1895 will be held in Boston instead of San Francisco, on account of the long delay of Western railroads in announcing a decision in regard to special rates.

Sunday schools are increasing in number with marvellous rapidity. Throughout the world they have grown from 183,390 in 1890 to 224,562 in 1893. Sunday school teachers have increased in the same time from 1,999,569 to 2,239,738, and Sunday school scholars from 17,716,212 to 20,268,293.

The Governor of St. Petersburg is teaching Temperance by a new method. He has ordered that all persons found disorderly or drunk on the streets shall have their names and addresses printed on large posters, and publicly displayed in the official journal. On one of the lists 127 names of all classes in society are found, one-half of them being women.

A missionary in China says:—"If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not His miracles, nor even His wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

The population of the Fiji Islands is estimated at 123,000; of these 103,775 attend the services of the Wesleyan churches, and about 10,000 are Catholics. There are 40,000 children in the schools under the care of 1,095 teachers; and there are 10 European missionaries, 72 native ministers, 40 catechists, 1,838 local preachers; and a century ago these were cannibals.

The neglected women of India have now the prospect of skilled medical treatment. There are 65 hospitals and dispensaries now affiliated to the Countess of Dufferin's fund for supplying medical aid to them, 10 of these having been built and kept up by native princes. Last year 13,058 patients were received, besides 601,574 out-patients being relieved. Over 200 female students of medicine were enrolled last year.

In order to secure contributions more effectively from all parts of the United States, the American Board of Commissioners for Foreign Missions, the Missionary Society of the Congregationalist Body has taken a new departure and appointed four committees, one each, in Boston, New York, Chicago, and San Francisco, whose special work it shall be to increase contributions to the Board and to organize and appoint sub-committees at their discretion, with a view to securing contributions from every church and every church member.

In South Africa some of the Dutch have little sympathy with missionary work among the blacks. One Dutch pastor in the South African Republic administered the sacrament to some converted natives, and forty members of his church left him, although the service had been held apart from the congregation and in his own house. When some of the people were asked what they would do in heaven, they answered that Christ had said there would be "many missions" there, and they thought that whites and blacks would be separated there as well as here.

Some parts of Turkey "social" life is not very social. Miss Lovell, of the American Board's Central Turkey Mission, writes that—"In the town of Zeitoun she met a 'bride' who had been married for two years, whose face the mother-in-law had not seen, though for all this time they had lived in the same house. The daughter-in-law remained constantly veiled, and had not been allowed to speak to her mother-in-law though they were often in the house the whole day long. When asked what they would do in case of sickness, the mother-in-law replied—"We would get a little girl to come in and she might speak to her, and the girl would tell me." It's an ill thing that yields no good. There would be no quarrelling. But what good or brightness can come into such lives?

At Amritzur, in India, some two years since, there was a public religious controversy between a native Christian and a Mahommedan. It lasted fifteen days. The Mahommedan was fairly beaten, but claimed the victory, and said that heaven would decide it, and that his opponent Mr. Atkim, would die of snake bite within fifteen months, counting one month for each day of the discussion, and that the American missionary would also die. His prophecy made a deep impression upon the superstitious natives. One day an earthen pot with a very lively cobra was found at the door of another Mr. Atkim, showing that the Mahommedans were trying to fulfil their own prophecy, but had made a mistake in the name. The fifteen months passed, the death did not come. This, with other causes, produced quite an awakening, and a number of Mahommedans embraced Christianity.



## The Family Circle.

### THANKSGIVING ANN.

IN the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—

"Johnny, don't play dar in de water, chile

"Thanksgivin' an'—

"Run away now, Susie, dearie!

"Thanksgivin' an'—

"Take care o' dat bressed baby! Here's some ginger-bread for him.

"Thanksgivin' an' de voice o' melody."

You laugh: But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her "Thanksgiving Ann"; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a ginerous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great amount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasis, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody,

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to jedge; but then I don't jedge, I knows. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prep'ration at all! Sure 'nough, He don't need der help. All de world is His; an' he send clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint *my* soul! but I loves 'em' an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If yer ha'int giv'n so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair o' ole shoes; an' sometimes I didn't happen to get nuffin', an' den I went bar-foot; an' dat's jist de way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me wid no kind o' reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little



store, she carefully laid aside one-eighth, "'Cause if dem ole Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!  
De Lamb o' Calvary!  
De Lamb dat was slain, an' lives again,  
An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spose I neenn't fret 'bout other folks' duty—dat aint none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartin, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:—

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent, her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there, when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:—

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner ever served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think

'bout it a good while aforehand to get a roast cooked, an' jist de same wid taters; an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much o'nuffin. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long 'nough; but dat kind o' makes a body feel 's if dey *had* to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "'Dar's dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to de Lord for all His benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilern eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar aint no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She *is* right, Fanny: it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own but His; to be journeying towards His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but



have been too indolent, careless, or selfish, to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"

"I's mazin' glad," said Thanksgiving, looking up brightly; "but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness.'"

"Wall, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord any de less, 'cause He's a good paymaster, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gets to be *payin'* rad'er dan givin'."

"Wa-l, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, dey don't. When ebery body feels right, an' does right, dat'll be de billennium. But I's glad o' de faint streak o' dat day dat's come to dis house!" And she went in, with her old song upon her lips:—

"Thanksgivin' an' de voice o' melody"

### HOW TO FILL A CHURCH.

There is one recipe given in the Bible for filling churches and for destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of His recipes, it is simple and easily remembered: "And I, if I be lifted up from the earth, will draw all men unto Me."

There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to His words as they did in the days of His flesh, when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceedeth out of His mouth. He is as certainly, though not as visibly, present with His church and people now as He was then, and the lifting up of His cross and its atonement to-day or in the future will draw all men unto Him, and fill the churches that are now empty.—*N. Y. Herald.*

### A WOMAN'S DREAM.

ONE stormy evening, after the patient missionary collector had been trying for half an hour to arouse my sluggish sympathies for the benighted peoples and earnest workers across the seas, I said to her:—

"There is so much work at home that interests me, I really can't pay much attention to Foreign Fields. To tell you the truth, I am not interested in Foreign Missions. They are too far off."

She left me, and I returned to my cozy chair and glowing fire, wondering why she need have disturbed my reading to tell me so many disagreeable things. I preferred pleasant thoughts, or if I must go outside of those, it suited me far better to breathe a gentle sigh over the woes of an Evangeline, than seriously to consider the needs of other lands or sympathize with the degraded wretches who, after all, were incapable of such depth of feeling as my delicate self. Still the disagreeable facts so gratuitously presented by my caller partook of her persistence, and I tried in vain to dismiss them from my mind until, finally leaving my book and fire, I said pettishly, "I'll see if a good night's sleep will restore my balance."

But the thoughts pursued me as the monotonous drip of rain from the eaves resolved itself into the steady tread of feet, and I seemed to be standing on a high platform with a wondrously fair woman whose stern eyes fastened accusingly on me made me quail, while a seemingly endless procession of women approached us. As they came near I saw that they were divided into companies.

The first division stopped in front of the platform and looked earnestly at me. They were small and dark-skinned, dressed in white jackets and striped skirts, while many-hued scarfs gave a brilliancy like the tropics to the scene.

I was about to ask my companion, despite her austere look, who they were, when one of them pointed at me and said with intense scorn:—"Women of Siam, behold this woman! She claims to love the Saviour who made her what she is: she *says* she is grateful to Him for her sheltered, petted life, but she has no interest in us. We are taught that our very existence is a curse for misdeeds in some former state. The happiest of us are sold to be one of many wives; the most wretched are gambled away by our own mothers to become slaves. We are brought up in profanity, in lying, in brawls, in filth. For us is no heaven, only a dreary hope of purchasing from our gods merit that shall secure for us a happier state in our next transmigration; but she is not interested in us. Degraded, ignorant, despised at home, she, too, despises us, and calls herself a follower of the meek and lowly Nazarene! He cares for us and commands His children to bring us good tidings, but this child of His grudges a single half-hour to hear of our needs; she even refuses us her prayers because she is 'not interested' in missions."

Overwhelmed by this sudden address, I glanced at my companion, but only to cower before her piercing eyes fixed so severely upon me. The procession moved on, and lo! another division stood before me. They were gayly dressed, but the eyes beneath the white veils were very sad. With mournful mein and voice one of them spoke:—"Syrian women, here stands one who was welcomed at her birth, who had many advantages, who claims the great Allah of America as her own, whose hope of heaven is bright. She *says* her Allah cares for all, and she is like Him, but she is not interested in us. When we were born, forty days of mourning were observed. Our



Allah has no care for us, we are only women ; we may never enter a mosque ; our brightest hope is a heaven by ourselves, to be gained by obedience to our husbands. They must ignore us abroad, at home they beat us. We reckon ourselves as the wild beasts. We are deceitful, profane, debased, but how can we be any better if they who know a more excellent way have no interest even to listen to our story, or to send us help."

With a dreary sigh, which was echoed by all, she led the way and they passed on. For very shame I hid my face, but was constrained to look up as there tottered toward me a vast company whose crippled feet proclaimed them from the Chinese empire. The almond eyes of the leader fastened on me as she said :—"Your parents rejoiced once because God had given them a daughter ; your welfare has been consulted in everything : nature was not interfered with, and your feet will carry you whithersoever you will ; education has been freely yours ; evil has been carefully eradicated, and to-day you pride yourself on your keen sense of right and wrong. Our parents were disgraced by our birth ; if they had murdered us, no one would have interfered. We were crippled from childhood ; our education was confined to lessons of obedience to our fathers, brothers, husbands, and sons ; beyond our own doors we are forbidden to be known either for good or evil. Unable to read, ranked by our most advanced thinkers with the monkeys and parrots, what wonder if we are superstitious, depraved, and vicious ? O American woman, who hath made us to differ, and by what right are you 'not interested' in us ?"

Before I could have spoken, if I had desired, they had passed forward and their place was filled with short, robust figures, clad in mantles of tanned skin, leather petticoats, and short beaded aprons. Beads of all varieties, buttons, buckles, and rings of iron and copper decorated their stout figures in many fantastic ways.

They marched entirely around the platform, closely scanning me, before anyone spoke ; then the leader said :—"Free to come or go, no terror in her life, at liberty to marry or not, certain of protection from any abuse, surely, sisters, this a favored woman. We of Africa are chattels. We must marry whom our fathers choose and be one of one of many wives, subject to every caprice of our husband. If he commands us not to stand upright before him, henceforth we must crawl in his presence, on pain of cruel punishment. If he favors one of us, disfigurement or death awaits her from her jealous companions ; unless he favors us, he beats or kills us as he chooses, with none to interfere ; we are his, body and soul. Unmarried, we form the estate of our father or brother, to be divided at his death among the heirs. But this woman is 'not interested' in us ; she cares not that to us no heaven is promised equal to what she now enjoys ; we are too far off. O, God of America, are we too far off for Thee to care ? Is there no help for us ? Is Thy child a true representative of Thee ?"

A cold terror was settling upon me and I looked for some escape from the place, but even as I looked, before me were flashing jewels, rich silks, and costly apparel. With eyes as bright as her jewels, a woman cried, passionately :—"Would you like to know our story ? We were born in far-off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awaiting outside our portion from whatever he might leave. In sickness no physician must see or touch us ; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred

stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives ; and so we live with no purpose, and die with no hope. But we are the favored ones in fair India ; ours is the enviable lot ; you shall see our unhappy sisters, to whose condition we may be reduced at any moment."

She waved her hand and her followers fell back, leaving a space before me which was immediately filled with the most sorrowful faces that had yet appeared. Here were no jewels or silks, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said :—"We are widows. When our husbands died our ornaments were stripped from us, and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society, and no one must show us a kindness. Blows and curses are our portion, and death our only release."

As her voice ceased she, too, waved her followers back, and instantly my platform was surrounded by little girls, the oldest under six. Such drawn, pitiful, wan faces I hope never to see again. They lifted pleading hands and raised beseeching eyes to mine as they begged :—"O, Christian lady, pray to your God for us. We are widows already, and this woe is ours for life. Look at the petted children of your land ; think of the curly heads and laughing eyes that you love in your homes. Look at our tired feet and bruised arms, and remember how tenderly you hold the tiny hands and guide the dainty feet of your darlings. We beg you to spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully into mine for a minute, but suddenly a voice said—"It is useless ; her Saviour said—'Suffer little children to come unto me,' but *she* is 'not interested.'"

The faint hope died out of their faces and they all vanished.

Noting the tears on my face, the fair one at my side asked—"Need I do more to interest you in missions ?"

"You !" I stammered ; "who are you ?"

"I am Conscience," she replied, "and I stand here to tell you that your vision of to-night is no disordered dream. I have brought truth to your door ; shall it knock in vain ? I gave you an elevated position, for you are above the sisters whom you have seen, but the platform that raises you is the Rock—Christ Jesus. Will you be content to stand there alone, or have you at last interest to spare for the nations low in the dust at the feet of Allah and Brahma ? Will you help them up, or will you choose to hear your Redeemer say to you—'Inasmuch as ye do it not to one of the least of these, ye did it not to me ?'"

For answer I fell on my knees and Conscience left me, satisfied to have brought me to my God, knowing that she could trust my waking with Him. To a pitiful Saviour I confessed all my pride and indifference, and He forgave me ; then I slept sweetly and refreshingly. The next morning I hastened to the house of my friend the collector, took back my heartless words of the night before, and gave her double what she had asked. That morning was the beginning of a new life to me, for I promised my Saviour that henceforth His cause should be mine, and that I would give to the women of other lands as freely as I had received from Him ; and I pray God to keep me from ever being again so fast asleep as I was on that night when asked to contribute to foreign missions.—*Dr. Cummings in Gospel in all Lands.*



## SOWING AND REAPING.

"What a deformed, unsightly creature that Alic Forester is!" said Frank Boyd to his friend Jack Donnell, as a diminutive, hunch-backed boy, leaning on the arm of his tall, handsome brother, Dick, came down the walk from college.

"Yes, poor fellow; he has a sorry time of it in this world," assented Jack, looking pityingly after the brothers. "He must feel his misfortune, though Dick's devotion makes up for much that he has lost."

"He owes him all the devotion he can lavish upon him," retorted Frank, with a suggestion of impatience in his voice. "If I had brought such a calamity on a brother, I would feel that nothing I could do could ever atone for the injury done. Nothing! I could never forgive myself—never! The fact that I had spoiled the life of one of my kindred would haunt me to my dying day."

"It was an accident, you know," Jack said, persuasively. "No doubt he suffers almost as keenly as Alic when he looks upon his crooked form, knowing, as he does, that the poor fellow must go through the world always a cripple."

"He would be a strange kind of a brother if he did not," replied Frank, sharply. "I don't see how he can get any pleasure out of life with that monstrosity continually before his eyes, to remind him of what might have been avoided, but was not."

"There are other injuries inflicted sometimes, by those who profess to love us, which leave deeper scars, and more surely blight the soul than the very worst of physical deformities. I refer to moral contaminations, which are as enduring as the soul itself," replied Jack.

"If there can be worse deformity than the one carried about in the poor, distorted, body of Alic Forester, I have not been so unfortunate as to be brought in contact with it," replied Frank, obstinately.

"And yet, my dear fellow, you have inflicted deeper wounds, made more hideous disfigurements upon the souls of some of your associates in this very college, than those carried about in the twisted and warped body of unfortunate Alic Forester," insisted Jack, with decided emphasis, keeping his eye fixed squarely on the face of the astonished critic before him.

"Explain yourself," demanded Frank, with chilling civility. "When, or in what manner, have I been guilty of such base crimes charged upon me?"

"All the days of your life, in which you have promulgated your sceptical views, mark periods wherein you have left scars on the souls of those whose faith you have undermined," asserted Jack. "How many students in this college will carry the impress of your defilement out into the world, and in turn stamp other pure lives with the stain with which you have tarnished theirs! It is a very serious thing to uproot the faith of others, particularly when you have nothing to offer them instead."

"I force my peculiar views on none," retorted Frank, icily, "but I insist that I have the same privilege of expressing them that belongs to you, or any other man. I proselytise no one."

"But views, such as you entertain, disseminate poison, and no one has a right to scatter such germs broadcast to the world," Jack returned, with decision.

"If the tares grow, uprooting the wheat, you have only to pluck them up and sow good seed again in their place," said Frank, more disturbed than he would have cared to own by Jack's argument.

"Ah, but that is not so easily done," remonstrated Jack. "You must have learned by this time that it is next to impossible to undo a wrong of this kind. It is much easier to pollute a field with thistle seeds than to gather up the crop after the destructive plants have, in turn, cast their germs into the prolific earth. Go to some of those whose faith you have unsettled, and persuade them to return to their allegiance to their father's God."

The conversation was interrupted at this point, but Jack's pungent words had made too vivid an impression on Frank's mind to be soon forgotten. He had been reared in a Christian home, and the thought that he had turned his back on the teachings of a praying mother worried him more than he would have cared to acknowledge. After his discussion with Jack he never saw the crippled hunchback without recalling Jack's words about the distorted souls he had made, and the more he thought on the subject the more he became convinced that he had been a moral scourge among the boys in college. He began to read his Bible carefully, and, before many weeks, prayerfully as well; and soon thereafter he came knocking at the door of the church for admission—confessed Christ, was baptized, and at once laid himself on God's altar—to be used how and when and where the blessed Master should choose to employ him. His first thoughts, after he had consecrated himself to Christ, were for those whom he had led astray, but it was, just as Jack had said—much easier to sow the tares than to uproot them. As he labored and prayed with, and for, some of those for whose souls he felt he would be held accountable, he realized how utterly impossible it was to undo the wrong he had done; how hard it was to erase disfigurements from souls he had defaced.

"Be not deceived; God is not mocked, for whatsoever a man sows, that shall he also reap."—*Philadelphia Presbyterian*.

### "IF I HAD MY LIFE TO LIVE OVER AGAIN."

This is the subject of a sermon recently preached in this city. What the preacher made out of it we are not advised, but it belongs to a class of reflections that are as useless as the reading of the most vapid fiction. No one has any business with his past life except as the consequences of his actions project themselves into the present, involving moral honesty. If he stole in the past, true repentance requires reparation; if he traduced, it demands retraction and the publication of the retraction as conspicuously as that of the original utterance. No person living can know that if he had his life to live over again he would do any better than he has done. Those who waste time in such reflections imagine themselves beginning life over again with the ideas and feelings that they now have. It is equally unnecessary, unreasonable, and un-Christian to waste a second's time in thinking what might have been.

From the Christian point of view one is to forget the things that are past and press forward. He should only remember his sins, after having repented, as reflecting light upon his tendencies. Peace with God, a humble acknowledgment of sinfulness, and the thoughts absorbed in the discharge of present duty, with occasional glances at the glorious recompense of reward, compass the sphere of personal thought. It is well to exhort a man to live as he will wish he had lived when he comes to die; for that relates to the present.—*Christian Advocate*.



## International S. S. Lessons.

### JOHN BAPTIST BEHEADED.

6 January.

Les. Mark 6: 17-29. Golden Text, Matt. 10: 28.  
Mem. vs. 26-28. Catechism Q., 1.

Our first lesson in the New Year is a sad one, the treacherous, cruel murder of a good man by a bad man, prompted by a bad woman's spite.

How like in some respects the ministry of John to that of Jesus. John was born about six months before Christ. Both lived a quiet life for thirty years. John began preaching about a year before Christ did; preached for a couple of years, lay in prison a year, and was beheaded. Christ preached for three years, and was put to death about a year after John.

The time of the lesson is March or April. Christ has been preaching for two years, most of the first in Judea, the last in Gallilee, with Capernaum as head-quarters, and touring, followed by crowds, all through the province.

The scene of the lesson is a lonely fortress castle, Machaerus, some seven miles east of the Dead Sea, with palace rooms above for princes and dark dungeons below for prisoners. John had been kept there for about a year, and Herod was living there at this time. John was placed there on this wise:—

#### I.—THE SIN AND SERMON, vs. 17-20.

Herod was visiting Rome. His brother had asked him to be his guest. Herod took a fancy to his brother's wife, sent his own wife, a good woman, the daughter of an Arabian king, home to her father, and Herodias, leaving Philip, went to live with him in Palestine. Black treachery and sin on his part, and black faithlessness and sin on her part.

When John was preaching that the people should repent and prepare for the Kingdom of God, which was coming, he saw this gross sin in the highest place in the land, and denounced it, as he did all sins, and as Dr. Parkhurst did the sins of Tammany in New York. Herodias was angry and vowed vengeance. Herod yielded in part; he put John in prison, but would not kill him. Though bad, he feared and respected the bold preacher, and often talked with him.

#### II.—THE SUPPER AND PROMISE, vs. 21-26.

But one day, when some of his officers were in with him, and they were drinking together, Herod made a rash promise to the daughter of Herodias, that he would give her anything she asked. Her mother had planned for something like this, and told her what to ask, and she demands John's head. Herod is sorry, but false shame makes a coward of him. He is not man enough to say, "No, John's head is not mine to give." He calls for a soldier, gives the order, and the drinking goes on.

#### III.—THE MURDER AND BURIAL, vs. 26-29.

Poor John has short notice. A step is heard. He is lonely, and glad of company. Perhaps it is one of his disciples come to talk with him and tell him something of the works of Jesus. The door opens. It is a stranger. What does he want? Kneel down. Bend your head. A blow with an axe. The head rolls on the floor, is picked up, placed all bloody on a tray, given to the young woman, who takes it to her mother. Herodias has had her revenge, but it does not give her much comfort.

The news soon spreads, for John is widely known. His disciples hear of it. They come and ask for the poor headless body. They bury it, and then in their sorrow and helplessness they

go away to tell John's friend Jesus. This is all they can do.

Follow the history of the guilty pair. Soon after, Herod is defeated in battle with great loss by Aretas, his first wife's father. Later, Herodias persuades him to go to Rome and get the title of King. The complaints of his subjects follow him, and he is deposed even from being governor. Then he is banished to Lyons, and and after to Spain. Herodias goes with him, and they die in exile. Their names are branded in all the world's history.

#### LESSONS.

1. High place and low life may go together, and *vice versa*.

2. Whatever the place, the life should be high.

3. The higher the place, the wider the influence for good or evil.

4. The life adorns the place, and not the place the life.

5. Sin should be denounced, whether in high or low, no matter what the consequences.

6. Drinking, even in moderation, often leads men to say and do rash things which they can never undo, and may bitterly repent. If Herod had been sober, he would not have made his rash vow and beheaded John.

7. How a mother may train her daughter in wickedness.

8. Sin brings punishment, often speedily, always surely.

9. In any trouble we should do our own part as well as we can, and go and tell Jesus.

### FEEDING THE FIVE THOUSAND.

13 January.

Les. Mark 6: 30-44. Golden Text, Luke 1: 53.  
Mem. vs. 41, 42. Catechism Q., 2, 3.

What a picnic! Five thousand men, besides the women and children, all seated in rows on a grassy hillside overlooking the sea of Gallilee, while the disciples pass around the good things. There is only fish and barley bread, but hunger makes it sweet; and, better still, Christ Himself is present and presides.

This event took place very shortly after the death of John the Baptist, which was given in last lesson and the occasion of it was the following:—

A few weeks previous, Jesus had sent His disciples out to teach and heal. Perhaps the news of John's death discouraged them and hastened their return. Christ, too, was sad. It was a reminder to Him of his own death, which was coming a year late. He wished for a little time of quiet and prayer, and asked His disciples to come to a retired place, not barren, but away from where people lived, a lonely place on the east of the Sea of Gallilee.

But there was no rest for them. The people saw them going and followed, and the pitying Saviour could not refuse to teach them. All day long He taught, and they eagerly listened, not thinking of their bodily needs.

When evening drew near the disciples came to Him and asked Him to send the people to the villages in the neighborhood to get food. There is no need for it, said Christ; can you not give them their supper? They asked if they were to go and buy a great quantity of food. No, said Christ; bring to me what you have and seat the people on the grass.

In long rows, by fifties and hundreds, they sat down. Jesus asked a blessing. Then He began to break the bread and divide the fish. He gave to the disciples to help the people. To and fro passed the busy waiters, and the supply seemed to grow no less; to and fro, until all were satis-



fied, five thousand men, besides women and children.

Now, said Christ, let there be no waste; gather up what is left. The disciples set to work gathering the broken pieces, and when they were done, each one of them had his lunch-basket full, twelve in all. Besides what the people had eaten, the disciples had more for themselves than they had before the feast began.

#### LESSONS.

1. It is good for Christians to get away alone at times for quiet meditation and prayer.

2. When hungry souls wish to learn from Christ, He will not turn them away.

3. The good old-fashioned custom of asking a blessing on food has Christ's example and authority, and should not be given up.

4. To us who have the bread of life, comes Christ's command concerning the world's hungry millions, "Give ye them to eat."

5. The more men seek to relieve the wants of others, the more as a rule do they have to do it with. "There is that scattereth and yet increaseth."

6. In this miracle we have in short compass what the Lord is doing every year for the world's hunger.

"'Twas seed-time when He blessed the bread;  
'Twas harvest when He break."

#### CHRIST THE BREAD OF LIFE.

20 January.

Les. John 6 : 25-35. Gol. Text, John 6 : 31.  
Mem. vs. 33-35. Catechism Q. 3.

Last lesson told of feeding the five thousand.

After that evening miracle, Jesus sent the people away to get shelter, sent the disciples across the lake by boat to Capernaum, their home, and, wearied with the day's strain, went alone to pray.

When the disciples were nearly across, a sudden storm came on. Jesus saw them toiling at their oars and came to them. They saw Him walking on the water and feared. "It is I, be not afraid." See what Peter did, Matt. 14 : 28-31. Now they are safe ashore.

Next morning some of the people came to where they had been fed. He was not there. They crossed the lake and found Him.

Then follows the lesson for to-day. It is a dialogue. They ask four questions, and Christ gives four answers; each one with new and precious truth.

*First Question*, v. 25. They are surprised. They know that He did not come with the disciples the previous night. They know of no other boat coming. When did He come?

*Answer*, vs. 26-27. He does not answer their words, but their desires. He does not mean that they wanted more bread, but earthly things, an earthly king. Because He had given the loaves they thought He could give freedom, victory, wealth, earth's good of all kinds.

Then he reminds them that such things are perishable, and bids them give chief effort toward securing that which will endure: pardon of sin, union with Christ, likeness to Him, satisfying for the soul; and tells them that God has sent Him to give this good.

*Second Question*, v. 28. He had told them to labor. They ask what it is they are to do.

*Answer*, v. 29. The first, chief, only, work that God wants of men is faith, trust, in Christ, as Saviour to pardon, Teacher to guide, Example to be followed, King to be obeyed; a full surrender of will, heart, life, aim, hope, effort, everything that we have, are, or hope to be, to Him, to do, and to be, with His help, what He wants.

*Third Question*, vs. 30-31. They want some proof that He is from God. Yesterday's sign was not enough. Moses fed myriads for years with manna, they say, and Christ's was only one meal to a few thousands, and perhaps some of them scarcely knew it was a miracle, so quietly was it done, but thought He had some store of barley bread by Him. They want a sign worthy His claim.

*Answer*, vs. 32-33. He tells them that God, not Moses, gave the Manna, and that God gives the true Bread.

*Fourth Question*, v. 34. They ask for it, thinking it is some good food, like Manna, or better. How like the woman of Samaria. Compare her story. John 4 : 10-15.

*Answer*, v. 35. He shows that it is soul hunger He means, and that when one honestly turns to Him, trusting wholly in Him, receiving Him, surrendering all to Him, all the longing and unrest will be satisfied, the guilt taken away, the soul will be at peace with God and at rest with itself.

#### LESSONS.

1. If we remember Christ's power, as God we need not wonder at His miracles, v. 25.

2. Jesus sees desires and motives behind questions and prayers, and he answers the desire, not the words.

3. Our chief aim in life should be to win Christ, making all else subordinate.

4. All good works are summed up in "Faith," for faith means trusting and following Christ.

5. Christ only can satisfy the longing and unrest of the human heart. Without Him there will be eternal unrest. Where He reigns there is eternal rest and peace.

#### THE GREAT CONFESSION.

27 January,

Les.. Matt. 16 : 13-23. Gol. Text, Matt. 16 : 16.  
Mem. vs. 13-16. Catechism Q. 4.

The Lessons since the first of this year are in the third year of Christ's public ministry, beginning with the death of John Baptist in March or April, a year before Christ's death.

To-day's lesson was in early summer, some weeks after last lesson, and is connected with it as follows:—

The miracle of the loaves (Lesson Jan. 13) excited earthly hopes that this was really the Coming One, and many of the people, thinking that He was too backward in asserting His rights, were going by force to make Him King.

His discourse the next day on the Bread of Life (Lesson Jan. 20) dispelled these earthly hopes. Many left Him. Opposition grew hotter. He left that centre, near Capernaum, went away twenty or thirty miles west on a preaching tour to the more remote parts of Galilee, where there was less hatred against Him.

Then He came back and went northward, some thirty miles, to a city, Ceserea Philippi, and on the way took place this lesson.

1. Christ Confessed, vs. 13-16.

2. Christ commends Peter for confessing Him, vs. 17-20.

3. Christ foretells His death, v. 21.

4. Christ rebukes Peter for hindering Him, vs. 22, 23.

I.—*Christ Confessed*, vs. 13-16.

As the end nears, Christ seeks to teach more clearly that His kingdom is purely spiritual, and not one of worldly conquest. On this journey He begins by asking what people are saying about Him, then what the disciples think.

Peter, ever forward, answers for them all, making "*The Great Confession*." Never before



had any man risen to such a clear idea about Christ.

## II.—*Christ commends Peter*, vs. 17-20.

Christ pronounces Peter blessed, happy, honored, of God, in having this made known to Him.

"Upon this Rock," v. 18. A much discussed passage. The idea probably is, that as Peter was the first to make the confession upon which the Christian Church is builded, viz., that Christ is the Son of God, that he was in this way the first stone, a foundation stone, in that temple of living stones, and that one after another, making the same confession, should be builded into it, until it is at last complete. "Builded upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner Stone."

"The Keys," etc., v. 19. Whatever power is here given was to the other disciples as well as Peter. See Matt. 18: 18, 19. "Kingdom of Heaven" here means the Church which He was founding. "The Keys" means the symbol of knowledge and power in that Church. The key was in ancient times a badge of office. Jesus, by these words, entrusts to the disciples the organization, the teaching, and discipline, of His Church after His departure, and in this they were to be Divinely guided (see Mark 15: 14, Acts 1: 15), and therefore infallible.

He charged them not to tell that He was Christ. People were not yet ready to receive that truth, and telling it too soon would only hinder rather than help His cause.

## III.—*Christ foretells His death*, vs. 21.

Not until the disciples realized that His was a Spiritual Kingdom, did He tell them of His coming death. He now does so for the first time.

IV.—*Christ rebukes Peter*, vs. 22, 23. Ever foremost, Peter speaks privately to Christ, and says that this must not be. But while, a few minutes previous, Christ had commended him, now He rebukes him. Peter, after all his confession, was taking a low, earthly, human view of Christ's kingdom, and is rebuked as strongly as he had been commended.

### LESSONS.

1. What say *ye* of Christ?
2. Now, as then, the Spirit must reveal Christ as Saviour.
3. Every believer is a living stone in Christ's temple.
4. Evil can never destroy the Church of Christ.
5. Christ gives Peter no preëminence over the other Apostles.
6. He commends Peter in one sentence for his right words, and strongly rebukes him in almost the next sentence for his folly.

## THE TRANSFIGURATION.

3 February.

Les. Luke 9: 28-36.  
Mem. vs. 29-31.

Gol. Text, Matt. 17: 5.  
Catechism Q. 7.

Last lesson was about Peter's declaration that Christ was the Son of God, and Christ first foretelling His death.

It would tend to discourage the disciples to know that He was to be put to death, and, to strengthen their faith, there took place, a few days afterward, the transfiguration.

It was a night in early summer, the third year of Christ's ministry. The place is not known, but it was probably near Cæsarea Philippi.

## I. THE SAVIOUR AT PRAYER—vs. 28, 29.

In Gethsemane and at other times, Peter, James, and John were brought nearer than the

other disciples. They understood Him better, and were thus better fitted to receive higher instruction.

As He prayed the human seemed to pass away, and as in a glorified body He shone. Compare the accounts in Matt. 17: -13; Matt. 9: 2-13.

## II. THE HEAVENLY VISITORS—vs. 30, 31.

Moses and Elias (Elijah), representing the Law and the Prophets, in their glorified, heavenly bodies. It was, in appearance and reality, "like a little heaven below."

Their talk shows how deeply interested the dwellers in heaven were about Christ's death.

## III. THE WONDERING DISCIPLES—vs. 31, 32.

As in Gethsemane, it was night, and the disciples were sleeping when Christ was praying. They waked, and with darkness all around the three shining ones were luminous with light. (Compare the garden scene). And the disciples perhaps heard them talk of that death of which Christ had told them a week before.

They stood silent and amazed, listening to the wondrous converse, until the "good-byes" were said and the visitors were going away, and then Peter, ever forward, as if to prolong the bright vision, cried out, scarce knowing what he said, but as if he would say—Master this is good, keep them here, and we will make three booths for you and them.

## IV. THE VOICE OF GOD—vs. 34-36

A bright cloud, and the voice of God out of the cloud, declaring what they had confessed a week before. A strange experience. They had never known the like. Prostrate in reverence they fall. Then, as on the stormy lake, they hear the sweet voice—"Be not afraid." They look up. The light and visitors and voices have gone. They tell no man until after days of the wonders they have seen, but the memory of that day they will never forget.

### LESSONS.

1. Christ our example in prayer.
2. True prayer transfigures the whole being
3. The cross the central theme of heaven as of earth.
4. The voice of Jesus ever says to His people—"Be not afraid."

**To S.S. Teachers.** A note from Miss May Dougan, of Indore, to a friend in Canada, may be helpful to S.S. teachers. She says:

"I am glad you told me about your Sunday School class. That was my favorite work at home, when some of the letters from home speak as if the work we are doing is so much greater than that at home, I wish they could see things as they really are. You have such almost limitless opportunities for winning the love of the children there. And here there is so much to keep us apart. It is so long before we can speak at all, then our halting words, how can they win attention? In very, very few cases dare we invite the children to our homes, and then if we should offer them anything to eat it is probably the last we see of them. And more than all we cannot win the parents. But we shall conquer through Him in whose strength we have come forth. And India, fair India, will bow at His feet, for not one word of all His good promises has failed."



Acknowledgments.

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**"I WANT A DOLLAR."**  
STORY OF A DYING MISER.

How many are making it the first business of their lives to get rich. Measuring their purposes by the length and breadth and height of this earth alone, and by a sufficiently small atom of a fragment of time as to be unnoticeable in measurement with the thousands of years. Think of a soul which has become sufficiently narrowed down, which has become sufficiently degraded, which has become sufficiently infinitesimal as to make it its first business to get rich in the accumulated dirt of a perishable world.

What most naturally will be the last words of those dying? That which has ever been uppermost in their minds through life. A miser lay dying who had been a professed follower of Jesus all his life, but whose supreme purpose had been to get rich. My father was the attending physician. The old man lay upon the bed, his white locks, whitened by the frosts of over eighty winters, pushed back from a noble brow, his hands bleached by sickness clasped over his breast, and above the coverlid, the firm lips slightly parted, the eyelids closed, as slowly but surely he was breathing his last. Weeping loved ones had gathered round to catch the last words if such there should be, or obtain once more some faint recognition. My father knelt by the bedside, and taking one of his hands in his asked him if he should pray. A slight pressure was the only response. The prayer was offered, and then father sang a hymn which had been the old man's favorite.

As he closed the song, the eyes of the dying opened, the friends pressed closely to the bedside, his lips moved, and father bending over

him asked him if there was anything he wanted. He spoke one short sentence, then his chin dropped, the eyes open wider, the breath stopped, and he was dead. What was that last sentence? It was this—"I want a dollar." Strange consolation for loved ones. Yet that sentence was the very incarnation of the supreme object of his life. It is not possible to press within a smaller compass the very pith of the mercenary spirit. A wonderful sentence for a dying man face to face with eternity. What an epitaph for a tombstone! Is that to be your last sentence? Thy money perish with thee!

But is it not right to get rich? That is not the question. That man is a sinner against himself, against a community, and against God, whose only object in life is to get rich. But if his object be to do his Master's will, to be about his Father's business, and he make money to enable him to carry on his Father's business, then he has consecrated his talents to the King, absorbed his wealth in the lofty purposes of heaven, and is turning money of earth into the bank-stock of eternity. Such is of heaven—heavenly.—*Frank H. Hinman.*

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## THE SKEPTIC AND THE ITALIAN GIRL.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by this question, "What are you reading that interests you so much?"

She timidly replied, "The Word of God, sir."

"Who told you that the Bible is the Word of God?" he inquired.

"God told me Himself," she replied, with childlike innocence.

"God told you! Impossible! How did He tell you? You have never seen Him, nor talked with Him. How, then, could He tell you that the Bible is His Word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light. That is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands. "You have put it right for both Bible and sun. That is the way God tells me this is His book, I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be His. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who had only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's Word was an evidence he could not shake.—*Messiah's Herald.*

## THE UNPARDONABLE SIN.

We need not be concerned about committing the unpardonable sin if we are concerned about committing those sins which are pardonable, just as we need not be concerned about becoming drunkards if we are concerned about drinking the first glass.

Whatever difference of opinion may exist as to the way in which the unpardonable sin may be committed, on one point all agree. He who is troubled lest he has committed it, has not committed it. Whatever the sin may be, it is a sin that shuts our hearts against the Holy Spirit. It is the Holy Spirit that makes us concerned about our sins. So long as we have that concern the Spirit is with us, and we may be assured we have not been guilty of blasphemy against Him.

It is the misfortune of a great many good people to become concerned now and then lest they should have committed this sin. Generally such a fear comes from a bad liver and stomach rather than from a bad heart.—*Bible Studies.*

## A KING CONVINCED.

One of the most resolute opposers of Christianity in Southern Africa was the King of Pondoland, which country was recently annexed to Cape Colony. He has recently been much impressed, and has gone so far as to say: "Up to this time I have not believed in the existence of a God; but now I must admit there is one." The occasion of the king's change of mind was the conversion of his chief officer, whose duties correspond to those of prime minister in other countries. The official was a drunkard and a polygamist. He had been truly led to Christ. On returning to his home he destroyed a large and varied collection of beer-pots, and taking all his wives but one, apart, he made provision for them and sent them back to their homes. It was the news of what he did in these matters that caused his royal master to believe in God. The king was sure that none but God could have so changed the man.—*Ex.*

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### THE COW-BOY'S IDEA.

Men have different ideas of religion. With some it is mainly feeling, with others it is largely form; with some it is mostly faith, with others it is generally talk!

A converted cow-boy gives this as his idea of what religion is: "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' for Jim here. Now, if I'd sit around the house here tellin' what a good feller Jim is, and singin' songs to him, an' gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, an' not sufferin' for water or feed, or bein' off the range and branded by cow thieves, then I'm serving Jim as he wants to be served."

This was the converted cow-boy's idea. Does it not sound a little like the voice of him, who, when his disciple said, "Lord, thou knowest all things, thou knowest that I love thee," only answered, "Tend my sheep; tend my lambs?"

### A MOTHER'S PRAYERS.

Who can pray like a thoroughly Christian mother? Such a mother will continue to pray for her bad boy long after the father has given him up as hopeless. Many years ago there was a mother in Somerville, N.J., whose son, a young man, had begun to lead a dissolute life.

One evening she begged him not to spend that evening away from her, but he declared that he would. He said, "Mother, I'm not going to be tied to your apron strings; I am going to go." The mother replied, "Please try and remember every moment to-night that, until you come back, I am going to be on my knees asking God to save you."

The son, with a rude gesture and muttered oath, rushed from her presence and spent the night in a shameful carousal. It was four o'clock in the morning when he got home. He had managed to keep his mother out of his mind during his revelry.

As he got to the house he saw a light shining through the shutters. Turning the blinds down and looking in, he saw his mother on her knees, and heard her pray. "God, save my wandering boy." Going to his room he threw himself on his bed, but could not sleep. After awhile he arose, then knelt down, and it seemed to him as though Christ's power proceeded from the room where his wrestling mother was pleading with God, and it led him to cry out, "God, be merciful to me a sinner!" And that very morning he was saved.

The news of his salvation soon spread in the

neighborhood, and in three weeks from that time more than two hundred young people had been converted. This young man became the father of T. DeWitt Talmage, of Brooklyn. Could that young man doubt that God hears and answers prayer? And what blessed inspiration this is to praying, Christian, mothers. Hard praying leads to the conversion of hard sons!—*Christian Advocate.*

### PURITY IN THOUGHT AND WORD.

A young man who had been profane and irreverent, said, when he at last desired to lead a new life, that it was useless. He had spoiled all good things by his evil use of them in youth. Oaths sprang to his mind in the midst of prayers. The jests he had made of Scripture floated before his eyes when he would read the Bible, and even among the purest and sweetest scenes of his life the impure pictures of his imagination intruded themselves. And yet he had been outwardly a respectable man; he thought he had kept his wickedness hidden from the sight of the world, but—shall I tell you?—not only the deeds, but the *thoughts* of his youth were woven into the character of his children, and they in wildness, dissipation, and immorality, told by their *actions*, to the world, the *thoughts* their father had entertained in his youth. He knew that his own soul was scarred forever by the impress of his sins. But how his heart was grieved when he realized that the souls of his children were also marred by his sins. You can never regain a lost hour. You can never wipe off the smirch of impurity. You can repent and be forgiven, you can do much good, you may even bring many to Christ, but you will know that the scars are still there.

Evil thoughts and words make indelible impressions. They will not let themselves be forgotten, no matter how bitterly repented of.—*Mary A. Allen, M.D., in the Safeguard.*

### THANKING GOD FOR OUR THORN.

"My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through sufferings, teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by Thee; then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I will write upon it will be these: 'It is good for me that I have been afflicted.'"—*Dr. George Matheson, the Blind Minister of Inellan, Scotland.*



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ALL • THE • WORLD • AND  
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these thrilling stories which are all true—of  
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# The Presbyterian Record.

VOL. XX.

FEBRUARY, 1895.

No. 2.

## "HARD TIMES" AND THEIR LESSONS.

"HARD times," is a comparative term. It is heard alike from the poor man when he cannot get work to earn bread for his family, and from the rich man when his dividends fall from seven to four per cent. A complaining Croesus said to a friend, "I think you would grumble too if you had six millions lying in the bank, not earning anything. It is with some, but a name for slower accumulation of wealth, with others it is a hard stern reality.

Such "times" are frequent, and their lessons may seem trite and common place, but they are none the less important; and it is at once worldly wisdom and Divine wisdom to learn what may prevent their coming, and to learn lessons of profit from them when they do come.

We leave to economists the larger issues which affect men in masses and nations, which have to do with the commerce of a country or continent, and note two simple lessons of prevention, and two of profit, lessons for the individual, which however have more to do with individual prosperity than any economic laws.

### I.—Lessons of Prevention.

1. Personal economy. Moralists may denounce the craze for wealth, but the craze for spending does far more to make hard times. One of the curses of the age among rich and poor is the tendency to live up to income, often for the sake of useless gratification or display, instead of saving a part of it for the time of need. Then if income shrinks there is discomfort, and if it stops there is want.

There are very few exceptions to the rule that all should save for a rainy day some little part of what they get, even though it may involve a little self denial. If this were done as it might be, the suffering from hard times would be small to what it now is.

2. Remaining in the country rather than thronging to the towns and cities. The farmer, no matter how small or poor his holding, can usually get work to do upon it, and with that work and careful management, can get shelter, food and fuel for himself and family, and is infinitely better

off than many a laboring man or clerk in the city, perhaps huddled with his family in one or two rooms at high rent, scarcely able to breathe without paying for it, and sometimes begging in vain for work to earn his bread. Most of the privation and suffering, on this continent at all events, is in the large cities, and much of it might be prevented if those whose work or duty does not demand removing to the city would remain in the country. Then there is no place like the country for the training of a strong, true manhood and womanhood, which is the hope of any land.

### II. Lessons for profit.

1. Hard times is one of God's ways of reminding us that this is not our rest. The uncertainty of earthly things should lead us to lay hold more firmly of the heavenly good, the upbuilding of character, of ourselves, in Christ. Were it not for these reminders we would be liable to get too much engrossed with the world and forget our higher destiny.

2. Hard times is an opportunity for the development of what is Christ-like in men, that is given in no other way. It would be ill for the Church of Christ if she were left amid earth's imperfection, with no want to help. Thank God that "the poor ye have always with you," but remember that the presence of poverty will only prove a blessing in so far as it calls forth sympathy and compassion and help, and thus while blessing the receiver blesses still more the giver. Even though men's want be brought on by their own sin, that is no reason why it should not be wisely helped. If God had treated us in that way in our fallen state, no salvation would have been provided for us.

**Presbyterian Hymnal.** The contract with the publisher of the Hymnal having expired on the 31st December, 1894, the Executive Committee have decided to assume its publication themselves. For this purpose they have opened an office in No. 23 Toronto Chambers, corner of Toronto and King Streets, Toronto, and have appointed Mr. George B. Burns as manager. Copies of different editions of the Hymnal may be obtained from him. Cash payments are required. William Gregg, convener; W. B. McMurrich, secretary-treasurer.



## EXPERIENCES IN TITHING. IV.

"DEAR OLD RECORD," writes a friend from Wingham, Ont., "I am much interested in 'Tithing Experiences.' Two years ago, while Evangelists Crossley and Hunter were laboring in our town, they presented God's claims so forcibly, that I and some others were led to adopt the tithing system. To say that I am satisfied with the result is but a faint expression of my feelings upon the subject. I have been able to give more than twice as much as formerly, and it is such a pleasure to give in this way; I could not afford to give it up. If all God's children could be brought to see their duty and privilege in this matter, what showers of blessing, both temporal and spiritual, would there be."

A young lady from a village of Pictou Co., N.S., says,—"I am glad to be able to add my testimony to those who have found a blessing in laying aside one tenth of all their earnings for the Lord and His work. I would be glad if you could print at some time in the RECORD just what this tenth money should be devoted to. Sometimes when giving part of my tenth to charities and those whom I think are the Lord's poor, the question arises in my mind,—'Should the tenth money be given even in this way; should not this be outside the tenth?'"

An "Ontario woman" says: "I began giving the tenth some years ago, being led to do so by reading that useful little pamphlet, 'Paying what you Owe,' by 'Layman' of Chicago.

Some object to the tithing plan by saying that 'It is far from being enough to give.' 'It is an old Jewish law, and why should Christians conform to it,' 'We are under the Gospel dispensation,' &c." Do not such people know that if professing Christians, ministers and laymen, men and women, were to devote the tenth of their income to Him who gives it, the treasuries of Churches and benevolent societies would never be empty. Further, the delight of giving in this way grows upon one and tends to lead beyond the tenth, to the full measure of Christian privilege, giving 'as the Lord hath prospered.'"

"About five years ago," writes another, "I became convinced that laying aside at least one-tenth of all one's earnings was the only Christian way of giving of our means for the Lord's work. My salary is not large, but the one tenth of it is more than I would feel I could afford to give, if I did not set it aside and consider it the 'Lord's money.' I feel that I have been blessed by the Lord in the little I have been able to do for Him with this one-tenth. The same rule applies to rich and poor, for 'to whom little is given, of them little will be required.'"

"For some years we have given the tenth," writes a Colchester, N.S., lady, "and like it very much indeed. We were led to adopt it in the following way. We were giving systematically every Sabbath for the support of ordinances, while other calls of the Church were responded

to according to what we had when the call came, and we were often quite short of money when asked for it. After a time we kept an account for a year to see how much we gave, and were amazed and ashamed, we had not been giving half enough. From that day to this we have given our tenth, laying it away every week. Now we feel that we are giving. Formerly, I don't think we could claim the blessing promised to *cheerful* givers. The Lord has blessed the nine tenths more than when we gave such a pittance. The tenth laid aside for the Master affords us more pleasure than I can express."

An Ontario lassie says:—"If it would be of interest to you to know how a country girl managed to give her tithe here it is:—I was a farmer's daughter without a stated allowance of spending money, so I used to add up my personal expenses on my return from shopping for the household (dear mother was an invalid) and divide the sum by the figure nine and the quotient was the amount I laid by as tithe with mother's permission. Father gives me an allowance now, and it is both my duty and my pleasure to first take from the sum the tenth for Christ and the church. I do not bind myself to the tenth merely but never give less. I do enjoy giving and by ten years experience have proved it is more blessed to give than to receive."

Another correspondent sends the following:—"I have been a tither for several years and believe the system to be Scriptural and as obligatory upon the Christian as the observance of the Sabbath. I find myself now giving more to God's cause, over and above the tithe than I formerly gave altogether, before adopting the system. As a result, I have more to give and more to live on. But the best of all is that the more stock we have in the Kingdom of Heaven the more will we be interested in its progress, and I don't think we can go into the Lord's work with our whole heart unless we take our money with us.

In a congregation of 70 families, a collection was recently made for the schemes of the church; two tithers gave \$16.00, the rest of the congregation gave \$22.00, total \$38.00."

"You ask for a word from those who tithe," writes a Berlin lady. "It has been one of my chief joys, my delight, to be able to set apart one-tenth of my income, (salary) for the Lord's work. This I have done for eight years, although for nine months previous I gave one tenth of my income, after paying my board, but I could not bear to do that any longer as I felt the Lord's portion should come *first*. I would just as soon think of not paying my board as not paying that, and in so doing I feel it is only my just debt. With it has come the recognition that it is *all* His own, and no part should be used without His sanction. It was my bible which showed me that for *me*, at any rate, this was right."

Will an "Ontario farmer" please send another letter, the first was lost in the printing office. Will others please give their experience.



**The Danger of Delay.** Prof. Baird, in writing of our work in giving the Gospel to the new settlements of the great North-West, says:—"An instance of the danger that lies in neglected duty is to be found in the character of much of the immigration which is now flowing into Northern Alberta from the Western States, especially from Nebraska and Washington. Church-going in some communities is almost unknown. The Sabbath is used for sport, or, in a busy season, for work, and there is an ignorance of Bible truth sadly out of keeping with the vaunted Western intelligence. The student, or other missionary, has up hill work indeed, if his lot is cast among such Westerners.

Still more arduous is the work and still less cordial is the welcome of the ambassador who is sent to carry the glad tidings among the Mormons who have established themselves in Southern Alberta. This work was undertaken a year ago, and the benefits are enjoyed also by scattered settlers who are adjacent to the Mormon settlers."

## HOME MISSIONS IN WESTERN CANADA

BY REV. DR. ROBERTSON.

For the RECORD.

THE Home Mission field in Western Canada extends from Lake Superior to the Pacific—a distance of nearly 2,000 miles. The country is being gradually settled by immigrants from Eastern Canada, the United States, Great Britain, and the Continent of Europe.

The aim of the H. M. C. is to plant a Mission wherever the number of Presbyterian settlers warrant, and to give occasional supply to districts but sparsely settled. Missionaries endeavour to care for all who are without pastors of their own. Last season Western missionaries preached the Gospel in 10 languages—the Home in 6, the Foreign in 4. For this work, men of piety, education, zeal, and common sense, are urgently required; but, if they are to succeed, they must be suitably supported; and for financial aid we must depend on the members of the Church, East and West.

HEAVY AND UNEXPECTED DEMANDS will be made on the Home Mission Fund this year.

(1). Floods in the valley of the Fraser River, B.C., destroyed crops and crippled the people. Fire and flood inflicted heavy losses on the Kootenay River. Kaslo, *e.g.*, lost 60 houses in a night, so that 14 families were forced to find a home in the Presbyterian Church and 4 in the manse. Special help must be given these people to maintain ordinances.

(2). Drought in some parts of the Territories has ruined crops and thrown the support of missionaries on the H. M. C.

(3). Work has been begun this season among

the foreign population in the West. To 2 Icelandic colonies with over 100 families in each, to Hungarian settlers, to Germans and Swedes, missionaries have been sent, at their own request, and with gratifying results. This work should be extended, for these people form a large proportion of our population, and are like sheep without a shepherd. They are industrious, thrifty, and will make good citizens.

(4). The Cariboo country, B.C., was explored last summer from Ashcroft, on the C. P. Ry., to Barkersville, a distance of 285 miles. A large number of settlers were found, the majority of whom are Presbyterians, anxious for services, and ready to do their part in support. For 250 miles there is not a single Protestant missionary. Two should be sent in at once.

(5). Settlement stretches down to North Saskatchewan from Edmonton for 150 miles. A mission was started last spring at Beaver Lake, 60 miles from Edmonton; but 2,000 people are located beyond that point, and should be cared for. In a district on the Battle River there were two settlers in 1893; in May, '94, a service was held with an attendance of 55. Three new stations have been opened and a missionary put in charge. These are but samples.

THAT THIS IS A LIVING, GROWING WORK a few figures will show. In 1884, west of Lake Superior, 1 Presbytery, now 2 Synods and 13 Presbyteries. In 1884, work in B.C. disorganized, and our Church with 1 missionary, now all interests united and consolidated and 3 Presbyteries. In 1881, in all the West, 2 congregations, now 82. Preaching points, in '81, 116, in '94, 765. Communicants, in '81, 1,153, in '94, over 16,000. Revenue, in '81, \$15,100, in '94, \$234,000. Between '82 and '94, Ch. & M. Brd. helped to build 222 churches and 49 manses, worth over \$400,000, not to mention buildings erected by self-supporting congregations.

### INSTANCES.

Three years ago work was begun in a mining district; now a congregation, self-sustaining, with 73 families, 49 communicants, equipped with church and manse, called a pastor in January last. A Mission started 30 months' ago, now self-sustaining, S.S. of over 150, and starting a Branch Mission for itself. Three years ago a station with 5 families given supply, wishes now to call pastor, promising \$700 for his support. District, wide, occupied in '93, people hostile, missionary warmhearted and tactful, in '94 three churches built, one costing \$1,200 and others \$800 each, and, with little outside help, paid for. Missionary sent to a mining district two and a-half years ago; people opposed his work and he was obliged to sleep the first three nights under a lumber pile. Success attended his labors, and when he left the place this autumn the town council presented him with an address which



stated that thro' his efforts the liquor traffic had been curtailed, immoral houses suppressed, and the "Comique," a lease play-house, closed. Over 200 people accompanied him and his wife to the boat.

#### THE MISSIONARIES

are, generally speaking, men of character, scholarship and preaching power. Our pioneer missionary at Edmonton was made a Professor at Manitoba College; a missionary in the Rockies, Principal of the Industrial School; another was called to Winnipeg, a fourth to Victoria, etc. When Mr. Angus Robertson learned that the H. M. C. could not support him, laboring among the navvies in the Rockies, he continued his work, taking for two years whatever the people could give him. Mr. William Murchie, finding that there was no ordained missionary west of the Assiniboine in North-western Manitoba, volunteered to take a salary of \$400, and left a field where he had \$800. Both these are gone and their names can be given to the Church. A *living* missionary, in a remote and isolated field, reports that owing to hard times his people paid him only \$100 last year. He must deny himself the stimulus and cheer of Presbytery meetings, for all his means are needed to support his wife and 5 children. Another missionary has wife and 7 children; wife fell ill, no help at hand, and no means to pay if help procurable; for weeks the missionary was nurse, cook and laundry-maid for the family, as well as pastor and preacher for the congregation. The wife of another missionary fell ill, a cousin went to wait on her, but fell ill too; no servant to be had and missionary took care of both and a family of 6 children. These things are constantly done, but no fuss is made in the Church papers. But should the H. M. Fund be kept at so low an ebb that help could not be extended to some of these people? In a wide field with nearly 170 missionaries there are sure to be special and needy cases.

#### MISSIONARIES' WIVES

do a work in no respect second to that of their husbands. Let the comfortably housed, warmly clad, and luxuriously provided for members of the Church think of their case and help them. Many of these women are cultured and refined, are doing rare service, but are often heavily burdened, badly sheltered and have no change. They are making homes where the value of one Christian home is inestimable. They uphold the hands of their husbands and provide a haven for many young men, whose homes are far away, and for whom the saloon, the gambling hell and lower haunts have a warm welcome. But often they are hindered thro' lack of means. One of these wise-hearted women, in a mining locality, at Christmas time, resolved that the young men known to her should have something to remind them of home, mother, sister, in lands far away,

—hence a Christmas dinner—therefore turkeys; twenty-two guests surrounded the table, and, looking at the turkeys, one felt like saying, "What are these among so many?" Yet they were turkeys, but they cost her self-denial. Shall we slack our hands?

#### MANY AND STRONG REASONS

can be urged for the adequate support and extension of this work.

(1.) A large proportion of the settlers are the children of the Church, and the mother should care for her children.

(2.) Since the object of all missions is to save souls, where is there the promise of larger returns from the investment of mission money than among people religiously trained in youth? and many such are here.

(3.) If the Church is to gather strength for work at home and abroad, let her not neglect her settle-ments. In many Eastern districts she is gradually declining, should she not make up the loss in the West? Prestige, efficiency, strength, spirituality, come from holding and gaining.

(4.) Neglect works disaster. Australasia, the Western States, and portions of Canada, show its blighting power. Worldliness, Sabbath desecration, drink and licentiousness flourish where the church spire is absent. In the United States 32,000,000 never darken a church door, and neglect is chargeable with much of the evil.

(5.) The work has a future; it is among healthy, self-reliant, intelligent people, who are liberally helping themselves. Last year they gave for all purposes \$15.85 per communicant,—the rate for the whole Church was \$11.75; West, 35 p.c. above the average.

(6.) Patriotism calls for earnest, strenuous effort. In a valley occupied in '93, out of a population of 738, only one had ever been a communicant. What sort of training would the children there receive? And what of their families when these children would be parents? And if neglect breeds godlessness in the West, the East cannot confine it to the West. This whole country is our home, our children's home, let us make it, with God's blessing, a home where the Lord will delight to dwell.

(7.) And the time for this work is now, not five or ten years hence.

#### HOW TO GET MEANS.

Let ministers give the facts in the H. M. report to their congregations, and discuss the question frankly and fully. Then organize. The churches in Scotland and Ireland are helping us, should we not help ourselves? Do not trust to a collection. Excluding bequests, donations and grants from other Churches, the H. M. C. got, last year, 24 cents per communicant for all the work between Gaspé and Nainaimo. Could we not give 5 cents per month? or even a brown copper per Sabbath? Organization will do it, try! Do not plead poverty; the poorer a congregation, the greater the need of the best financial methods. Almost any one can get a revenue in England, it requires a genius to get a revenue in Turkey. Let your congregations have the best missionary organizations.



## Our Foreign Missions.

**Mrs. Geddie.** A jubilee remembrance was sent the other day to Mrs. Geddie, in Australia, from friends in Nova Scotia, to the amount of \$276. What changes in the mission work of the world since this aged woman and her husband first sailed for the New Hebrides, not knowing whither they went. Then many of the doors to the world's great mission fields were closed, and "modern missions" was in comparative infancy. Now the world is open, and while the Church's work is still infantile, compared with what it ought to be, it has made great progress. What changes too in the New Hebrides since first she landed there among savage cannibals. The good old lady is still active, working among the poor and lapsed in the great city where she lives, and this kindly remembrance will warm her heart with the memories of other days, and gratitude to God for what He has wrought in the mission field and in the Church at home.

**Santo.** "Our work among the people of Santo moves forward very slowly," writes Mrs Annand. "They are coming into the fold one by one. We had the joy of having three more of our young people sit down with us at the Lord's table three Sabbaths ago, a young man and his wife, who is a daughter of our high chief, and the little wife of the first lad that Mr. Annand baptized. Pray that these young people may be kept faithful. When we think of the immeasurable distance between naked savage cannibals such as Mr. and Mrs. Annand settled among in Santo some half a dozen years ago, and Christians, clothed, and in their right mind, sitting reverently at the Lord's table, the wonder is that in so short a time any should be found so changed. It is one more proof of the unfailing power of the Gospel to regenerate mankind. And then the change in many others living near, the preparation to receive the truth, the gradually growing higher ideal of life, a work that cannot be given in figures, is another proof of the same power. Pray for our missionaries in their first lonely discouraging years of "waiting for the harvest."

Although the newest field in the mission, Mr. Annand's station has been chosen, as before stated, by the Mission Synod, as the site of their Training Institute, with Mr. Annand as Principal. As directed by the Synod, he has engaged an artizan assistant, for the work, a Mr. Lang of New South Wales, who is represented as one well fitted for the position.

**The "Mission Vessel."** Last month it was stated that communication with the New Hebrides was by means of a steamship calling monthly on her way to Fiji, and that a small steamer remained constantly employed in the

group. Letters just received from our missionary, Rev. J. W. Mackenzie, state that,

"This arrangement has ceased, and the Australian New Hebrides Co., is getting a steamer of their own with a direct service between Sydney, Australia, and Fila Harbor, Efate, while the small steamer will still work among the Islands. Trade, and especially the banana trade, has developed so much of late that the manager of the A. N. H. Co., at Fila Harbor thinks he can get enough to fill a steamer. Banana farming is at present a paying business. One of our nearest neighbors, a Frenchman, ships over 2000 bunches monthly," and this is but one farmer on one island.

Our New Hebrides mission is thus being brought into closer contact with civilization. So long as there was no trade, no market for produce, the natives must remain in a state of grown-up childhood. The mission could make little progress towards becoming a self-sustaining church in the group. What a change from the early days when Dr. Geddie would wait over two years for a reply of letter from Nova Scotia, and shipwrecked crews were sometimes eaten; to have a line of steamers established for their own trade, and many of the islands as safe for life and property as any land.

**A Phase of Mission Work.** To measure fully the value of our mission work in the New Hebrides, we must look not merely upon what it has done for the natives, but its influence in moulding the new civilization that is coming in. Fila Harbor, Efate, is likely to be the trading centre of the group, and from a private letter by Mr. McKenzie our missionary there may be quoted one or two incidents. "My daughter is just commencing a school for the little girls of our nearest neighbor, a Portuguese. This Portuguese is, I believe, a changed man of late years. He was very much attached to my dear wife, and, poor old man, he wept like a child when she died. He has been living near us for ten or twelve years. Another neighbor we had for many years was a Swede. He died about eighteen months ago, leaving a valuable estate to his two sons, the elder being only about fourteen years of age. This boy had been taught for many years by my wife and seems to have profited by it. He comes to me nearly every Sunday for Bible lesson."

Who can measure the influence of a mission family such as Mr. McKenzie's upon a growing community, which if such a community could exist at all, apart from christianity, it would soon sink to the level of its heathen surroundings; and further, while the "missionary" is named and the wife is often nameless, who can measure the value, as an object lesson, apart from her teaching, of the daily life of such a christian woman as she who lived and died on Efate, or of those who shine amid the darkness in many a mission home.



### OUR FORMOSA MISSION.

Half a century ago, 21st March, 1844, there was born in the township of Zorra, Oxford County, Ontario, a Highland laddie, who, when big enough to carry a name, was given George Leslie Mackay. "Born Again" beyond the reach of memory, he grew a Christian child, and, like Dr. Geddie, his interest in missions dates from boyhood's years.

#### GEDDIE AND MACKAY.

There are indeed many striking points of likeness between these two remarkable men, the pioneers respectively of the Foreign Mission Work of the Eastern and Western Sections of our Church; both small men physically, both extremely modest and unassuming, both with a quenchless ardor, untiring perseverance, dauntless courage, and unwavering faith, and both with a record of marvellous success, their names stand high on the roll of missionary worthies.

The great commission lay heavy upon the lad's heart as he grew to manhood, and his studies for the ministry were with a view to the Foreign Field.

#### PREPARATION AND APPOINTMENT.

Studying at Knox College, Toronto, and afterwards at Princeton, he completed his course there in the spring of 1870. In the autumn of the same year he offered himself to the F. M. Committee of the Canada Presbyterian Church, for Foreign Service, and when they were considering the matter, he went to Edinburgh to spend the following winter in further study.

The F. M. Committee at once sent out a circular to the Eighteen Presbyteries of the Church, asking if he should be sent as their missionary. Nearly all said "yes," and at the following General Assembly, 1871, the Committee in its report, recommended the opening of a mission in some of the world centres of heathenism, and the appointment of Rev. G. L. Mackay to begin the work.

The assembly approved. Mr. Mackay was ordained by the Presbytery of Toronto, 19 Sept., 1871, and after a series of somewhat eventful experiences, reached San Francisco, whence he sailed, 1st November, for China, landing about a month later at Hong Kong, his field of labor still undecided.

#### FORMOSA.

Remaining for a short time in China he was urged by the missionaries of the English Presbyterian Church to settle there, but determined before choosing a field, to visit Formosa, where he landed 9th March, 1872. He at once felt that this was the place to which God had been directing him, and where He would have him stay.

"Formosa," means "Beautiful," and was the name given it by early Portuguese navigators on account of its green and lofty mountains as viewed from the sea. It is separated from North

China by a channel seventy miles in width, is about 250 miles long from North to South, and about 80 miles in width.

A backbone of high densely wooded mountains, runs down its east centre, while fertile plains, broader on the West, narrower on the East, extend from the mountains to the sea.

The peoples are three; (1) The unsubdued savages of the central mountains, called by the Chinese, Chi-hoans, meaning—wild barbarians; (2) the conquered Malay dwellers, called Pe-po-hoans, or barbarians of the plains; and (3) the Colonists from China who are the masters of the land. The population is about three millions.

The products are, rice, tea, sugar, coal, petroleum, indigo, sulphur, and camphor. Fruits are abundant. Horses are rare. Cattle are used for cultivating the dry ground and water Buffalo for the wet. There are animals domestic, as pigs and goats; and animals wild, as the wild boars, bears, deer, panther, etc. Fowls are common, birds plentiful, and the rivers and seas abound in fish.

The Presbyterian Church of England has had a mission in the Southern part of the Island since 1865, but North Formosa, when Dr. Mackay arrived was so far as the natives were concerned unbroken heathenism.

#### PERIODS OF THE MISSION.

The work in Formosa may be divided into three periods. (1) Eight years, 1872-1880, when Dr. Mackay came home; (2) 1880-1884, when the French bombarded Formosa; (3) 1884-1893, when Dr. Mackay made his second visit home. At the end of the first period there were 20 chapels with preachers, and 300 communicants; at the end of the second period, there were 35 chapels with preachers, and a total baptismal roll of over 1,000, of whom about two-thirds were communicants; and at the end of the third period there were 60 chapels with preachers, and 1,805 communicants, besides the work of Oxford College, the Girl's School, and the Mackay Hospital at Tamsui.

#### BEGINNING THE WORK.

He chose as his headquarters, Tamsui, a treaty port, a town of some 6,000 inhabitants, on the Tamsui River in the northern part of the island. The only place he could get to rent was a small hut, with earthen floor which in wet weather was soft mud, and a thatched roof through which the rain dripped at will.

He at once set to work to learn the difficult language, going for that purpose with any who would talk to him, accompanying the herd boys or others at their work; and, so rapidly did he acquire it, that in less than five months he was preaching to the people in their own tongue, and on the 16th Feb., 1873, less than a year from his landing, he dispensed the Sacrament of the Lord's Supper, for the first time, to a little band of five native Christians.



At the end three years, when Dr. Fraser arrived, the work had grown to seven stations, with a native preacher in each, and 37 communicants.

#### OBSTACLES.

From the first he had to contend with hindrances neither few nor small. National pride and prejudice was in the way. The Chinese despise all others as barbarians. Ancestral worship hindered. When a man dies, one of his three spirits goes with the body to the grave, one goes to the spirit world, and the third enters into a tablet of wood that is found in every Chinese home, and is worshipped. To cease worshipping these spirits of their ancestors is at variance with all that they hold tender and sacred. Of religion as a spiritual experience, they have no conception, and this has to be overcome. Then, there is their insensibility to sin, then avarice, then impurity, while behind all is the obstacle that everywhere meets the Gospel, the hardness of the human heart.

But there was far more of hindrance than merely declining to receive the Gospel. The opposition was often open and violent. The Records of the first twelve or fifteen years of the Mission contain many a thrilling story, of active opposition, of persecution, of howling mobs, of hairbreadth escapes, but through them all our missionary has been brought in safety, though some of his converts have had to suffer imprisonment and even death.

#### METHODS OF WORK.

Dr. Mackay's methods, as given by himself, after he had been six years at work, have been :

(1). Travelling and dispensing medicines, and thus dispelling prejudice all over the land.

(2). Travelling and preaching the Gospel. "I generally visited a place several times, giving medicines to the people, before saying much about the Gospel. Then when the way was prepared somewhat, we went everywhere making known the way of Salvation. In doing this I was often sneered at as the 'crazy barbarian.'"

(3). Travelling and training young men. "Wherever I went some of my young men accompanied me and received almost daily instruction in the Bible, Astronomy, Geography and History, whether on the road, by the sea-side, or in the chapel, and they, too, helped to preach."

(4). Travelling and appointing a trained helper to take charge of a chapel wherever opened. "Wherever people, in any place, wanted more information, a native helper was sent. In this way every step gained was held and another station established."

In addition to these, there was hospital and college work, hereafter mentioned.

#### HOSPITAL WORK.

He was early impressed with the importance of medical work as a help in the mission, and in

the very first year, with the aid of Dr. Ringer, the resident medical man of the English community, and the help of a number of the Foreign residents, he began hospital work at Tamsui. It has proved to be a very helpful agency, over 1500 patients being treated, the first year of its operation. The "Mackay" Hospital was erected in 1879, the building and name being due to the gift of Mrs. Mackay of Windsor, Ont., for that purpose, and with increased facilities the work became more effective.

Special mention should be made of Dr. Ringer, the English resident medical man, who for nearly eight years 1872-1880 gave free service almost daily to the Hospital, much of the time having the chief medical responsibility; and of his successor, Dr. Johansen, who for six years, from 1880 to 1886, gave similar service; and again of his successor, Dr. Rennie, who did the same for the six following years, 1886-1892, and lastly of Dr. Angear, who is still there. For more than twenty years, these skilled medical men have given freely their time and work at the Hospital, and have been of great service to the Mission.

#### THE FRASERS.

For three years Dr. Mackay labored alone, and at the end of that time, he had seven stations with chapels, and preachers, and 37 communicants, when he was joined by Rev. J. B. Fraser, M.D., and wife. Dr. Fraser, son of the late honoured clerk of the General Assembly, after practising medicine for two years, had studied for the ministry, and was appointed by the Foreign Mission Committee to Formosa. He was ordained and designated by the Presbytery of Toronto, 15th September, 1874, and in the latter part of January, 1875, reached his field, to take a charge more especially of the medical mission work in the Hospital at Tamsui. Between two and three years, Dr. Fraser labored with great encouragement and success, and, with increasing knowledge of the language, was, with greater efficiency, preaching to them the Gospel, as well as ministering to their bodily ills. In October, 1877, death entered his own home; his wife died, and he was compelled to return to Canada with his young children, while Dr. Ringer, before mentioned, who had from the first, given much valuable service, assumed the entire responsibility of the medical work.

#### THE JUNORS.

Before Dr. Fraser's departure from Formosa, Rev. K. F. Junor, a minister in Bermuda, had been called by the F. M. Committee to go as a third missionary to Formosa, and now that Dr. Fraser was retiring, Mr. Junor's departure was hastened, and on the 27th Feb., 1878, he was designated, where he had been baptized in infancy, in St. Andrew's Church, London, Ont., and on the 1st April, 1878, sailed with his family from San Francisco for Formosa. To anticipate



a little, it may here be stated that after a training in the language and work of about two and a-half years, Mr. Junor, with the aid of the native helpers, took oversight of the entire work during Dr. Mackay's first visit home, and he did it well, but the strain proved too much for him, and for a time he was completely prostrated. For some months he remained, hoping to be able to resume his work, but at length was compelled to resign, 9th Nov., 1882, and come home. He afterwards recovered his strength, and is now engaged in mission work in New York.

#### RESULTS IN THE FIRST EIGHT YEARS.

A few weeks before Mr. Junor's arrival, Dr. Mackay writes:—"Just six years ago I landed at Tamsui, without friends, without a knowledge of the Chinese language or a house to live in. To-day there are thirteen chapels with a trained native preacher in each, and 214 names on the communion roll."

In this year also, took place an important event in his life, his marriage, to a Chinese lady, who has been a worthy helpmate to her honored husband in his great work. In the following year, 1879, the Mackay hospital was built. In 1880, there were twenty chapels, with preachers, 300 communicants, and more than 2000 had abandoned idolatry.

#### HIS FIRST VISIT HOME.

In 1880, after 8 years of toil such as few men could endure, and success such as few missionaries have ever known, he was prevailed upon to come home for a time. He brought with him Mrs. Mackay and their infant child, leaving Mr. Junor, with the native preachers and workers, in charge of the mission.

In the same year, after a gratuitous service in the Mission Hospital, of nearly eight years, during which more than 8000 patients had received treatment, Dr. Ringer returned to England, while Dr. Johansen, who succeeded him as medical adviser to the Foreign community, generously took up his work in the Mission Hospital as surgeon in charge.

Dr. Mackay's visit home was no rest. The memory of his thrilling addresses is still fresh, and they were followed by a great revival of missionary interest throughout the Church. At a grand farewell meeting held in Woodstock, Ont., he was presented in the name of the Presbyterians of Oxford Co., with \$6,215, for a Training College, for native teachers and preachers.

From Queen's College he received the honorary title of D.D., and, followed by many prayers, he and his wife returned to their field, reaching Formosa 19th December, 1881.

FROM DR. MACKAY'S RETURN TO THE FRENCH INVASION, DEC., 1881, TO OCT., 1884.

These are three eventful years in the history of the mission. At the end of 1882 Dr. Mackay

reports six new chapels during the year, 26 in all; Oxford College completed; 1,000 East Coast Pe-po-hoans (civilized aborigines) throwing away their idols during one of the preaching tours of himself and his helpers, and 140 baptisms during the year.

1883 presents a still more remarkable record; 2,000 East Coast people casting away their idols, 34 stations and chapels at the end of the year, and, at the invasion by the French, in October, 1884, there were 35 chapels with preachers, and about 700 communicants.

These years are notable in other ways. When Dr. Mackay returned, Mr. Junor had been for some time very ill from overwork, climate and care. After trying in vain a change to Japan, he was compelled to give up the work, and they left Formosa 9th November, 1882.

#### THE JAMIESONS.

In 1883, a few months after Mr. Junor's departure, came a telegram from Dr. Mackay: "Send Jamieson at once." Mr. John Jamieson and his wife agreed to go. Soon the pioneer was gladdened by their coming, and wrote expressing thanks and joy at their arrival. Mr. Jamieson labored, part of the time in poor health, for over seven years, when he was called away by death. Mrs. Jamieson returned to Canada, and the senior missionary was once more left alone.

#### THE FRENCH INVASION.

In October, 1884, several French men-of-war sailed into the harbor and began bombarding Tamsui. Mr. and Mrs. Jamieson, Mrs. Mackay and children, were sent to Hong Kong. Dr. Mackay remained, but, prostrated by fever, had to leave for a short rest, intending to return the next steamer, but he was not allowed by the French to do so until 21st April, 1885.

The French invasion gave opportunity to the Chinese, who hated the missions, to give that hatred vent. Converts were persecuted. Headmen stirred up the masses. Villains embraced the opportunity to plunder, converts were beaten and their houses looted. In one district seven chapels were destroyed.

When the invasion was over, and Dr. Mackay returned, in 1885, he made a claim upon the Government for damages, for the chapels destroyed by the Chinese. They acknowledged its justice and gave him \$10,000. With this, new churches and chapels were built, some of them in the larger cities—substantial ones of stone.

#### ORDINATION OF NATIVE PASTORS.

Another noteworthy event of this year was the ordination of two of the native preachers,—A-Hoa and Tan-Hé,—in May, 1885.

A-Hoa was Dr. Mackay's first convert. He had been born a few days after his father's death, and, strangely enough, in the very hut that Dr. Mackay first rented. His early life, as is the case with many successful men, was a struggle



with poverty. He was very studious and had marked ability; and has proved a most valuable helper. Tan-Hé, another of the early converts, a learned scholar and an eloquent preacher, was ordained at the same time. These two gifted pastors have been of great service in the mission.

#### A GREAT COMMEMORATION.

On the 9th of March, 1886, nearly a year after the French invasion, and when the mission had more than rallied from that event, there was held a grand celebration at Tamsui, to commemorate the founding of the mission 14 years before. From all parts of North Formosa 1,273 converts gathered, some old people walking four or five days to be present. The British consul, European residents, mandarins, officers, etc., sent congratulations; but, dearest of all to Dr. Mackay, as the reward of 14 years of toil and suffering, was the multitude of converts gathered to praise God.

More wonderful still, the very next day, 10th March, 1886, he started with his helpers on a preaching tour, during which 1,138 were baptized, all converts for three or four years, who would have been baptized earlier but for the war.

#### COLLEGE WORK.

A glimpse at College work, at the end of 1886, shows that neither teachers nor pupils had child's play. Dr. Mackay says: "I examined in Chinese history, Chinese poetry, natural history, astronomy, botany, geography and physical geography of Asia, anatomy, physiology, conchology, geology, and materia medica. In this special course of study 36 students, preachers and native pastors, took part. They did nobly. But even in work like that we have Bible first, middle and last."

#### AT THE END OF 16 YEARS.

Dr. Mackay wrote on the 9th of March, 1888: "Sixteen years ago this day my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: 'About 3 p.m. entered the harbor and dropped anchor. At once my mind was made up. This is the field of labor waiting for me. O, Blessed Lord, I rejoice!' This day there are fifty chapels, fifty-one preachers, two native pastors, a college, girls' school, hospital, two good dwelling-houses, 2,650 baptized members" (of whom probably 1,600 were communicants) "sixty-four elders, and sixty deacons."

The state of the Mission at the end of 1893, when he left for his second furlough, was as follows: 60 stations with chapels and preachers, 25 Bible women, 1,805 members in full communion, 76 elders, 87 deacons, 15 students, and 33 at the girls' school. At the Mackay Hospital there were treated during the year, 2,385 new patients and 4,456 old patients. The contributions of the native church for the year were \$2,377.52.

A fact for the curious may here be noted. During the nearly twenty-two years from the beginning of the Mission, Dr. Mackay, with his assistants, extracted over 21,000 teeth. The sum total of the torture in pulling, and the relief

after pulling, for the people had no other means of extracting teeth and had to suffer; and the probable weight of the accumulation of agonized ivory, is left to the said "curious" to solve.

#### THE GAULDS.

In May, 1892, the F. M. Committee appointed Rev. Wm. Gauld to Formosa, and in September of the same year he and Mrs. Gauld reached their field, and were warmly welcomed by Dr. Mackay. With the native helpers, he is in charge of the work in Dr. Mackay's absence, and although with such brief experience, both in the language and the work, he is meeting with much success.

#### DR. MACKAY'S SECOND VISIT HOME.

On the 18th of August, 1893, after about 12 years more of work, the intensity of which would require to be seen to be known, Dr. Mackay once more sailed for Canada, bringing his family, to make some provision for their education in English. Many have seen and heard him. The old fire is there still.

At the meeting of the General Assembly in St. John, N.B., June 1894, Dr. Mackay was with great heartiness chosen to the office of Moderator, as a slight token of the high esteem to which he is held by the Church for his work's sake.

#### CONCLUDING REMARKS.

Space forbids further extension of this meagre sketch of the Formosa Mission, a most remarkable one by a most remarkable man, beyond a single further remark about each. As to the Mission, it is a striking example of the Apostolic method of evangelizing the world; founding churches, utilizing native agency, with as frequent visits as the missionary can make. The world will never be evangelized in any other way. As to the man, his simple trust in God's Providence, his unwavering conviction that God reigns, his strong faith in the power of the Gospel, his firmness and tenacity of purpose, his marvellous physical endurance, his versatility, his extensive and varied knowledge of literary and scientific subjects, his single-hearted devotion to his work which makes that knowledge but a means to the great end of saving men, all combine to make him one of the most remarkable men and missionaries of this age or any other age. This is a strong statement to make regarding a *living* man, and one who like others has his imperfections and infirmities, but the statement is made not only from the record of his work, but also from impression resulting from personal contact, which no record of work could ever give; and it is made with a firm conviction of its truth. Moreover it will not do him any harm, for he knows enough of human infirmity to keep him mindful that only by the grace of God he is what he is. May he and his worthy partner long be spared to the Church and to their beloved Formosa.



## LETTER FROM REV. J. WILKIE.

INDORE, December 5th, 1894.

*Editor "PRESBYTERIAN RECORD."*

DEAR SIR:—We reached Bombay in safety on Thursday, the 17th of November, and Indore the following evening, where we received a warm welcome from our Christian friends and others.

During our whole voyage from Canada, we have had cause for sincere gratitude to our Loving Master. We obtained our passage at much lower rates than we expected, a matter of considerable importance to us under the circumstances, and in addition had one of the most comfortable passages, especially from Liverpool to Bombay, that we have ever been favored with. We had as travelling companions, from Montreal, the Rev. Mr. McVicar, and wife, of our Honan Mission, and enjoyed much getting full details of the work in that difficult and interesting field of labour. Our hearts have gone out in very sincere sympathy with them and the friends in view of their recent sad and severe loss.

We had much difficulty at first in obtaining a passage at all from Liverpool forward, and, though unwilling to take our berths in the *Clan MacIntyre*, we were most agreeably surprised to find the passengers all Christians, and the officers and accommodation all we could wish for.

I am glad to say that though the work at Indore has been almost wholly managed by the native Christians, especially Messrs. John and Johary, it has gone on the whole quite as well as I expected.

The Evil one taking advantage of my absence has been busy amongst especially our new Christians. They have been persecuted as never before. Many sad experiences have they to tell of failure to obtain a means of living and of brutal ill-treatment. The first is as serious a difficulty as ever but through the timely intervention of the ladies at Indore, along with Messrs. John and Johary, the Indore authorities have brought to an end the more serious phases of the persecutions.

I wish those at home could but see some of these poor Christians in their wretched hovels, feeling the bitter pangs of hunger and cold, some of them sick and so unable to work, even if work were offered, and hear the earnest appeal for help to enable them to secure a means of livelihood. All friends will rejoice to know that their Christian Faith has enabled them to face these privations and difficulties whilst faithfully seeking to follow Him whom they believe to be their Saviour.

I was pleased in going amongst them, to find that some of them had voluntarily undertaken Evangelistic and school work, amongst some of the neglected classes of the city; and that a number of their own caste people are now urging

us to receive them also into the Christian Church. All have not been equally faithful nor has the Christianity of some stood the test as well as I hoped.

During my absence one of the boys of the College Home, Rughu, by name, was taken home after a long illness from typhoid fever, and he cheered the hearts of those waiting on him by his bright and simple trust in Christ and by his efforts to lead others to Christ. His death made a great impression on his companions, some of whom had not then professed their faith in Christ, but in some cases, now are asking to join the Christian Church. One of them joined the Church in Mhow last Sabbath, and at our next Communion at Indore we will probably receive several others from the "College Home," and also some girls from the boarding school. The "Home" boys now more than ever delight in going out on Sabbath to the Sunday schools which they voluntarily started and are carrying on.

Messrs. John and Johary had too much to do in my absence, and so all departments of work have not been as vigorously prosecuted as we could wish, but all are anxious to do what they can and we are as quickly as possible developing work as before.

In the name of the Christians here, I have been asked to thank the friends at Home for the cordial sympathy and liberal help given to them through me when I was in Canada. All were cheered when I told them how the Master had so signally showed His approval of the work we are doing and the need of abiding Faith in Him, by His putting into our hands the greater part of the money needed after I had almost ceased from work in Canada, and had almost lost hope of obtaining more than a small part of the sum we needed.

For over two months, I went from place to place in Canada presenting the claims of our work, but received only a little over two thousand Dollars. Knowing that there were no hard times or unfavourable seasons with Jesus, doubts arose in my mind as to whether I was doing the work which he approved of, and I was led to ask Him, in what way would He wish me to change my plans; that if He wished me to go on as I had been doing He would secure for me the money needed. The answer was the large and liberal gift from our kind friend in Ottawa, and others, that secured for me nearly all that we required. To me the most cheering part of this was the evident approval of the Master; and our united prayer is that we may show ourselves more worthy of Him by a more constant living Faith in Him that will enable us to do that only which is in harmony with His great plan of Salvation as touching Indore, and the people of Central India. Your Brother Missionary,

J. WILKIE.



## INTERESTING "EXTRACTS" FROM INDIA.

BY REV. JAMES FRASER CAMPBELL.

Editor of the RECORD:

THE following extracts from letters lately received from esteemed native brethren of our mission in India, will, I think interest your readers. The first is from a helper in my field at Rutlam. He assists in preaching, editing "*Gyan Patriki*," and managing the printing press. The parentheses are mine. He says:—

"We are all doing what we can for the glory of Christ here in Rutlam. We had a splendid "*mela*" (gathering) this year in Rutlam from 27th to 30th October. And many things were said and spoken for the propagation of the Gospel among the heathen of this district."

"We had also a Theological class for a month in which all the Catechists and teachers were taught by Rev. Messrs. W. A. Wilson and N. H. Russell with great care and pains. I was also kindly allowed by Mr. Wilson to attend the class for one hour.

The Hindu Festival of "*Tirveni Mela*" was also interesting this year. We did not, of course, go to preach in the *mela* (the state authorities object) but did our preaching work from our own dispensary, where hundreds of people were attracted by singing the *gayals* (a kind of hymn in Urdu) and *bhajans* (Hindi hymns) on concertina and *sitar* (stringed instrument) lately bought by me.

I have got a very good man from Agra, whom I know personally well. He is engaged as a school teacher at present. This man can play the *sitar* nicely. And this is a great help for me for preaching in the *mohullas* (districts of work of the city).

Wherever we go we just simply play the *sitar* and a great many people are crowded in no time, and thus we preach the word of our God by turns to many souls. You will see a small account of both *melas* in December "*Gyan Patriki*" (an Anglo-vernacular monthly paper issued by our press). Thank God, we are all well here."

"In Rutlam, brothers and sisters are all doing well, and pray for your safe return with *full pocket* for building a small church for Rutlam people."

"We all join in giving our humble and respectful *salams* to our white face brethren and sisters through whom we have received the word of God."

In conclusion he asks me to get a larger printing press, a cutting machine, a stitching machine, and other things, which we certainly need, and which, as he points out, would make it possible to do more work and thus employ more Christian lads. But, much as I should like to take back these things and additional type, and also

money for the Church, for which there is already a small sum, the small accumulation of contributions by the native Christians themselves, yet I wish much more that the necessary funds be raised for sending out the excellent young men who are now volunteering to go as missionaries, and for whom India's need is so very great.

The other, a Catechist laboring in a town some 18 miles from Rutlam, sends the following note, with regard to his work:

Respected, dear, and kind Sahib,—Greeting.

"About the work. Be it known to you that now the people hear the Word of God better than at first. Now the people of the town love us much and call us.

But I go once a month to every one of 30 villages, and there are many in which I am not able to go, twelve or fourteen miles, because I am alone. I pray God to send some missionary here, because this district is large. You are well acquainted with the condition of India, so please to stir up the hearts of those faithful souls who are striving to extend the kingdom of God. God will through them change the condition of India.

The climate here agrees with me and my family, and I am very happy, and this I desire that so far as my race may run I may run it well, if He grant me aid, and wisdom and strength and courage. May God quickly bring you and your respected mem sahiba (wife) here in health.

Rev. Mr. Wilson and his mem sahiba are working very hard.

The Rev. Norman Russell in a recent Berwai letter tells of a work slow but sure that is going on among a particular people. "We have had another baptism among the Berwai people since I wrote you the other day. The work among these people goes on slowly but steadily, one coming out at a time and all from the same caste. I trust we may be able to report several more in a short time as quite a number are disposed for baptism. The Brahmin of whom I wrote two weeks ago, keeps steadily on, studying daily in the Scripture and supporting himself by coolie work. He has put his wife and daughter to school that they also may learn to read the Bible."

A call "We are just preparing for the from India. district where we hope to spend most of the cold season under canvas, writes Mr. Russell from India. The Mhow district covers a very large area and has many hundreds of villages. We cannot help asking again when we are going to receive more colleagues? The other day I received a note from an officer in Mhow offering to support a native worker in Dhar for three years. What a pity we have not a missionary to send there at once. I think I could get another worker supported there also, perhaps two. A missionary would therefore be little more expense than his salary. Native workers to labor under his direction would be supplied."



**Health in Trinidad.** During the past summer there has been a great deal of fever in Trinidad, so much so that the missionaries telegraphed, delaying the Frasers in their going out. There has been a great change: plenteous rains; some violent winds to clear away the malaria; cooler temperature: the fever has passed away; and there is general good health. In spite of the prevailing sickness the mission families and workers were free from it all summer.

**St. Lucia.** Rev. W. L. Macrae of Trinidad has been on a visit to St. Lucia to look after our mission work there, and reports it greatly in need of some capable and responsible head. He says that something must be done at once if the work is to be carried on successfully, as it is too far away to be worked from Trinidad. He asks whether a catechist could not be appointed for the summer who could supervise the schools and do some English work. The matter is to be considered and reported upon by the Mission Council of Trinidad.

**Chinese Gratitude.** Our Missionary to the Chinese in Eastern Canada writes that so grateful are these people for what is being done for them that they delight in showing their gratitude in a very practical way. One way is in Christmas gifts to the teachers in various schools, and although they were discouraged in this, and efforts made to turn their gifts more into the line of mission work, these gifts during the past Christmas season amounted in Montreal to probably the value of \$200. In another way they sought to show their thankfulness, by giving for floral decorations to Churches that gave them holiday entertainments, though from this too they were dissuaded.

Many of them attend the churches, where they are taught and where in one Church a number of them in a pew were passed by on the first occasion of their coming, they were not at all pleased and asked that in future the collection plates be passed to them. The Sabbath School class in one of the Schools, that of the American Presbyterian Church, supports a native preacher in their native province of Canton.

The desire and aim of missionary and teachers is to turn their gratitude into channels that will best effect the bringing of their fellow countrymen to Christ.

Our missionary is very anxious that the ministers in other cities and towns in Eastern Canada where there are any Chinese, should communicate with him, in order that the benefits of the work should be as widely extended as possible. Address Rev. J. C. Thompson, M.D., 2365 St. Catherine St., Montreal.

**The Contrast.** The reading and contents of the above item contrast strangely with that which follows at the top of next column, but it is simply one of the exhibitions of contrast between Chinamen at home, with their race pride and prejudice, and hatred to foreigners, stirred up by their head men, and the Chinamen in a Christian land, receiving a kindness and care to which even in their own land they are strangers. Moreover the following item treats rather of the deception of their rulers.

**Chinese (in) Justice.** A few months since two Swedish missionaries were murdered by a mob at their field of labor in Sangpu, China. The Government promised the punishment of the offenders, the removal of the resident magistrate, and the payment of a large sum of money. All this seemed fair. It was the best they could do. But what of the fulfilment of their promises? It is said that two miserable coolies, who had little if any connection with the affair will be beheaded, the magistrate promoted, while the friends of the murdered missionaries have been persecuted beyond measure, so that preaching the Gospel in Sangpu is impossible. Under pretence of reparation the Mandarins have accomplished the purpose of routing out the missionaries.

## OUR MISSION IN HONAN FROM THE INSIDE.

BY REV. D. MCGILLIVERAY, HONAN.

I WILL arrange my remarks under four heads, viz.: Our Parish, Our People, The Work, and, The Outlook.

### I. OUR PARISH.

Honan may be called the old homestead of the Chinese nation. It is there they emerge from the mists of antiquity as a small people within narrow bounds. As centuries rolled on, the superior race gradually enlarged the limits of the old homestead, and in order to the process, exterminated most of the aborigines, and by gradual extrusion drove the rest into the hills and caves on the outermost confines, where their scattered bands may be found to this day. If we had lived in the time of Abraham, and begun a mission here, we should certainly have had aborigines skirting our field and possibly as amenable to the Gospel as the aborigines of Formosa. This province formed the stage upon which moved the scenes, the records of which all China studies as "The Books." The section north of the Yellow River was especially favorable for the movements of the armies of the feudal barons, and became "the Belgium and cockpit of China."

By wise counsel of Drs. Corbett and Kellogg the steps of our infant mission were directed to this section of the province as a suitable field. This advance was based on the solid ground that this region was wholly unoccupied by any other church. Here then was virgin soil and "no other man's foundation." The Canadian Church accordingly selected North Honan.

But when our missionaries actually gained foothold in the Province and had looked about, they found that, in addition to this section of Honan, a very large slice of Chihli Province was at their doors wholly without the Gospel. Thus, by only going half way to meet the outposts of their two missionary neighbors in Shantung Province, they found a field from 100 to 160 Eng.



lish miles wide by 100 to 200 miles long, no sparsely settled region either, but so full of people that the land cannot support them all. Truly a large field!

The land is composed of a peculiar soil, called "loess" in scientific books, and is part of an immense plain, one edge of which rubs Tientsin, a plain so flat that it might have been the alluvial deposit of some mighty stream, working through geologic ages. Between our two stations several small hills break the monotony, and far to the west may be seen the dark low line of the range beyond which lies the Province of Shansi.

And what are the means of communication? The Yellow River, or southern and eastern boundary, is useless for navigation. But another stream runs by our two stations and empties into the sea near Tientsin. This is navigable for small boats, and gives us our best highway from the outside world. A tributary gives Chang-Tefu the same advantage in this respect as our older stations, Hsin Chen and Chu Wang.

But for work in the field we must betake ourselves to the *roads*. These ramify in all directions, the roots and rootlets being numerous and crooked. Much satire has been expended on Chinese roads, but during the itinerating season the roads in northern Honan are really excellent, and give every facility for the evangelist to reach the people with the least possible expenditure of strength. Hence the travelling privations of the Apostle of Formosa are unknown here.

As to the climate, four of our own physicians recently presented an elaborate report on the subject. They affirmed among other things that the continuous hot weather lasts from the middle of June to the middle of August. The rest of the year is agreeable. There is always malaria as is to be expected on this flat plain with few and sluggish streams. This is not specially dangerous to adult foreigners, but little children often succumb to it. On the whole the Honan mission field may be rated as to healthiness as high as any other in North China. Thus far the Doctors.

Other competent authorities, long ago declared without fear of contradiction that North China was the healthiest foreign mission field in the world! When, however, the heat *must* be avoided, distant summer resorts are available. But not until the projected railway between Chang-Te-fe and Peking is built will it be easy to reach them with the least sacrifice of time.

## II. OUR PEOPLE.

One who touches at an open port in a round-the-world tour cannot see their like. The docks and purlieus of sea-port towns the world over are no place to judge of the great populations behind them. To see the people we must go into the interior among the peasants, the back-bone of every country. Though the large cities are chosen as centres of work, it is not because they

are hopeful ground, but largely because the village population gravitates towards cities on business or pleasure, and so towards the missionary.

The native Christians of every Province are mainly sturdy villagers. A rough estimate gives 21,600 villages to our field! What a harvest of souls! The extraordinary number of the people has been often remarked. One often wonders where the increase is going to land the world. The Chinese race has doubled within quite a recent period, and statisticians debate whether 300 millions or 400 millions is the sum total. This phenomenal increase is due mainly to their social system. Marriage is early and universal. Bachelors and old maids are the sole monopoly of Western lands. And then their extraordinary vitality comes in. Unsanitary conditions which would kill off Europeans like flies, seem powerless to put the Chinese death-rate above normal.

Four causes, indeed, operate to check increase, viz: rebellions, famine, opium, and floods, and in that order of fatality to life. Rebellions are not frequent, but when they do arise over wide areas they mean extermination of the defeated, and reversion of the land into a wilderness. Droughts to a greater or less extent occur every year, and if severe and continuous, famine cuts off myriads. Opium, too, shortens and deteriorates the life of an ever-increasing number. Great floods destroy the homes, crops, and lives of many victims.

But notwithstanding these checks, the increase is most portentous. The arable land is fixed in quantity. How then can the increasing generation be fed? At present the land as utilized can barely support the people. What will become of the millions coming up behind? There is one hope. *The Honanese possess 21,000 square miles of coal beds.* When they develop these hitherto almost untouched treasures, and build railways to carry off the output to the markets of the world, then and not till then will the people live. Meanwhile, depending only on the often failing product of the earth's surface, countless myriads must slowly die for want of sufficient food.

Our people are then numerous, and so numerous as to be mostly poor. The description of Honan in the books as the "Garden of China" did not prepare us for this discovery, but the Garden has too many living on its produce, and besides has suffered of late years from the ravages of many foes.

This fact has an important bearing on the future Church in Honan, especially from the foreign church's standpoint. Will the native church be immediately self-supporting? It were unreasonable to expect it. But says the contributor to missions, "They build their idol temples, and must also build their churches." The native Christian may well reply: "These temples were built during good times by several villages uniting, and all, rich and poor, compelled to subscribe at a rate per acre. When the half-dozen



Christian families in my village shall be increased a hundred-fold, or all the people become Christians, then will we be able to build churches and support pastors, and the churches will be finer than the temples."

If the people are poor, they are ignorant also, and cannot afford to pay for the education of the young; nor, if free education were offered them, could they afford to do without the handful of fuel which even the smallest child can gather in the course of the day. Hence 95 per cent. of the people are illiterate. Converts should be taught to read and their children not be allowed to grow up in ignorance. Preachers also must be trained. Can all this be done without foreign money? This is a question already appearing on the horizon in North Honan.

As to the characteristics of our people, they do not differ much from the natives of other provinces. They display the well-ascertained national traits: industry, economy, shrewdness, politeness, love of peace, long-suffering, stability, conservatism. Splendid material, if *christianized*. How bad they are morally and religiously may be seen in the first chapter of Romans, and the longer we live among them the further into the pit of their depravity we are enabled to look. Yes, "they are drawn unto death, and are ready to be slain:" we know it and you know it. What then? *Deliver them!* (Prov. 24: 11-12.)

### III. THE WORK.

*Stations: Chu Wang, Hsin Chen, Chang Te fu.*

Thus far the Mission has confined itself to—1. Evangelistic work (stationary and itinerant); 2. Medical work (stationary). The lines upon which the work proceeds have been partly laid down at the beginning by the Foreign Mission Committee, and partly deduced from the experience of old Missions in North China.

In Medical work, the policy has been to build up a large dispensary and hospital work at the central stations, or residence of missionaries. An effort is made that all benefited bodily shall have an opportunity of being benefited spiritually at the same time.

In Evangelistic work, itinerations frequent and wide have been made, but after converts began to be given us frequent visits to their villages curtailed the wider itinerations. Evangelistic work thus results in Pastoral work, or care of converts and probationers. Under this head the Presbytery's present policy is the non-employment of converts as preachers, etc. Thus far none of them have removed from their homes, where they are encouraged to "remain in their own calling," (I. Cor. 7: 26), and act as unpaid evangelists to their friends and neighbors.

To those familiar with the large use of native agency in the Church's other Missions, this may seem a strange and short-sighted policy, but we owe it directly to the Foreign Mission Committee,

and observation and study on the field do not tend to make us restive under the rule. One of the commonplaces of Missionary history in North China is the evil wrought at the beginning of work by the liberal use of foreign funds for the support of converts as preachers, etc., when the membership was small, and nearly all so employed. When the membership is large, however, doubtless God will set men apart from the work of the evangelist or the pastor. Meantime, though none are employed by us, the Presbytery leaves none uninstructed.

And what are the results of the work? A recent paper says the work has no marked results. Certainly our statistics are not striking on missionary meeting platforms: but to those *who leave results with God* there is no question about marked results. According to the average home view what are marked results? Is it not big figures? According to the field view? Only such things as the planting of three stations in the far interior among a hostile people, the laying of a few foundations, and the gathering of first fruits. What the character of the converts will be like is already splendidly manifest in the fires of persecution, and we have reason to hope for the same glorious testimonies in Honan as all the Church has heard of in "beloved Formosa."

### IV. THE OUTLOOK.

We are as a Church single-handed face to face with a population, within Honan and without it, of ten millions, equal to two Canadas! And within geographical limits as given above.

What are the prospects? *Everything* is more favorable to the prosecution of the work than when we began four years ago. The people are more friendly. The officials are more candid and pronounced in favor of our rights. Workers, too, are free from the worry of renting, building, repairing, &c., which eat so much into the pioneer's time.

And with such advantages, are no more young men coming out this year? Surely God will touch the hearts of some to come to His help against the mighty. What are those here among so many? Does the Church realize the magnitude of the task she has undertaken? As well send one man with a sickle to reap Manitoba's broad acres. How much of the harvest would be saved? Do we need more doctors in Honan? Surely, seeing the doctors we have reach only one per cent. of the sick among our ten millions! Do we need more ministers? Surely, seeing that with our present force so few out of ten millions hear the gospel fully enough to comprehend it!

The rich man once more fares sumptuously every day, while Lazarus full of sores, lies outside, thinking to be fed on the crumbs which fall from the rich man's table. O, Church of God! beware lest a greater than Nathan shall say, *Thou art the man!* O, young men who signed the pledge: "Willing, if the way be open," well for you, if you can render a sufficient reason at the bar of Conscience why you have not come. Alas for you, if you cannot, for the curse of Meroz is upon you!—*Knox College Monthly.*



## The World Field.

### THE WORLD'S OUTLOOK IN 1895.

THE *Missionary Review of the World* for January opens with an admirable series of papers upon the present religious condition of most of the principal countries of the world, by the best available authorities, chiefly missionaries who have labored long in these countries and know whereof they speak. We make the following extracts:

#### PERSIA.

BY REV. S. G. WILSON, TABRIZ.

The outlook for Persia is cloudy. Politically it is in a state of decay. Whenever Russia chooses it can take the northern provinces, and in that case England will probably take the southern ones. Years may pass before this catastrophe arrives. The Shah, whose power was so rudely shaken by the popular and priestly opposition which overthrew the tobacco monopoly, has renewed his grasp upon the reins of government and is gradually bringing the Mollahs into subjection. After a reign of forty-six years, his health is not as robust as formerly. The succession to the throne is more certainly secured to the Vali Ahd—his most prominent rival, the Zil-i-Sultan, having become blind.

Commercially Persia makes little progress. The efforts made a few years ago to open mines and artesian wells, start factories, build roads, navigate the Karun, etc., have been for the most part abandoned. Internal resources remain undeveloped. Stagnation and an unfavorable balance of trade indicate increasing poverty.

Some religious customs and social habits are being modified. Certain classes are becoming liberalized and desire to be brought into line with modern civilization. On the other hand, many seem more bigoted. Some religious festivals are increasing in fanaticism.

The outlook for missions among the Mahomedans is not reassuring. The martyrdom of Mirza Ibrahim, the reassertion of the law of Islam—death to the convert to Christianity—the hostility to missionaries displayed in certain quarters, seem to defer the day of religious liberty, while the courage of converts, in the face of persecution and death, gives hope that faithful ones may win toleration even sooner than we expect.

The outlook among the Nestorians is encouraging. In spite of Catholics and other opposing bodies, and the drain on the native agency by emigration to America, the Evangelical Church increases and prospers. It is developing in moral stamina, in doctrinal stability, in self-propagating power. The mission retains a friendly attitude to the Nestorian Church and exerts a spiritualizing influence on it. Substantial pro-

gress has been made in enlightening the Armenians in Oroomiah, Salmaz, Tabriz, Teheran, Hamadan, and Ispahan. In no place has the work been fruitless. Priestly opposition, sceptical tendencies, national aspirations and prejudices have hindered the work among them. But evangelical truth is having a perceptible influence even upon those who remain Gregorians.

The Protestant Church has gained a recognized place in Persia and has spiritual power and vitality enough to become an efficient agency for its evangelization.

#### INDIA.

BY REV. W. B. BOGGS, D.D., TELUGU MISSION.

If, in imagination, we take our stand on some Himalayan elevation, whence we may survey the whole land of India, the moral and spiritual view at the present time embraces, among other things, the following conspicuous features:

1. Increased and more direct effort, by various missions, for the evangelization of the depressed classes, and also large gatherings of converts from among those classes. The Methodist Episcopal Mission, according to Dr. Wm. Butler, in *Zion's Herald* (March, 1894), received 17,000 additions during 1893, and a total of 45,000 since 1889, and, according to Bishop Thoburn, they are now receiving converts at the rate of 50 a day. This movement is chiefly among low caste or non-caste people in northern and northwestern India. Other missions also are awaking to the fact that these classes, poor and ignorant and degenerate as they are, are nevertheless more accessible to the Gospel at the present time than are the higher classes; and their evangelization before the others seems to be according to the Divine arrangement.

There is much in Scripture and in the history of Christianity to lead us to expect them to precede the higher and richer and more learned in their entrance into the kingdom of Christ. Their elevation by the religion of Christ seems to be prerequisite to the coming in of the higher castes in large numbers. For a good many years several missions in southern India have worked very successfully in this line, and have been blessed with abundant results—e.g. the Church Mission at Tinnevely and neighboring places; the American Baptist Mission at Ongole and surrounding stations; the American Lutheran Mission at Guntur and vicinity, and the London Mission at Cuddapah and elsewhere; these and others have been greatly blessed in their labors among the "common people." And we may expect to see yet larger and larger harvests gathered from among the downtrodden, despised, pariah classes, and Christianity steadily working



its way up from the lower strata of society to the higher.

2. *A great conflict between the advocates of temperance, purity, and national righteousness on the one hand, and those who are actuated by the worldly, time serving spirit of officialdom on the other.* A number of very godly faithful missionaries and others in the Bombay Presidency have, within the past few years, been laboring earnestly to expose the fearful evils of the opium traffic, the strong drink traffic, and State-regulated vice, and agitating for the abolition of this triple curse. Alfred S. Dyer, editor of the *Bombay Guardian*, a very worthy and consecrated Christian worker, a member of the Society of Friends, is among the leaders in this righteous crusade. In consequence of their active efforts the government officials and the newspapers which reflect official opinion have manifested much bitterness toward them.

The editor of the *Guardian* and three missionaries were prosecuted recently by a native opium contractor for defamation, for having published a statement in reference to the infamous opium "clubs" in Bombay, a statement which they had from various witnesses which they believed to be true, and which probably was true. But the English magistrate, with every show of intense dislike towards the missionaries and their cause, gave judgment against them and sentenced them to one month's imprisonment, which they endured in the Bombay jail. The severity of the imprisonment may be judged by the fact that they were denied even the use of writing materials while in the jail. Their crime is that they write and preach and protest against these great public evils in which the Government is both directly and indirectly a partaker.

In a notorious street in Bombay, inhabited by prostitutes of many nationalities, probably the worst and most shameless vice market in the world is protected by Government, and city missionaries who go there to preach righteousness and warn sinners of their doom are driven out of the street by the police; and when the denizens of the place and the European frequenters of the same, brutally assault the missionaries, the assailants are sustained and protected by the authorities.

This conflict thickens daily. The advocates of righteousness cannot and will not desist from their agitation of these subjects while the Government of India continues to be the producer, manufacturer, and exporter of a vast quantity of opium, by which countless numbers of the people of China are ruined, and while the same deleterious traffic is promoted in India and Burma to such an extent; nor can they rest while the Government makes provision for licentiousness for the seventy thousand British troops in India, and while the use of intoxicating

liquors is overspreading the land as at present. According to the police commissioner's report for Bombay there were two thousand more arrests for drunkenness in that city during the past year than in the previous one. The *Government distilleries* produce enormous quantities of intoxicating liquors.

On the other hand, those whose living comes from the Government are, almost to a man, apologists for and defenders of these abominations. Thus the two parties are arrayed one against the other. There can be no peace or truce while these abominations last. Real peace was impossible in America until slavery was abolished. And so in India to-day missionaries and others who lift up their voices against these crying evils may be fined and imprisoned till officialdom is weary, but they cannot cease to agitate for reform. Rev. A. W. Prautch, one of the missionaries recently imprisoned in Bombay, has been sent to England by the anti-opium party in India to call the attention of the British people more fully to the existing condition of things in India.

3. *The indirect effect of Christian moral teaching on non-Christians.* Enlightened Hindus are now disapproving of the notorious *nautch*—the dance by professional prostitutes, which has always been a prominent feature of celebrations, receptions, marriages, and festive occasions of all kinds; almost universally approved by orthodox Hindus and patronized often by Europeans of easy-going moral sentiments. Quite a number of prominent Hindus, ashamed of such an objectionable custom, are now advocating its abolition.

Recently some Hindus in Madras, the Hindu Social Reform Association, adopted resolutions of the strongest kind, condemning concubinage, and declaring their determination not to countenance or patronize any Hindu known to be living openly in this sin.

A missionary in Serampore writes: The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernaut festival." Though the Brahmins urged the populace and used every inducement to persuade them to lay hold of the ropes and pull the cars, they could not get enough to move them.

The Hindus probably think that the credit of the moral reforms above mentioned is due to themselves, but there can be no reasonable doubt that these movements are the result of a waning confidence in Hinduism and of a growing moral sentiment which are indirect effects of Christianity. The extent of these reforms is of course but limited as yet, and it may be long before they gain much headway against the deep-seated conservatism of India, but they are an indication of the present drift of things.

4. The meeting together of Christians of differ-



ent denominations in various places in *conferences for the deepening of spiritual life*. This is coming to be a regular feature of missionary vacations on the hills. Such meetings are becoming more frequent and are increasing in interest and in power. Camp-meetings and conferences, more or less after the type of Keswick and Northfield, are held, and are generally seasons of much spiritual profit. A very gratifying feature is the fraternal fellowship and co-operation of Christians of different names in prayer and the study of the Word. Among prominent truths are the recognition of the personality of the Holy Spirit and His real presence and power as the rightful administrator in the Church; also the privilege of Christians to have a conscious experience of His indwelling, and their obligation to live a consecrated, holy, Christ-like life. And these are just the truths that India needs, and not India alone.

5. *Preaching, in English, to non-Christian audiences composed of educated natives*, by visiting ministers from England and America, such as Rev. G. F. Pentecost, Henry Varley, Mr. Haslam, and others. There are thousands of non-Christians in the large cities whose education has been in English from their childhood, who can be reached through the English language just as well as through their own, and even better, for they seem to think that Christian preaching in their own vernacular is rather beneath their notice, but are quite ready to listen to it in eloquent English. Doubtless many of them are actuated simply by secular motives, such as a desire to improve their use of English by listening to public addresses in that tongue, especially if spoken by men of culture and oratorical ability. But even though attracted by such motives as these, the truth of Christ may arrest them. And there are among them sincere inquirers.

There is thus a great field of usefulness opening up to those in America, Europe, Australia, etc., whose engagements are such that they can arrange to spend a cool season or longer in India in this kind of labor, and who possess the needful qualifications. Among the qualifications I would place (1) a strong, firm grasp, spiritually as well as intellectually, of the GOSPEL of CHRIST, with no modern improvements, or modifications, or adjustments, or toning down; (2) distinct spiritual power, arising from a *practical* and full reliance on the Holy Spirit; (3) ability to adapt one's speech (not the Gospel, but the *manner of preaching it*) to the Oriental mind, both in argument, illustration, and appeal. This presupposes the ability to acquire quickly a knowledge of Hindu modes of thought.

6. *Much earnestness and activity in Sunday-school and Temperance work*. The former is specially due to the influence and labors of Dr. J. L. Phillips, the faithful, energetic, talented

Sunday-school secretary for India. Throughout India and Burmah he is developing Sunday-school work with marked success. The temperance campaign has as one of its chief leaders, Rev. Thomas Evans, the veteran apostle of temperance in India, and this branch of Christian service is being pushed with much energy in many parts of the land. There is urgent need of this work, when we consider the prevalence of intemperance, whether among the European, the Eurasian, or the native populations.

7. *Christianity advancing with a sure, steady, irresistible movement*. Sometimes this movement is beneath the surface and attracts but little attention, but on it goes. The number of places where Christianity is taking root is being constantly multiplied, and its roots are striking deeper and deeper. Europeans in India who have no interest in or sympathy with the cause of India's evangelization—onlookers from afar of the Canon Taylor type, and "globe trotters" in breathless haste—may not be able to see any progress; and proud Hindus may try to make themselves and others believe that Christianity is only gaining a few converts among the low, and is having no appreciable effect on the people at large; but the country is gradually being so permeated by Christian teaching that a distinct and indelible impression is being made. Native Christians are so increasing in numbers in almost all parts of the land that, although they are mostly in the humbler walks of life, their existence can no longer be ignored. The development of the native churches, their growth in Christian knowledge and character, and in self-directing, self-sustaining ability, is a most hopeful sign. The steady, irresistible diffusion of Christianity in the Roman empire in the early days is being, in some respects, repeated before our eyes in India to-day.

Dr. George Smith, of Edinburgh, in his "Conversion of India," deduces from reliable data the conclusion that if the same rate of progress of Christianity in India which has characterized the last forty years should be continued, "the Protestant Church would absorb the whole population of India about the middle of the twenty-first century." But we may certainly look for a constantly increasing rate of progress.

#### JAPAN.

BY REV. GEORGE W. KNOX, D.D.

The war with China is the great fact that looms up in the horizon and affects Christian work like all else. Christian Japanese hold meetings to pray for the success of the nation's arms, and circles are formed to work for the aid and comfort of the soldiers in the field and to care for the wounded. Some of the younger evangelists have been summoned to take their place in the ranks, neither ministers nor priests being exempt. To some extent the direct work



is hindered; but in some regions at least evangelistic work does not suffer, the Christians being incited to fresh zeal, and the people being as ready and congregations as large as in times of peace. A quickened sense of responsibility increases the power to work, and leads to renewed discussion of foreign missions.

For years a mission to Corea has been talked of, but the obstacles have seemed insuperable. Now the duty appears plain, and the Japanese Church would carry the Gospel to the regions beyond. This is highly stimulating, and the native church has for some time past needed such work. With Japan still evangelized but in part, with work at home sufficient to engross all the activities of the Church, the leaders see foreign missions to be needful and practicable, and as helpful to Christ's cause in Japan as in Corea itself. The decisive triumph of the Japanese arms will involve new and enhanced responsibility for the Japanese Church. Already Corean students are in Tokyo, sent thither by their government, and some of them are Christians, and several have entered Christian schools.

The situation is already improved by the conclusion of the new treaty with Britain, which does not go into full effect for five years, but recognizes Japan as an equal, and does away with extra territoriality. The delay is at Japan's request. All the empire is opened to residence and travel without the vexatious restrictions heretofore imposed. More important still, the foreign agitation loses its inspiration, and the intense feeling of injustice suffered is fast passing away. It is to be hoped the United States may at once make a similar treaty. On the whole, the outlook in Japan is very hopeful. The Church there is on trial. Let prayer go up to God that it may come forth stronger and purer.

#### BIRD'S-EYE VIEW OF AFRICA.

BY REV. JOSIAH TYLER

"When Christians are knocking, God is always opening doors," says Dr. Cyrus Hamlin, the veteran missionary; and unmistakable signs prove that Africa is being opened for the Gospel in answer to prayer. First, *the backbone of African slave trade is broken*. Thirty years ago, in Nyassaland, Dr. Livingstone was made heart sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave raiders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the curse! Gunboats on Lake Nyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate, A. H. Johnson, apprehends no more trouble from this source. Tippu Tib, who three years ago commanded two thousand

men armed with Winchester rifles, *mirabile dictu*, has become an anti-slavery man and ordered his countrymen in the Upper Congo to "quit the business."

Four years ago, in the Manyuema country, where ivory was abundant and slave raiding was practised, now the business is checked. The Brussels Treaty has caused its cessation in the Congo Free State. Professor Drummond thinks that it would be for the good of Central Africa if all the elephants were killed off, as slaves are necessary to transport tusks from thence to the coast; but God in His providence is providing other and better means of transportation. By navigation on the great African rivers, as well as by railroads in process of construction, the productions of the interior will soon reach the seaports. What F. P. Noble, of Chicago, calls "an African devil's business" will then come to an end.

How about the *rum trade*? Would that I could predict its decrease as I have in reference to the slave traffic! Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity. When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about, rum drunk, he asked, "Is this the way to teach Africa to stretch out her hands unto God?" I can testify from personal observation that the "white man's grog" poured into Africa bestializes and brutalizes the natives more than their home-made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: "Send us more Gospel and less rum."

What must take place ere Africa is evangelized? A gigantic holy war must be waged between Christianity and Islamism and other native religions. Half the continent is now dominated by Mohammedans, while Christians, including members of Abyssinian and Coptic churches, do not exceed seven millions. Evangelistic laborers throughout the continent are reported to be "equal to eighteen men for France, ten for Great Britain, four for England, and one for Massachusetts and Connecticut together. Mohammedan missionaries are finding their way into "darkest Africa." Were it not for that special loving promise which rings in our ears like a clarion, "Ethiopia shall stretch forth her hands unto God," we should indeed despair.

#### SOUTH AMERICA.

BY D. L. PIERSON.

This is a second "Dark Continent," scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism which is but a step removed from paganism has spread over this continent a pall under which hide ignorance,



superstition, sensuality, infidelity, and anarchy. Papacy is interpenetrated with paganism and corrupted by a formalism that preserves scarcely the externals of religion! Here, it is true, as in some other lands, one half of the so-called Christians go there "to teach the people to do what is *right*, and the other half *pay* them to do what is *wrong*."

South America has an area of about 7,000,000 square miles, or about twice that of Europe, while its population is only 36,000,000, or nearly equal to that of the British Isles. The number of ordained missionaries, however, is only 200, while the clergy of the United Kingdom number about 35,000. No wonder that Miss Guinness calls it the "Neglected Continent." "Imagine an empire extending from England to India, and from the North Cape to Khartoum, with 36,000,000 people scattered across it in practical paganism, with 400 workers, men and women!" "Were the people to be reached equally divided among the preachers, every minister in Great Britain and the United States would have a parish of 800; in Madagascar, of 30,700; in Burmah, of 61,000; and in South America, of 92,590!"

South America offers wonderful opportunities for the progress of civilization and Christianity. It has a coast of 8000 miles, in which are splendid harbors: a backbone of magnificent mountains, and large districts of tableland which abound in valuable minerals and metals; forests of fine timber, and one of the greatest river systems of the world. Streams of emigration are pouring into this Continent, and the natural resources are being rapidly developed by the wealth and wisdom of capitalists and laborers from Europe and the United States.

But unfortunately the progress and prospects of the evangelization of the "neglected continent" are less encouraging. The scattered population, the power of Rome, the ignorance of the masses and scepticism of the educated, the mixture of the races, the instability in political and the degradation in moral life, make the problem exceedingly difficult. There are however, many reasons for encouragement. Of the thirteen States all are republics, except the three Guianas. The political leaders of the Continent have sought to elevate their countries by taking advantage of model constitutional governments and modern scientific discoveries. The people are learning, however, that something more is needed. One after another the governments are breaking the bonds which have bound them to the car of the pagal Juggernaut; education is being made universally compulsory, and freedom of religious worship is spreading. Moreover, the people are learning that they must look higher than to science and governmental regulations to bring them the peace and prosperity which they desire.

Progress has been slow in South America,

owing largely to Romish opposition. There are now in the whole Continent about 103 stations and 173 out-stations, 200 ordained missionaries, 197 female missionaries, and 1130 native helpers. Communicants number about 29,000, and adherents 70,000. Sixteen societies are laboring in this field. Nine of the republics and French Guiana have Roman Catholic governments; one, Brazil, is independent, and two—British and Dutch Guiana (Surinam)—are Protestant. Of the Roman Catholic States, seven proclaim religious freedom; one, Ecuador,\* is entirely closed to Protestants; one, Venezuela, allows freedom of belief, but not of worship; and one, Peru, is nominally intolerant, but practically permits religious freedom, for there are two societies with six workers laboring there, and the last census gave over 5000 Protestants. Though Ecuador alone is closed to missionaries, Bolivia is visited only occasionally by an agent of the American Bible Society, and Venezuela has but one missionary. At least one ninth of the people of South America have as yet *no opportunity* to hear the Gospel message.

Missions in this Continent may be said, however to have accomplished three things; 1. The establishment of congregations, where the Gospel is regularly preached to about 25,000 believers. 2. The formation of schools of various grades, where thousands of children and youth may receive a Christian education. The Congregationalists, Presbyterians, and two Methodist bodies have also normal and theological schools in their respective fields. 3. The production and distribution of an evangelical literature in the Spanish and Portuguese languages. But nothing more than a meagre beginning has been made. Regeneration must come from without and not from within the republics. Christians in America and Europe must send more consecrated men and money if they would be instrumental in turning the "neglected continent" to Christ.

#### CHINA.

BY REV. WM. ASHMORE, D.D., SWATOW, CHINA.

*The Political Situation.*—China has been going backward the last few years. She had made no inconsiderable progress in various military, naval, and industrial lines, and had come to think that now she could check the advance of Western people into her land, and possibly crowd them back out of what they have gained. The centre of anti-foreignism has been in Hunan Province, but the feeling prevails extensively over the empire generally. Viceroys like Chang Chi Tang are the leaders. The literary class are very generally in sympathy, and are more or less

\* Intelligence now comes to us that Ecuador is in the throes of rebellion, and that the insurgents are likely to win. Should they succeed, we may hope that the new government will follow the example of Brazil and proclaim freedom of worship, thus opening to missionaries this long-closed door.



active fomenters of antagonistic feeling. Infamous literature against foreigners has been circulated, individual foreigners have been assailed, houses have been plundered and burnt, and dastardly murders have been committed. The government officials when pressed, and only when pressed, have interposed to prevent those things, but at the same time they have shielded perpetrators and have dallied with foreign claims. Official communications have had a jaunty air, and have been marked by petty evasions and manifest indifference on their vital points. We have assuredly been slowly drifting toward a war, to which we would have come in a few years but for recent events.

*The Missionary Situation*.—This is dependent on the political situation, and is largely affected by it. The year has been characterized by great mission energy and aggressiveness. Large numbers of reinforcements have entered. Many new places have been occupied. The western provinces, notably Szchuen, have had missionaries pouring in. Many converts have been added. The bands of disciples in different places have increased in visibility and assertiveness. They are becoming a recognized power in the land. Even the Chinese opposers admit they have a great future before them; but they are becoming also a burdensome stone to the government, and political functionaries are beginning in certain places to have, concerning them, the same perplexity that Pharaoh had about the multiplying children of Israel. Some of the mandarins, if they could have their way, would dispose of them in about the same manner, and pitch them into the sea, men, women, and babies. It has for several years been a growing opinion among observant missionaries that a bitter persecution of Christians was one of the possibilities of the near future. Great anxiety has been felt, and many prayers for the dissipation of the cloud have been offered. If, indeed, those prayers are now being answered, it is in a strange and unexpected way. Nobody has more at stake, and nobody is noting the progress of present trouble with keener solicitude than missionaries.

*The Present War and its Outcome*.—At this present writing, nothing is concluded. The final issue as regards the relations of the two contending powers is not yet determined: yet some things we may predicate with a fair degree of certainty.

There is a special providence in this war. If it had not come, Western nations, some of them, would have been compelled once more to have a collision with China. This time it is not a Western and Christian nation (as we all claim to be), but a next-door neighbor and a heathen power that is to administer the hammering. We ourselves do not give Japan the credit she claims for unselfishness of purpose, but she is in this matter "*the scourge of God*" all the same.

When the war is over, China will be in no condition to generate strife with Western nations. Her resources will be exhausted, and it will be many years before she will be in a mood to talk about driving back foreigners. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly that she must, as a matter of self-protection, follow those very paths of progress herself. An altered tone as well as an altered attitude toward Western men is an assured certainty at least for a time. Missions are disturbed just now, and will be till order reigns once more; then the way will be found open for a glorious advance.

## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. Archd. Thompson, into Chatsworth, Ont., to be early in Feb.

Mr. McNicol, of Upper Londonderry, into Hopewell, N.S., to be 14 Feb.

Mr. Thomas Corbett, into South Richmond, N.B., 24 Dec.

Mr. W. A. Stewart, of Horning's Mills, into Sheet Harbor, N.S., 27 Dec.

Mr. P. McF. McLeod, into Central Pres. Ch., James Bay, Victoria, 19 Dec.

Mr. D. McLeod, into Victoria and Dundas, Man., 11 Dec.

### RESIGNATIONS.

Mr. Joseph Barker, of Richmond, Carleton Co., N.B.

Mr. Robert Mitchell, of Thorold, Ont.

Mr. Paul F. Langille, of Vernon, B.C.

Mr. W. W. Percival, of Richmond Hill and Thornhill, Tor. Pres., 8 Jan.

### PRESBYTERY MEETINGS.

Algoma.—Bruce Mines, 13 Mar., 7 p.m.

Barrie.—Barrie, 29 Jan., 10.30 a.m.

Bruce.—Paisley, 12 Mar., 1.30 p.m.

Brandon.—Brandon, 12 Mar.

Calgary.—Calgary, Knox, 7 Mar., 8 p.m.

Chatham.—Ridgetown, Zion, 11 Mar., 7.30 p.m.

Kamloops.—Kamloops, 6 Mar.

Lanark and Renfrew.—Renfrew, 25 Feb., 4 p.m.

London.—London, 1st ch., 19 Feb., 11 a.m.

Ottawa.—Ottawa, St. And., 5 Feb., 10 a.m.

Portage la Prairie.—Neepawa, 5 Mar., 4 p.m.

Peterboro.—Port Hope, Mill St., 19 Mar., 9 a.m.

Quebec.—Mor. Coll., 26 Feb., 4 p.m.

Regina.—Wolsely, 15 Mar.

Rock Lake.—Morden, 5 Mar.

Saugeen.—Harriston, 12 Mar., 10 a.m.

Sarnia.—Sarnia, St. And., 18 Mar., 7.30 p.m.

Toronto.—Tor., St. And., 1st Tuesday ev'ry mo.

Victoria.—Nanaimo, St. And., 5 Mar.

Westminster.—Vancouver, 1st Ch., 6 Mar.

### MINISTERIAL OBITUARIES.

Rev. Prof. Thomson was born in Scotland, April, 1857. Came to Canada with his parents when he was very young. Graduated at the University of Toronto in 1880. Studied in Knox College, Toronto, and New College, Edinburgh, and in Germany. Returning to Canada, he settled at Hensall, Ont., was not long afterwards appointed lecturer in Knox College, and four years ago was appointed Professor of Apologetics and Old Testament Literature. He passed away 9th Dec., after a short illness, at the early age of 37 years, ending a life work of remarkable promise.

Rev. Alex. Campbell was born in Caithness, Scotland, in 1812, and died on the 4th Oct. last. He graduated from the University of Edinburgh, studied theology under Dr. Chalmers, was licensed by the Free Presbytery of Edinburgh in 1845, came to Nova Scotia the same year, and was pastor of the congregation of Lochaber for 18 years, and afterwards of Strathalbyn, P.E.I., for 17 years.

### AGED AND INFIRM MINISTERS' FUND.

In congregations where not arranged for otherwise, the General Assembly directs that the collection for this Fund be taken the third Sabbath of February.



## The Family Circle.

### A MESSAGE FOR THE NEW YEAR.

BY MARCUS DODS, D.D.,

*Professor in New College, Edinburgh.*

The message which St. John sent to his correspondent Gaius was: "Beloved, I wish above all things that thou mayest prosper, and be in health even as thy soul prospereth." There are probably not many to whom our kind wishes would naturally take this form; not many whose bodily health is bad that it would be greatly improved by being brought up to the level of their spiritual condition; not many whose inner life is so flourishing that it would seem anything but satirical to wish them as prosperous and healthy a bodily condition.

Probably we should feel somewhat doubtful of the intention of any one who should send us these words as a New Year's greeting. We should feel awkward and uncomfortable at the picture raised before our mind at an outward, bodily appearance which should exactly represent our spiritual state. We might feel that were this kind wish fulfilled, and were our body to represent in its figure, complexion, and infirmities, the actual state of our spirit, we should be transformed into objects of pity, contempt, or loathing.

Yet it is felt to be only just and natural that we should appear to be what we really are, and that the body, which localizes and represents the man, should be an absolutely correct representation of him, so that as health-giving and harmless objects in nature invite us by their agreeable appearance to inspect and use them, and hurtful things repel us by outward deformity or a loathsome smell, our bodily appearance should repel or invite in the exact proportion of our capacity to be a curse or a blessing to those around us.

Many races of men have considered that the natural doom of mischievous, fraudulent and cruel men is to be transformed into beasts, the fierce and violent becoming tigers, the greedy and avaricious being changed into wolves, and so on. Happily, in this present life, it is only a tendency toward this identification of bodily and spiritual characteristics that is apparent. A tendency, however, there is. It does not require a Sherlock Holmes to read something of a man's history in his face. The pleasure-seeking, sensual man can never be mistaken for the spiritually-minded, disciplined soul. Fear, anger, envy, vanity, write themselves on the face so that the most casual observer at a glance reads the spirit's actings. Soul and body do tend to assimilate.

Asceticism may be said to be extinct; at least, in the ordinary sense of the word, it is not likely to have any attraction for readers of this magazine. The belief that the most effectual means of nourishing the spirit is to starve and macerate the body, is exploded. Perhaps, however, the root out of which this belief sprang is not extirpated. There still works in us an unhealthy suspicion that God grudges us temporal prosperity, and frowns upon joy and mirth. The result is, that as a large proportion of our actual enjoyment in life arises from bodily health and mirthful intercourse, we separate God from it, and go through life with an uneasy conscience. We make things wrong by thinking them wrong. We do the same with a bad conscience, and therefore they are wrong to us.

But asceticism, in the primary meaning of the word, is needed now as much as ever. Asceti-

cism originally meant *exercise*, the training and practice which make the artisan or athlete as perfect as possible. Paul tells us that he "exercised" himself to have a conscience void of offense (Acts 24:16). And he counsels Timothy (1 Tim. 4:7) to keep up his spiritual gymnastics, "for bodily gymnastics are useful for a little, but godliness for all things, having a promise both of the present and the future life."

Probably there is no belief so firmly lodged in the young mind of to-day as the efficacy of training. It accomplishes wonders. It expands the chest, toughens the muscles, braces the frame. It is found that nature does not do everything; that almost measureless compensations for natural disadvantages, and improvements of natural advantages, lie in our own power. That is our responsibility; to make the most of ourselves, to fashion ourselves into the most efficient instruments for the accomplishment of what is best. Nothing finer exists on earth than the disciplined spirit, inured to self-control, helpful in all stress, fit for every duty. Others may help us to this, but it lies with ourselves whether we shall be and accomplish the best possible, or be barely not utter failures.

The first step to this is to believe it possible. One does not need to say nowadays to any young man who is watching gymnastic feats, "You could do the same if you practiced sufficiently." That is understood. And if professional athletes do no other good, they are a constant reminder of the virtue that lies in practice.

What is requisite is to recognize the virtue of practice in the moral sphere. Each soul, looking at the finest examples of self-sacrifice, purity, courage, must learn to say: "I can be the same, if I will." There is a certain fowl so silly that if a chalk circle be drawn round it, it fancies it cannot get out. We circumscribe ourselves by fancy and by indolence.

The next step after believing that attainment is possible, is to *choose* to make it. It is mainly by drifting, by letting things slide, by trusting to nature, that men come to grief. It is not enough to be in a state of moral indifference. It is not enough merely not to choose evil; we must positively and strongly choose good. The man who becomes a drunkard did not determine to be a drunkard; he only failed to determine not to become a drunkard. An energetic and positive choice necessarily lies at the root of all moral growth. In physical accomplishments, determination does much; in the moral sphere, it does all. No amount of determination will make me as tall or as swift or as witty as some more richly endowed person; but determination to be righteous, honorable, and pure, is already more than half the battle. The will is the source of all good, and to be sound there, is to be sound throughout.

Shakespeare reads us an important lesson in the "Merchant of Venice." Portia's lovers were confronted with three closed caskets, in one of which her portrait was secreted, and he who chose this casket obtained her hand. The three caskets are thus described:

"The first, of gold, which this inscription bears,  
'Who chooseth me shall gain what many men desire';  
The second, silver, which this promise carries,  
'Who chooseth me shall get as much as he deserves';  
The third, dull lead, with warning all as blunt,  
'Who chooseth me must give and hazard all he hath.'"

At first sight we fancy this was a hazardous proceeding for Portia. Was she to commit her fate



to a throw of the dice, to a haphazard choice? Was she to become Morocco's or Arragon's bride, if they chanced upon the right casket? Here, as elsewhere, there is an underlying wisdom in Shakespeare that keeps him true to nature. He is careful to show, in the soliloquies of the unsuccessful aspirants, that each chose, not by haphazard, but in accordance with his character. The choice was a test of the man. The right man made the right choice. Each year, as it silently approaches, draws back the curtain, and what stands disclosed is still three caskets; and by our choice we, like Portia's suitors, find we have chosen a rotten "carrion death," or have made fools of ourselves, or have embraced and possessed ineffable joy.

That a man must choose according to his character does not leave him helpless, confronted by a fate already determined by the temperament he has received at birth. We are conscious of a power to stand off from our own life and character, and examine and judge it; and of a power to change our course, and choose new ideals. This power is the deepest thing in us, and it is only when we exercise it and choose deliberately the kind of life we mean to live, and the kind of beings we mean to be, that we can be said to be born as moral beings.

This self-determining choice is the true note of the second birth. And, therefore, it must be so powerful that every other choice takes a subordinate place. It is not enough to choose that, among various other aims, this aim of attaining strength and purity of character find a place. This aim must be supreme. "Seek ye *first* the kingdom of God and His righteousness." Unless we are so resolved upon holiness that every other interest will give way to this, we are not choosing as we ought.

Having thus made our choice, we must take practical steps to accomplish it. Some people seem to fancy that they will dream themselves into holiness, or that some charm will one day be put into their hands, making the great difficulty of life as easy as breathing. This, of course, is the mere delusion of indolence. Maturity of character is reached as other human attainments are made, by prolonged and honest endeavor and the use of appropriate means. No man expects to learn a language in his sleep, or by wishing to have it at command, or by believing in the efficiency of a certain teacher. He recognizes that he must exert himself, that he must do and endure many things, and compel himself to labor when indisposed and reluctant.

I have seen diaries with leaves pasted down or sewn together. The writer did not wish what was there written to be ever again seen, even by his own eye. There is always a good deal in our past we should wish to paste down. But the clean and undetermined future, with its inviting and vast possibilities, will be assimilated to the uninviting past, unless we ourselves give it a new character. Life comes only once, and every part of it only once, and is once for all made or marred, a blessing or a curse. What is it which will make the future better than the past? Do I know what it is, and am I resolved to use it? Many this year will make important choices which will determine their whole future, and bind them over to happiness or to misery; many will make great attainments, acquiring languages, grasping useful sciences, achieving successes, and reaching influential positions; the world moves on, and in Christ's kingdom is a career for every one and success for every one. Choose Him, learn of Him, understand His will, serve Him, and you cannot be a failure.—*The Independent*.

## HUNTING FOR BARGAINS.

### A WOMAN'S STORY.

Many people hunt the markets to find good bargains. How few really hunt around to find a chance to do some good. A prosperous woman went shopping one day. Her husband had won fame and fortune, and was a power in the country, and she who had shared his struggles, shared his triumphs, and was one of the social magnates of the city in which she lived. She had dealt often at a store where one of the departments was in charge of a delicate and refined woman, in whom, through long dealing with her, she had become sincerely interested. One day she went to make a purchase at the store, and the young woman came forward to serve her. The lady was shocked at the change a few weeks had wrought.

A sudden chill, a neglected cold, days of unremitting labor—and something that seemed like swift consumption had set in. The lady thought it a case for her interference. She asked the history of the malady, and then said:

"You must not stay here any longer. It will be death if you do. You must go home and be nursed."

The dark, sad eyes of the saleswoman met hers with a mild surprise in them.

"My home is in Washington," she answered. "Here I live in a boarding-house, and I am really more comfortable at the store than I am in my small room. Besides, madam, my weekly living is dependent upon my weekly work."

She had spoken uncomplainingly, simply stating the hard facts in answer to the inquiries whose unexpected kindness had beguiled her from her habitual reserve.

Our heroine considered for a moment whether this was not a work God had appointed her to do. She had left her luxurious country home, and was living for the winter in a furnished house, a small, pretty house, which was filled by her little family, and no spare room. But yet—

"I shall come for you to-morrow," she said. "I shall arrange here for your absence. I am going to take you to my house to nurse you."

"You!" The saleswoman's eyes filled first with hope, and then with tears. Then she tried to refuse this too good kindness, but her weak protests were overruled.

The next day she was taken out of her task-work—taken home to Mrs. Blank's comfortable house, installed in Mrs. Blank's comfortable bed, and there for six weeks was nursed and tended like some beloved sister, until she was able to take up her burden of life again.

"It was so lovely of you," a friend said to the lady who had wrought this good work.

"Oh, no," was the answer, "I made no sacrifice. My husband was in Washington, or I could not have given up our bed; but I am such a good sleeper that my sleeping for a few weeks on a sofa was nothing."

And it really seemed to her that she had done nothing at all; but one day will not the Voice we wait for say to her, "I was sick and ye visited me"? and will it not then be seen that this was the best day's shopping she ever did?—*The Christian*.

We owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that He gave. Love always gives.

Help from without is often enfeebling in its effects, but help from within invariably invigorates.



## International S. S. Lessons.

### CHRIST AND THE CHILDREN.

10 February.

Les. Matt. 18:1-14. Golden Text, Matt. 18:14.  
Mem. vs. 2-4. Catechism Q., 8.

Last lesson was the Transfiguration on a mountain near Cæsarea Philippi, given for the purpose of confirming the faith of the disciples in Him after He had told them He was to be put to death. This one took place some weeks later after they had returned South to Capernaum.

On the way back they had got arguing among themselves which should be the greatest in that kingdom which He was to set up; not the greatest and best in character but the highest in power, just as the leaders of any political party now strive to get high places in the government for themselves.

We can fancy Peter saying, "I will get the chief position because the Master told me that I was to have the keys, the symbol of power, and that I was to be a foundation stone in this kingdom;" and James and John replying: "But He afterward called you Satan, and said that you were an offence unto Him. He will be more likely to give us the high places of trust because we were as near to Him as you were when He wanted to select two or three, as on the Mountain of Transfiguration."

Then we can hear Judas—"Well, gentleman, I am treasurer now, the only one trusted with office in our little company, and I am not going to take a second place when the Master sets up His kingdom. I have risked much, I must have something to make up for it." Then the others would resent these claims.

There must have been a good deal of unrest about the matter, for a few weeks after, one day at Capernaum, they came to Him about it, in the opening of this lesson.

Then He took a little child as an object lesson and taught them that greatness in His kingdom was not greatness in power or position, the things that men call great, but greatness is character, in heart, in humility, in unselfishness. Note four points.

I. Childlikeness in Spirit necessary to enter the Kingdom, vs. 2, 3.

*Converted*,—Turned from this self seeking spirit. As *little Children*.—Little children are not sinless, but one chief thing about them, before they learn from older people, is their perfect indifference to worldly rank and ambition; so, those who would enter the kingdom, must dethrone mere selfish ambitions: Whether ye eat or drink or whatsoever ye do, do all, not for self gratification, but the glory of God.

II. Childlikeness the way to advancement in that kingdom, v. 4.

Not the most influential, strongminded, prominent christians in the church, are the greatest in the kingdom of Heaven, on earth, but those who are meekest, most humble, most unselfish, those who have most of the Spirit of Christ.

III. The sin of leading astray, the weak or childlike, vs. 6-9.

Better be drowned. If one were drowned, it would be merely the loss of this life. If one lead another astray both are ruined body and soul.

IV. The weak and insignificant precious to Christ, who leaves the many that are safe, to seek the one going astray.

#### LESSONS.

1. The way to true greatness in the kingdom of God is open to all, ignorant or learned.

2. How self seeking, even in the Church of God spoils the greatness of the Christian life!

3. How important the children of the Church, often so little cared for.

At a late convention, Mr. B. F. Jacobs, said that the triumphs of the Church were to be won among the children.

4. "The greatest of all wrong is to lead the innocent, the weak, the trusting, into sin.

### THE GOOD SAMARITAN.

17 February.

Les. Luke 40:25-37. Gol. Text, Les. 19:18.  
Mem. vs. 25-27. Catechism Q. 9.

The first year's ministry, April to Dec., beginning with cleansing the Temple, had been in Judea. The next eighteen months had been spent in Gallilee, with Capernaum as a centre, and tours in different directions.

It is now about November of the third year of His ministry, about six months before His death. He is on His last journey from Gallilee, South toward Jerusalem, coming down through Perea on the east side of the Jordan, and somewhere on the journey, He speaks this parable in answer to the question of a lawyer who was inquiring the Way of Life.

I. The Law of Love, vs. 25-28. In Judea, Church and State were one. Jehovah was both God and King. The Civil law was Divine. A lawyer was a theologian as well; his work was the study and teaching of the Law of Moses.

Such a one asked Christ the way to Life Eternal. The Master refers to his own knowledge of the Law. The Lawyer answers well, Love the Lord with "heart" *i.e.*, affectionate choice; with "soul"—the whole being; with "strength"—the entire power of the whole being; with "mind"—not blind devotion, but intelligent love and service; and, love to "neighbor" as to self.

Christ at once answers, in substance, as follows, "You are right. If you are in this condition, you have Eternal Life in you. for such love is evidence of a renewed heart.

The lawyer follows with another fitting question, "Who is my neighbor?" in answer to which Christ draws the parable picture of "The Good Samaritan."

II. The Law of Love disobeyed, vs. 30-32. See map. Many of the priests and Levites resided at Jericho, and when their turn came to officiate at the temple, they went to Jerusalem for a few days. The road was infested by robbers, who sometimes held up and robbed travellers, just as in the Western States is sometimes the case yet. About this time a large number of workmen employed on Herod's temple had been dismissed, and some may have taken to thieving. The road is a dangerous one yet,

A wounded traveller lay in the way, but both priest and Levite passed him by. There was danger; they were in a hurry; they might be defiled, &c., &c. It would have required courage, self-denial, self-sacrifice, but the law of love demanded it, and was denied.

III. The Law of Love obeyed, vs. 33-37. "Samaritan"—Christ had taken the leading class among the Jews to illustrate disobedience, and now takes a despised Samaritan, half heathen, to illustrate obedience. Wine and oil were oft used medicines. He gave time, courage, care, money, personal attention, brought him to a place of safety, did all that was possible to do. "Two pence"—about 34 cents, and equal in purchasing value to about three dollars in our day.

Do likewise, says Christ, to those in need.



## LESSONS.

1. The most important question in life has reference to Life Eternal.

2. Life Eternal begins here in the state of one's heart and life.

3. Our neighbors are, the hungry around us, the heathen perishing for the Bread of Life, all who are in helplessness and want.

4. If we have that love, we will give both help and personal care. If it is in the heart, it will come out in the life.

5. Christ is *The Good Samaritan*, who found us helpless, and gave Himself to bring us to safety. Has He saved me?

## CHRIST AND THE BLIND MAN.

24th February.

Les. John 9: 1-11  
Mem. vs. 1-3.

Gol. Text, John 9: 5.  
Catechism Q. 10.

At Jerusalem, in the autumn of the third year of Christ's ministry, about six months before His crucifixion, and a little before the time of last lesson, He had been on the Mt. of Transfiguration, in the far North, had returned South to Capernaum, and in the autumn had gone South to Jerusalem to the Feast of Tabernacles, returning for a brief period to Gallilee, before His last journey to Jerusalem. In one of His walks about the Holy City he met this blind man and taught these lessons.

## I.—THE DISCIPLES AND THE BLIND MAN, vs. 1-4.

There are six miracles connected with blindness in the Gospels. This is the only case that is said to have been born blind, and hence was utterly incurable by human agency.

Blindness is common in the East, owing partly to great brightness of the sun and fine dust in the air.

The disciples thought, as did Job's friends, that all trouble was the direct result of sin. Christ does not say that this man and His parents were not sinners, but that there was no special sin either by him or his parents for which this blindness was a punishment.

"Manifest."—This man's blindness was the means of bringing him into contact with Christ. Blessed affliction when it brings Christ with not only bodily healing but also salvation.

"The night cometh."—His earthly opportunities were drawing near their end. With us all, the end is drawing on.

"Light of the World."—Giving light to blind eyes, and darkened souls.

## II.—CHRIST AND THE BLIND MAN, vs. 6-11.

"Clay."—Christ used means to show that the cure did not come in any other way, just at that time, but through His agency. Then He gave the man something to do, as a test of faith and obedience, and the man obeyed, washed, and came seeing. "Siloam" is a pool in the hill side just below Jerusalem.

The neighbors wondered. He was so changed with hope and joy that some scarce knew him. He heard their questioning, told them he was the man and how he had been cured. Our version says "a man" the Revised version says "the man," showing that the blind man knew something of Christ.

## LESSONS.

1. Blindness of body a type of darkness of soul.  
2. Troubles are often the means of bringing men to Christ.

3. Christ, the light of the soul, and of the world.

4. Without light the body wastes and dies. No sun light, no bodily life; no Christ, no spiritual life.

5. In proportion as we live in the sun light, will the body be healthy, so in proportion as we live in Christ will the soul be healthy.

## THE RAISING OF LAZARUS.

3rd March.

Les. John 11: 30-45  
Mem. vs. 33-36.

Gol. Text, John 11: 25.  
Catechism Q. 11.

Three months have passed since last lesson. It is now Jan. or Feb. The crucifixion is but three months distant. Christ sees the cross drawing nearer. He is now in Perea, beyond Jordan.

Some thirty miles away in a little village near Jerusalem, is a family that He loves, a brother and two sisters. The brother takes suddenly ill. The first thought of the sisters is to send for that Friend that never failed them. Away down the Jericho road across the plain and River of Jordan, speeds the messenger until he comes to where Christ is and gives the sisters' message.

Strangely enough He seems not to heed it, but keeps on at his work for four days, and then tells His disciples that Lazarus sleeps and that He is going to waken him. They start on their journey and in the beginning of this lesson are near to Bethlehem.

## I.—CHRIST MEETING THE SISTERS, vs. 30-32.

First Martha, then Mary, met the Saviour. Mary bows low before Him, and her salutation while strong in its faith, is almost a gentle reproach for His not coming, "Lord if thou hadst been here my brother had not died." As if she say "Thou hast power to save" and "thou shouldest have come and used that power."

## II.—CHRIST IN THE PRESENCE OF DEATH, vs. 32-40.

When he saw the sorrow, He wept. This little verse is one of the most precious in the word of God. How near it brings Christ to us. He is our Brother full of sympathy for all in sorrow.

They come to the grave. In Bethany to-day the traveller is shown down a flight of steps into a rock hewn vault which is called the sepulchre of Lazarus. Here again He groaned in spirit. His heart was sore as he thought of the ruin and sorrow caused by sin.

He then made ready for the great event that was coming. He did nothing that they could do, He bade them roll away the stone.

## III.—CHRIST IN PRAYER, vs. 41-42.

Find other instances of Christ praying before He undertook His great works. How near this should bring Him to us. In this He sets us an example.

## IV.—CHRIST RAISING LAZARUS, 43-44.

The stone is rolled away. The prayer is ended. And now the voice is heard, "Lazarus come forth." And the startled crowd stands awe stricken to see coming out of the tomb that swathed and ghostly figure that they thought was far gone in corruption. Then comes the simple command "Loose him and let him go." The sisters scarce know whether they wake or dream as with wonder and joy they go back with Lazarus to their home. Many of the astonished Jews believe in Jesus as the Son of God.

## LESSONS.

1. Blessed is the home where Jesus loves to dwell.

2. Every home that wishes Him may have Him.

3. When trouble comes, go and tell Jesus.

4. Though He wait, He does not slight.

5. In this, what a picture of the time when He shall call forth all the dead from their graves.

6. We too shall rise as did Lazarus.

7. To what shall that rising be?



**Acknowledgments.**

Received by the Rev.  
Wm. Reid, D.D., Agent  
of the Church at Tor-  
onto. Office, Confed-  
eration Life Building,  
Room 62-65.

**ASSEMBLY FUND.**

Acknowledged.....	\$616 60
Hampstead.....	1 10
Brotherstone.....	1 00
Sydenham, St Paul.....	4 20
Hullett.....	3 00
Warwick.....	1 25
Port Perry.....	6 00
Monkton.....	2 00
Holstein.....	4 00
Riverside.....	4 00
Centre Bruce.....	2 15
Paisley Knox.....	10 83
Kinloss.....	1 75
Riversdale.....	1 73
Enniskillen.....	68
Walkerton.....	12 60
Inverness.....	5 00
Cardinal.....	4 00
Moore Line.....	3 00
E Seneca.....	4 00
Exeter.....	4 50
Manchester.....	3 00
Nelson.....	2 50
Martintown Burns l a s.....	3 72
Rockwood.....	3 46
Komoka.....	2 00
Equising Union.....	50
Apple & Gravel Hill.....	3 00
Lake Dauphin.....	1 00
Emerson.....	3 75
Middleville.....	2 60
Marlow, &c.....	1 00
Flesherton.....	3 50
S Luther.....	2 60
Mansfield.....	1 80
Erin.....	6 90
Cheltenham.....	3 05
Charleston.....	5 25
Hillsburg.....	3 00
Orangeville.....	9 10
Black's Cors.....	2 10
Hornings Mills.....	2 25
Caledon East.....	40
Mono East.....	1 75
Bayfield Road.....	4 60
Londesborough.....	3 00
Crawford.....	1 00
Clinton Willis.....	8 45
Winterbourne.....	3 85
Fergus Melville.....	9 07
Linewood.....	60
Bridge End, &c.....	5 00
Markham, St And.....	4 00
Grassmere.....	2 40
Corbett.....	1 00
Riverside.....	2 50
St Vincent Knox.....	3 00
Chesterfield.....	5 00
Doon.....	4 00
Lake Road.....	3 00
Glenmorris.....	4 00
Parry Sound.....	3 00
Lake Ainslie.....	2 00
East River.....	40
Glenely.....	1 00
Blue Mt & Garden.....	2 00
Hampton, &c.....	2 00
Middle Stewiacke.....	3 00
Middle Musq.....	5 00
Victoria Ist.....	13 68
Thedford.....	3 77
Prescott.....	3 00

\$864 34

**HOME MISSION FUND.**

Acknowledged.....	\$14,750 82
Bracebridge s s.....	6 53
N Bruce & Saugeen.....	5 50
Brotherstone.....	6 00
Gillies.....	3 10
Hamilton, Knox.....	138 00
Maxwell.....	55 00

Ayr, Knox s s.....	60 00
Gamebridge.....	8 53
Hopetown, etc.....	2 35
Beeton s s.....	11 13
Hullett.....	39 25
Brantford Farrin don.....	
Indpdt. ch, s s.....	200 00
Beverly.....	25 00
Forest.....	18 00
Warwick, Knox.....	15 93
Toronto Junction.....	9 58
Post Perry.....	50 00
ss.....	6 00
Richmond.....	4 50
Friend, Manitoba.....	5 00
Peabody.....	4 50
S Luther.....	2 75
Cardinal.....	28 00
E Seneca.....	10 00
Brussel, member Mel.....	2 50
Manchester.....	38 00
Battleford.....	10 00
Blake.....	7 50
Nelson.....	7 00
Martintown, Burns l a s.....	18 88
Carlisle.....	16 00
Kingsbury.....	4 48
Wm Brown, Caledonia.....	150 00
Hunter's.....	1 25
Innerkip.....	27 15
BC.....	2 00
Emerson.....	30 00
Carlyle.....	12 00
Summerstown.....	17 00
Middleville.....	15 00
Holstein s s.....	4 00
J W G.....	10 00
Mrs M H Sinclair, Alm.....	100 00
Late Marg'rt MacKie.....	50 00
Medicine Hat.....	13 00
Napier.....	12 00
Bayfield Road.....	12 00
Friend, Rugby.....	5 00
Londesborough.....	16 00
Hullett.....	1 00
Barton.....	7 50
Crawford.....	6 00
Winterbourne.....	18 00
Ayr, Knox.....	23 82
Bracebridge.....	16 00
pringville ce.....	5 00
Davisburg & Dewd.....	25 25
Elora s s.....	10 10
Palmerston.....	70 00
Moore Line.....	20 00
Bridge End, etc.....	20 00
Beverly.....	27 25
Eramosa Ist.....	12 00
Markham, St And.....	22 40
Cedar Grove.....	2 10
Tenth Peel Co.....	10 00
Corbett.....	2 00
St Vincent, Knox.....	12 20
For St And, h m aux.....	9 00
Williamstown Heph.....	24 90
Lachine.....	56 50
Lachute.....	25
Crysler.....	8 00
Eng Settlement.....	5 50
Scarboro, Knox.....	178 05
ym h m.....	16 05
Friend, Collingwood.....	10 00
Kingsburg.....	10 00
Claude s s.....	8 00
Flooden.....	3 50
Keady s s.....	12 00
Coulange.....	15 67
London, St And s s.....	82 00
Warden King.....	150 00
Riverside.....	7 00
Calgary.....	17 87
Mont Stanley s s.....	5 00
Williamstown, St And.....	62 00
Seaforth Ist.....	51 50
Vernonville.....	9 65
Tara s s.....	10 00
Garrie.....	7 88
Port Hope, Mill st.....	15 00
R T.....	10 00
Chesterfield.....	79 05
Londesborough m led.....	15 00
Parkdale.....	64 32
Stratford, St And h m s.....	35 00
at Portage.....	25 63

\$18,080 23

**STIPEND AUGMENTATION FUND**

Acknowledged.....	\$1789 42
Oak Lake.....	5 00
Brotherstone.....	3 00
Maxville.....	30 00
Ayr, Knox, s s.....	10 21
Jas Fraser, Set Line.....	6 50
Hullett.....	12 25
Fergus Melville.....	69 00
Richmond.....	4 50
Canulla.....	8 14
Caledon, Knox.....	3 00
Peabody.....	1 50
Cardinal.....	23 00
E Seneca.....	5 00
N Derby.....	5 00
Petrolea.....	1 25
Manchester.....	15 00
Mono Centre.....	6 00
Centerville.....	3 35
Nelson.....	4 50
Port Hope, Ist.....	25 63
Peterboro, St. Paul's.....	130 00
Oak Bank.....	3 00
N Luther.....	6 85
Hunters.....	1 00
Emerson.....	20 00
Hensall.....	37 00
Middleville.....	8 60
J W G.....	10 00
Marlow, &c.....	9 00
Mrs M H Sinclair, Alm.....	100 00
Medicine Hat.....	6 25
Motherwell.....	8 00
Avonbank.....	7 00
Napier.....	12 00
Boston.....	7 00
Crawford.....	9 00
Winterbourne.....	4 00
Ashfield.....	10 00
Bracebridge.....	11 00
Markham, Melville.....	11 00
Lobo.....	8 75
Manitou.....	14 00
Gamebridge.....	7 00
Eramosa, Ist.....	4 00
Markham, St And.....	6 00
Corbett.....	2 00
Marsboro.....	20 00
Crysler.....	12 00
Martin Burns.....	6 75
Finch, St Luke's.....	28 00
Rev James Wilson.....	10 00
Thedford s s.....	7 88
Kilsyth.....	8 08
Calgary.....	3 60
Seaforth, Ist.....	23 10
Newmarket.....	4 45
Port Hope, Mill St.....	15 00
Chesterfield.....	10 00
Wick.....	11 00
Iderton.....	1 20
Glenboro Cypress.....	10 00
Parry Sound.....	5 50
Carleton Place, Zion.....	95 00

N Normanby.....	4 00
Bolton Caven.....	15 43
Tara.....	5 00
Vaughan, Knox.....	7 00
Nelson.....	3 00
Victoria Ist.....	20 00
Thedford.....	6 58

\$2621 22

**FOREIGN MISSION FUND.**

Acknowledged.....	\$10281 99
A member, Dorchester.....	25 00
Souris ce.....	15 60
Brotherstone.....	6 00
Lunbg & Pleas Val.....	100 00
Maxville.....	31 00
John Pennan, Paris.....	250 00
Ay, Knox s s.....	15 00
amebridge.....	9 47
Mrs C D Coats, Nfld.....	3 00
Primrose.....	8 20
Hullett.....	32 25
John Ross, Warwick.....	5 00
Ottawa New Edi.....	30 00
Friend, Manitoba.....	10 00
Tottenham, B N Baun.....	15 00
Peabody.....	3 59
S Luther.....	4 75
E Seneca.....	8 00
Dickie Settlement.....	32 65
Brussels, Melv, Knox.....	83 56
Mem Melv, Brussels.....	2 50
Manchester.....	30 00
Moore Line.....	12 00
Anon.....	15 00
Tor, Central.....	325 00
".....	175 00
Nelson.....	5 00
Quaker Hill s s.....	1 56
Medicine Hat s s.....	5 00
Martintown, Burns l a s.....	16 75
Cornwall, Knox s s.....	30 00
Carlisle.....	9 00
Beckwith.....	25 00
Per Mrs Jamieson.....	50 00
Toronto, West b c l.....	46 60
Chatham, Ist.....	25 00
Wm Brown, Caled.....	100 00
Per Mrs W Paris.....	20 00
Cedarville.....	10 00
Innerkip.....	2 40
".....	8 25
N Luther.....	20 27
Emerson.....	25 00
Chatham, St And.....	20 00
Middleville.....	8 00
Holstien.....	5 04
" s s.....	4 00
Mrs M H Sinclair, Alm.....	200 00
Late Marg'rt MacKie.....	50 00
Pilsonburg.....	33 00
Warsaw & Dummer.....	8 70
Napier.....	2 00
Hullett.....	1 00
Barton.....	7 00
Crawford.....	10 50
Winterbourne.....	13 00
A Friend.....	5 00
Wroxeter.....	31 47
Clinton Willis.....	20 00
Bracebridge.....	8 00
Springville ce.....	5 00
Palmerston.....	70 00
Mrs Harbottle.....	1 00
Eramosa Ist.....	8 00
Markham, St And.....	10 00
Berlin ce.....	6 00
Tenth Peel.....	10 00
Anan s s.....	7 05
Cedarville.....	3 00
Corbett.....	1 00
Rev W Bennett.....	10 00
Lun & Pleas Val.....	100 00
Wil'mstown Hep.....	19 20
Mrs H M McLean, S Fich.....	5 00
Rev James Wilson.....	10 00
D A Stewart.....	10 00
Eng Settlement.....	5 75
A Friend, Collingwood.....	10 00
Kincardine, Chal.....	7 75
Thedford s s.....	7 87
Riverside.....	10 00



Mont, Stanley s s.....	10 00
Mont, Chal.....	15 00
Seaforth, Ist.....	24 35
Bethel c e.....	5 00
Guelph, Knox c e.....	34 87
Tara s s.....	13 00
Gorrie.....	7 40
Port Hope, Mill St.....	5 00
Chesterfield.....	35 38
Brisol.....	44 60
Lake Road.....	1 75
Ripley Huron.....	31 33
Rat Portage.....	25 62
Parry Sound c e.....	5 00
Tara.....	30 00
A D E.....	10 00
Nelson.....	1 01
Toronto Central.....	200 00
Friend, Crawford.....	2 00
Orkney c e.....	15 25
Friend, Yorkton.....	5 00
Victoria, Ist Ch.....	20 00
Keady-Yes.....	5 00
Thedford.....	2 00
Ratho.....	6 75
Ottawa, St Paul's.....	60 00
Calgary.....	8 32
Guelph, Chalch b cla.....	20 00
Prescott.....	35 00

\$13392 29

## KNOX COLLEGE FUND.

Brotherstone.....	\$ 1 40
Hullett.....	13 25
Forest.....	11 00
Warwick, Knox.....	2 00
Holstein.....	3 00
E Seneca.....	9 00
Manchester.....	2 00
Nelson.....	2 00
Esquesing, Union.....	1 75
Innerkip.....	1 00
Banks.....	2 39
Aberarder.....	5 00
Winterbourne.....	7 00
Gamebridge.....	6 18
Bridge End, Bethel and Ridge.....	4 00
Eramosa, Ist.....	6 00
Markham, St And.....	10 00
St Vincent, Knox.....	3 00
English Settlement.....	8 25
Kinmount.....	3 00
Seaforth, Ist.....	7 60
Vernonville.....	3 65
Chesterfield.....	7 21
Lake Road.....	0 25
Parry Sound.....	5 00
Tara.....	6 00
Ratho.....	2 00

## QUEEN'S COLLEGE FUND.

Warwick, Knox.....	\$1741
Cardinal.....	6 00
Cobocok.....	3 00
Middleville.....	6 00
Nottawasaga, St And.....	3 71
Bridge End, Bethel and Ridge.....	3 00
Prescott.....	6 00

## MONTREAL COLLEGE FUND.

Manchester.....	\$2 00
Beckwith.....	8 00
Bridge End, Bethel and Ridge.....	3 00
Corbett.....	1 00

## MANITOBA COLLEGE FUND.

Acknowledged.....	\$204 05
Maxville.....	5 00
Hullett.....	10 75
Centre Bruce.....	2 00
Holstein.....	3 00
Cardinal.....	10 00
Manchester.....	2 40
Unionville.....	3 15
Martint'n, Burns la s.....	5 85
Eden Mills.....	2 00
Lake Dauphin.....	1 00
Moore Line.....	3 00
Burgoyne.....	4 00

Dunvegan, y p hms.....	9 74
Middleville.....	3 00
Crawford.....	4 00
Winterbourne.....	2 00
Ayr, Knox.....	28 00
Bridge End, Bethel, &c.....	9 00
Eramosa, Ist.....	2 00
Kippen.....	4 46
Sydenham, St Pauls.....	5 50
Monkton.....	1 65
Moore, Burns.....	3 00
N Normandy.....	3 00
Tara.....	3 00
Prescott.....	6 00

\$340 15

## WIDOWS AND ORPHANS FUND.

## Collections and Donations.

Acknowledged.....	\$1186 02
Hampstead.....	1 55
Brotherstone.....	1 00
Hullett.....	6 00
Centre Bruce.....	2 00
Forest.....	4 00
Vaughan, Knox.....	6 86
Bolton.....	9 98
Friend, Manitoba.....	5 00
Holstein.....	5 28
Cardinal.....	10 00
E Seneca.....	4 00
Exeter.....	5 00
Manchester.....	4 00
Nelson.....	3 00
Martintown, Burn las.....	4 80
Beckwith.....	8 00
Kilsyth.....	6 40
Peterboro, St Pauls.....	45 00
Emerson.....	10 00
Middleville.....	2 00
Ayr, Knox.....	8 10
Dunblane.....	3 60
Crawford.....	2 00
Winterbourne.....	2 00
Bracebridge.....	2 10
Bridge End, Bethel, &c.....	8 00
Beverly.....	2 00
Eramosa, Ist.....	3 00
Markham, St And.....	2 00
Lachute, Ist.....	0 50
Doon.....	5 00
Calgary.....	3 00
Montreal, Chalmers.....	14 00
Seaforth, Ist.....	8 80
Gorrie.....	3 58
New Market.....	2 40
Chesterfield.....	6 05
Parry Sound.....	5 00
Tara.....	6 00
Welland.....	7 30
Victoria, Ist.....	15 00
Prescott.....	6 00

\$1,445 32

## Ministers Rates.

Acknowledged.....	\$1295 58
R Moodie.....	8 00
L R Gloag.....	8 00
W Donald.....	20 00
W A Cook.....	8 00
D P Oswald.....	24 00
G E Freeman.....	8 00
S Young.....	8 00
N Waddell.....	8 00
D Parsons.....	12 00
A M Hamilton.....	8 00
J McNeil.....	8 00
W G Hanna.....	8 00
J M Macalister.....	8 00
T Scouler.....	7 00
W D Ballantyne.....	10 00
Dr Torrance.....	10 00
J Fotheringham.....	8 00
Dr Caven.....	8 00
D McLeod.....	12 00
Dr MacLaren.....	8 00
D Stewart.....	10 00
H Crozier.....	8 00
A A Scott.....	8 00
J A Matheson.....	8 00
J Abraham.....	8 00
S A Carriere.....	16 00
J Ballantyne.....	8 00

Dr Warden.....	8 00
Wm Burns.....	8 00
Dr Moffatt.....	8 00
W Farquharson.....	8 00
John Hogg.....	12 00
D Currie.....	8 00
A McD Haig.....	8 00
H J McDiarmid.....	8 00
A McLean.....	8 00
J Stewart.....	12 00

\$1,648 58

## AGED AND INFIRM MINISTERS FUND.

## Collections, &amp;c.

Acknowledged.....	\$950 08
Hampstead.....	2 35
Brotherstone.....	1 00
Maxville.....	10 00
Hullett.....	3 00
Centre Bruce.....	3 00
Forest.....	4 00
Friend, Manitoba.....	5 00
Holstein.....	5 50
Cardinal.....	10 00
E Seneca.....	3 00
N Normanby.....	3 35
Exeter.....	5 00
Manchester.....	6 00
Unionville.....	3 35
Nelson.....	3 00
Martintn, Burns la s.....	5 60
Beckwith.....	8 00
Rockwood.....	8 00
Esquesing, Union.....	2 25
Madoc, St Peters.....	16 00
Innerkip.....	1 00
Emerson.....	10 00
Middleville.....	2 00
Crawford.....	1 00
Winterbourne.....	5 00
Ayr, Knox.....	8 10
Bracebridge.....	2 25
Beverly.....	4 45
Eramosa.....	6 50
Markham, St And.....	3 00
Corbett.....	1 00
Ailsa Craig.....	12 02
Rev Jas Wilson.....	10 00
Late Ellen Butters.....	100 00
Brown's Corners.....	1 80
Calgary.....	3 00
Montreal Chal.....	13 00
Seaforth Ist.....	8 85
Chesterfield.....	5 00
Moore, Burns.....	5 00
Parry Sound.....	5 00
N. Normandy.....	1 00
Tara.....	5 00
Kingston, Cooke.....	15 00
Victoria Ist.....	15 00
Elkhorn.....	1 00
Ratho.....	2 00

\$1,304 45

## Ministers Rates.

Acknowledged.....	\$1,425 80
R Moodie.....	3 00
L R Gloag.....	5 00
J M Ewen.....	10 00
W A Cook.....	4 00
J M Robie.....	2 00
R Fairbairn.....	3 50
A Fraser.....	10 00
J A Anderson.....	6 00
A Lee.....	6 00
S Young.....	4 00
R Fowler.....	4 50
J M Neil.....	5 00
N Waddell.....	8 24
Dr Parsons.....	12 00
A M Hamilton.....	4 00
G Burson.....	7 00
D McLeod.....	3 75
W G Hanna.....	5 00
J M Macalister.....	4 00
T Scouler.....	6 00
A Leslie.....	4 03
A Laird.....	4 00
A Fowler.....	5 00
W M William.....	4 00

J C Tibb.....	5 00
R C Tibb.....	5 00
J McKenzie.....	3 75
J Crawford.....	5 00
Dr Caven.....	11 00
D Stewart.....	3 75
A A Scott.....	5 00
H Crozier.....	3 79
G Munro.....	5 05
J Stuart.....	5 05
J A Matheson.....	4 00
E Mullan.....	5 00
J A Brown.....	5 05
Dr Watts.....	7 07
J Abraham.....	5 00
J Campbell.....	4 00
G Cuthbertson.....	4 00
Dr Grant.....	7 00
J G Stuart.....	8 30
H McKellar.....	4 06
J M Munroe.....	4 00
J Ballantyne.....	4 05
Dr Robertson.....	6 00
J H Ratcliffe.....	4 04
G Porteous.....	3 79
S A Carriere.....	4 04
G Macarthur.....	4 55
H Currie.....	4 04
C McKillop.....	6 00
A McFarlane.....	3 60
Foreign Missionaries.....	403 00
P Fleming.....	4 00
W Burns.....	7 00
J Rose.....	8 00
J A Keen.....	4 04
J McLean.....	3 79
J Little.....	4 00
J Hogg.....	6 06
D G Cameron.....	4 05
J Mutch.....	22 40
T Nixon.....	5 05
R Pettigrew.....	4 04
D Currie.....	6 00
A McD Hag.....	4 50
H J McDiarmid.....	3 75
M G Jordan.....	3 10
A Stevenson.....	3 75
H C Sutherland.....	8 30
A McLean.....	5 05
D Forrest.....	3 80

\$2,219 48

## A. &amp; I. MIN. ENDOW. FUND.

P Nesbitt.....	\$10 00
T Patterson.....	15 00
Est J B Osborne.....	25 00
Cold Springs.....	26 00
D T McAlinsh.....	32 00
Est R Blackburn.....	100 00
A McKay.....	1 00
Hamilton.....	55 00
Brantford.....	174 00
J McDonald.....	2 00
Toronto.....	15 00
Late Marg Mackie.....	100 00
Dr Caven.....	50 00
Mr & Mrs Tannahill.....	25 00
Bellev'l, St And M Bd.....	5 00
Rev J Abraham.....	15 00
A Henderson.....	2 00
Toronto.....	10 00
Burlington.....	32 00
Proof Line.....	47 75
West Lorne.....	5 00
Strabane.....	13 00
Brockville.....	10 00
Dundas.....	125 00
Glencoe.....	73 00

## JEWISH MISSION.

Rev Dr Hamilton.....	5 00
Zephyr.....	6 00
Centre Bruce.....	1 00
Eden Mills.....	2 00
Burgoyne.....	2 00
Mrs M H Sinclair, Alm.....	25 00
Dunblane.....	1 00
Campbellville.....	10 00
Eramosa Ist.....	2 00
Friend, Collingwood.....	10 00
Couloung s s.....	2 00
Wilfred M Robert.....	2 00



Parry Sound s s..... 5 00  
Tara ..... 2 00  
Bolton s s..... 6 50

NEW HEBRIDES.

Avon ..... 10 00  
And Kirk ..... 25 00  
Molesworth y p m a..... 25 00

COLIGNY COLLEGE.

Mrs M H Sinclair, Alm. 25 00

DR. PATON'S MISSION.

Ridgetown s s Dayspring 6 66  
Mira ..... 2 00  
Orillia c e Miss ship... 5 00  
Chesterfield s s Miss ship 2 15  
Goderich s s ..... 38 00  
Columbus s s ..... 3 00  
Ham, Lock st c e..... 3 50  
Brussels, Mel s s..... 5 00  
Friend, Rugby ..... 5 00

Received during Dec-  
ember by Rev. P. M.  
Morrison, Agent at  
Halifax, office 39  
Duke street.

FOREIGN MISSIONS.

Acknowledged.....\$14,309 43  
Stellarton ..... 73 46  
Clifton ..... 26 30  
Beq Mrs J Loughead . 5 00  
Sale of maps ..... 1 50  
St John, St David's s s. 35 00  
Mulgrave, Friend ..... 10 00  
Springhill ..... 35 00  
Fredericton ..... 130 44  
East River ..... 20 32  
Glenelg ..... 15 00  
Hav Grace, Mrs Coates. 3 00  
Blue Mountain ..... 10 00  
Sheet Harbor c e ..... 4 00  
Little River, St And c e. 13 08  
Bridgetown, N S ..... 7 00  
Stellarton w f m s ..... 15 65  
W A McCarty ..... 5 00  
Belle Creek s s ..... 10 00  
Blue Mt and Garden ..... 48 00  
L Barry ..... 4 00  
Up Musq, Thank col. .... 26 70  
Noel ..... 1 50  
Annapolis w m s ..... 5 00  
West Cape, PEI ..... 13 00  
Noel, miss soc ..... 23 63  
"Friend of the Church" 5 00  
N Sydney ..... 10 00  
Gays Riv & Milford ..... 36 36  
Spring Hill, St And s s. 22 00  
Mt Uniacke & B Bank. . 2 00  
Mid Stewiacke, Th col. . 5 00  
Truro, St And l m & b s. 62 00  
do do do ..... 25 00  
do do m bd ..... 25 00  
Moncton ..... 25 00  
W & O Fund, Mrs Ged an. 82 50  
Bessie McKeen's ss cl. . 10 00  
James Ramsay ..... 5 00  
Thorburn & Suth Riv. . 32 00  
McLellan's Mt [Kirk]. . 13 93  
Jacquet River w f m s. 25 74  
New Dublin ..... 6 00  
N Glasgow, N St And. . 24 00  
Springville ..... 15 00  
Bridgeville ..... 9 00  
Churchville ..... 10 85  
Mrs C A Camerou ..... 2 50  
Up Musq s s ..... 15 00  
Sherbrooke ..... 14 90  
N Glasgow, United (adl). 5 00  
River Hebert ..... 21 00  
Summerside s s ..... 3 00  
Maple Green s s ..... 5 00  
Dundee s s ..... 3 00  
Up Londonderry ..... 15 00

\$15,386 79

HOME MISSIONS.

Acknowledged.....\$3,678 96  
Clifton, B Brook c e ..... 3 00  
Beq Mrs J Loughead... 5 00  
Lake Ainslie, adl ..... 2 50  
East River ..... 20 43  
Glenelg ..... 14 00  
Fredericton ..... 100 00  
Summerfield ..... 6 00  
Blue Mountain ..... 8 00  
Oak Mountain ..... 3 50  
Maitland Thanks col ..... 40 00  
Maitland ..... 32 67  
S Maitland ..... 8 55  
Bridgetown, N S ..... 15 00  
Baddeck, C B ..... 1 00  
Springside ..... 17 00  
Blue Mt & Garden ..... 29 00  
New Richmond ..... 8 00  
Sydney, Falmouth St. . 20 00  
Noel ..... 5 48  
Rev W J Fowler ..... 10 00  
Annapolis h & f soc ..... 5 00  
Hampton, Ham Riv. .... 12 00  
N Sydney ..... 10 00  
Rocklyn c e ..... 5 00  
"Life Ins Prem" Croes 25 00  
Mt Uniacke & B Bank. . 2 00  
Truro, St And l m & b soc. 62 00  
do do m bd ..... 48 00  
Students mis assoc ..... 25 00  
Amherst ..... 50 00  
Moncton ..... 25 00  
W Cape & Campbellton . 7 38  
Clifton, P E I ..... 10 00  
Murray Harbor S ..... 9 00  
N Glasgo, New St And . 20 00  
Wentworth w m s ..... 10 00  
Seymour, St And s s ..... 5 00  
N Glasgo, United [adl]. 5 00  
Dalhousie, N B ..... 8 00  
Up Londonderry ..... 10 00

For North-West.

E River Thank off ..... 3 25  
Bass Riv & Portauquique 5 00  
Springside ..... 38 00  
Westchester ..... 4 50  
Truro, St And l m & b soc. 22 00  
do do m bd ..... 10 00  
Amherst ..... 40 00  
Dalhousie, N B ..... 9 50

\$4,504 72

AUGUMENTATION FUND.

Acknowledged.....\$604 30  
East River ..... 17 50  
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THE PREACHER’S PRAYERS.

Avoid incoherency in prayer. Simplicity is not against order; the very reverse is the case. If you study the Lord’s Prayer you will see that there is a beautiful arrangement in it. It begins with the approach of the heart to God, then goes on to God’s character, His kingdom, His will; man’s bodily wants, his sins in their guilt and tempting power, and the cry for deliverance. It is logical, and yet it is not the logic of the reason, elaborating links and chains, but the logic of the heart, flowing on through the thought, as a stream flows on by its own natural unforced law.

I have heard prayers that had neither beginning, middle, nor end, that went backwards and forwards, up and down, mixing body and soul, earth and heaven, in hopeless confusion; and then, when the tone or some customary phrase seemed to give hope, not of a conclusion, but of a cessation, something seemed to be forgotten or remembered, and the vessel which looked like getting over the bar was out at sea again. Oh, if that man only knew what grudge he is creating in hearts below him, he would pray earnestly to be guided better to a becoming close. Therefore, aim at order and coherence, that you may know *when* you will be done. and that others may cherish the hope that you *will* be done.—*Rev. John Ker, D.D.*

You may assuredly find perfect peace if you resolve to do that which your Lord has plainly required, and content that he should indeed require no more of you than to do justice, to love mercy, and to walk humbly with him.

THE PREACHER’S PREACHING

A lady recently remarked to another: “I lived all week on a certain sermon I heard two weeks ago.” She was a tried and spiritually-minded woman. The minister, without knowing it, preached that day just the word which she needed. She thought and prayed over it day after day, and thus gathered from it renewed cheer, incentive and support. Pastors do well to preach to the spiritual needs of the people. They may not get so much notoriety as from sensational themes, but they build up Christian character and carry inspiration, hope and strength into individual lives. Edifying preaching is a minister’s highest commendation. What he says in God’s name and as Bible truth goes into every day experience, and results in a quickened activity that is felt in the closet, in the sick room, in business and in church work.—*Phil. Pres.*

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## Literary Notices.

**THE TRIAL AND DEATH OF JESUS CHRIST**, by Rev. Dr. Stalker. A series of twenty-three chapters, practically discourses on that old old scene and story. A valuable and interesting book. Dr. Stalker adorns whatever he touches, and this book is no exception to the rule. He makes the scenes of the trial and crucifixion live over again in very vivid realism. Flemming H. Revell & Co., Toronto, pp. 300, price \$1.50.

**BESIDE THE BONNIE BRIAR BUSH**,—by Ian McLaren. "Ian McLaren" is Rev. John Watson, the Presbyterian minister of Sefton Park, Liverpool, Eng. It is a collection of sketches, or pictures in story, of Scottish life and character, which have appeared in the *British Weekly*; and for those who can appreciate that life and character, its strong, tender, delineation of simple Scottish life make it one of the best books of its kind, if not the very best, we have ever read. Revell & Co., Toronto, price \$1.00.

**THE ACTS OF THE APOSTLES**.—A series of Class Expositions, by Rev. Alexander McLaren, D.D., of Manchester, England. It is one of a series which he has published, and is really a commentary on the Acts. It consists of 33 chapters or discourses on leading sections of the book, and giving the drift of the whole. Drysdale & Co., Montreal, pp. 290, price \$1.00.

**MEMOIRS OF A BROKEN JOURNEY**, by Mrs. George T. Rea, of Belfast, Ireland; a biography of Mrs. Beatty, wife of Rev. Wm. Beatty, senior missionary in India of the Pres. Ch. in Ireland. After 21 years in India, they were for a time at home, then he went out again, and she, so soon as she could leave her family, started to join him, but the steamer Roumania, in which she sailed, was lost with nearly all on board off the coast of Portugal. Jas. Nisbet & Co., London, pp. 185, price 3 shillings.

**RAGWEED**—is the rather unpretentious title of an interesting story of Missouri life, by that well known writer, Julia McNair Wright. It shows how quiet, earnest, practical Christian work made useful men and women out of some very unpromising material. It gives glimpses of a style of life sometimes met in the west among "poor whites," which is practically that of the roving Gipsy. Presbyterian Board of Publication, pp. 300, price \$1.25.

**THE WEDDED LIFE**,—by Rev. J. R. Miller, is a unique little book for newly wedded couples. It contains on the first page a neat blank certificate of marriage to be filled in by the officiating ministers, then several pages for congratulations; then forms of marriage ceremony; and then three essays, one on "marriage"; one on "the husband's part," and one on "the wife's part." It is very tastefully gotten up, bound in white and gold. Pres. Board of Pub., price \$1.00

**THE NEW ACTS OF THE APOSTLES**, or, *The Marvels of Modern Missions*, is the title of a series of Lectures, on the Foundation of the Duff Missionary Lectureship, delivered in Scotland in Feb. and March, 1893 by Rev. A. T. Pierear, D.D. It has been noticed heretofore and is again commended to those who wish a broad and interesting survey of modern mission work. Revell & Co., Toronto, pp. 430, price \$1.50.

**CHRISTIANITY IN THE HOME**;—by Rev. Dr. Cuyler: Consists of thirty-six chapters, e. g., The Conversion of Children, Extravagant Living:— The Flaw in the Wedding Link,— Sins against Childhood;— The Lions in the way:— Lovable Christians;— Fruit in Old Age, &c., &c. Dr. Cuyler's name is sufficient commendation for all his books. This one is very practical and of great value. The Baker Taylor Co., New York, pp. 264.

**THE PRESBYTERIAN AND REFORMED REVIEW**, for January, Contains, "Origin and Composition of Genesis, by Edwin Cone Bissell,— Apostolic Sanction the test of Canonicity; by Dr. M. McPheeters,— Testimony of the Holy Spirit to the Bible, by John De Witt;— The Mind of a Child, D. W. Fisher;— The unwritten Law of God, Talbot W. Chambers;— Obituary of Principal McKnight, by Principal Cavan;— Caird's Evolution of Religion, by Wm. B. Green, jr.,— &c. &c.; with over 70 pages of Reviews of Recent Theological Literature. \$3.00 a year, 80 cts. a copy, for the Review Association by McCalla & Co., Phila.

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**"I CAN'T GO WITH YOU."**

How deep and far-reaching may be the influence for good exerted by a little child is shown by the following incident:—

Not long ago said a well-known travelling man, a party of us were in Omaha, stopping at one of the hotels. Our work was done, and we had arranged to go out and see the town, expecting to have a general good time. The jolliest one of the crowd was from Chicago. After supper the clerk handed him a letter. He opened it carelessly. An expression came over his face, such as we who knew him on the road had never seen there before, and he read the letter over several times. Then turning to the crowd he said:

"I can't go with you to-night, boys."

Of course we all urged him to tell us what the trouble was. For answer, he handed the letter to me. I read it, and without a word handed it to another, who looked serious as he in turn handed it to the fourth and last of the party. It was written, or rather printed, in lead pencil, with letters about an inch long, and the lines far from straight. All that it said was: "Dear papa, be good and say your prayers. I say mine for you every night, and don't forget your little Bessie."

That was all, but it was the means of breaking up the party, and each man wrote a letter home that night.—*Pres. Journal.*

**PRIZED TOO LATE.**

There are many things in this life which we prize too late. When we have them we prize them to a greater or less extent, but it is not until they leave us that we prize them as never before. There is good health. How few prize it sufficiently while they possess it! When ill health comes on them and pains rack them and shattered nerves torture them, then they look back upon the inestimable blessing of health which they had, but did not thoroughly, thankfully prize. They prize good health too late.

So, too, it is with reference to our dear ones. The husband is apt to not prize his good, faithful, serviceable wife as he ought to till she has died. Then he says, "I did not realize, when she was living, what a treasure I had." How he regrets that he did not better appreciate her! So, also, it has been with the wife, whose kind, devoted husband was not prized by her when alive as he was after he was taken from her. She now thinks that if he were with her again she would set higher value on him. And the dear children that have died; how we are tempted to wish them back again, that we might feel and express a deeper sense of our appreciation of them! Let us try to better prize our present possessions.

**JACOB'S SERMON.**

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachael," said I.

Rachael was poorly and could not go to meeting much; she always wanted me to tell her about the sermon and the singing of the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you.

"Many people out to-day?"

"I don't know."

"Why Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob, I do believe you slept all the time."

"Indeed, I didn't; I was never so wide awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay?"

"Yes, ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No, he didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay, you don't mean it, surely! These women's rights folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece? She and I were the first ones at the meeting, and we sat by the stove warming. I have seen her a great deal at the post-office and at her aunt's when I was there at work. She is pleasant-spoken, and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low and trembling in her voice, and a pink blush on her cheek, and tears just a-starting, 'Oh, Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to become a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life.

"'Why bless your soul,' I said, 'my child, I have been a member of the church for forty years!'

"My tears came then, and I guess my cheeks would have been redder than hers if they wasn't so tanned.

"'Do excuse me, Mr. Gay,' she said. 'Excuse me for hurting your feelings, but I didn't know you were a Christian.'"—*Standard.*



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PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE

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## LOST LIVES.

Lost lives? which are they? Lives spent on  
self, wasted in pleasure, frittered on vanities;  
*lived for time?* Ambition may be gratified, aims  
achieved, honors won; but when earth is left  
behind what remains for such? Their grace and  
triumph will have vanished, self-consumed.  
Lost lives!

As the words re-echo, I see the saints of God,  
who from of old, declaring plainly that they seek  
a country, have cheerfully gone forth on pilgrim-  
age "not knowing whither they went." Abra-  
ham is among them, Paul is among them, and  
the heroes of our century of Missions—Living-  
stone is there, Krapf is there, and William  
Carey; Allen Gardener, starved to death on the  
desolate Fuegian shore; James Gilmore, tramp-  
ing with bleeding feet frozen Mongolian uplands,  
Graham Brooke, dying alone on the Upper  
Niger; John McKitterick, sleeping in the first  
white man's grave in distant Loboland—they are  
all there. And Jesus' life is there.—*Sel.*

Christians are too fond of fashioning the robe  
of righteousness according to nineteenth century  
styles.

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# The Presbyterian Record.

VOL. XX.

MARCH, 1895.

No. 3.

## SCHEMES OF THE CHURCH.

1894 AND 1895 COMPARED.

### Western Section—5th February.

	1894	1895
Assembly Fund .....	\$ 1,272.40	\$ 1,561.63
Home Mission.....	23,034.35	28,727.82
Augmentation.....	8,042.37	9,905.74
Foreign Mission.....	26,435.27	36,462.42
French Evangelization	12,471.18	11,220.40
Pointe-aux-Trembles..	5,258.00	5,146.73
Manitoba College.....	1,129.70	999.81
Wid. & Orph'ns Fund.	2,003.71	2,788.91
A. & I. Ministers Fund	3,194.95	3,449.65

### Eastern Section—1st February.

	1894	1895
Foreign Missions.....	\$20,840.00	\$19,555.00
Home Missions.....	6,343.00	6,765.00
Augmentation.....	1,703.00	2,643.00
College Fund.....	6,373.00	6,605.00
Bursary Fund .....	564.00	544.00
A. & I. Ministers Fund	2,288.00	1,805.00

While a change in some of the above figures would be hailed with delight, yet on the whole they will be read with profound thankfulness by many who are deeply interested in the work of our Church, and who have feared lest the "hard times" would very seriously lessen the contributions to that work.

It is cause for gratitude when a Christian people do not begin at their Christian work in cutting down expenses. It shows that while there is great room for advance, the Church is on the right track, and is making its giving a matter of conscience and not of convenience.

This is true, not only in regard to the General work of the whole Church, but of congregational work as well. The annual reports of congregations show in most cases a fairly successful year, and where this is the case, in spite of the general financial depression, we may be sure that the spiritual results of the year have not been less than usual. The congregation and church that keeps up its financial standing in "hard times" rises by the very effort to a higher moral and spiritual level.

Depression and discouragement in worldly matters is one of the means by which God disciplines His people into stronger faith, greater unworldliness and unselfishness, higher and nobler ideals of life. If as a church and people

we have wisdom to discern the times, and learn their lesson, the shadow that has been hanging over the country, will but prove one of the shadows of spring time that comes laden with blessing, and it will depart leaving behind it the freshness and verdure of a better, higher, holier type of living.

### "WE CANNOT CHECK MANITOBA."

A FEW years ago, when the Jesuits Estates Act was passed by the Government of Quebec, and Protestantism appealed to the Dominion Government to have the Act disallowed, they were subjected to vexatious delays, and were refused on the plea of "Provincial Rights"; and when a deputation, headed by Principal Cavan, at length obtained a hearing from the Governor-General, they were in effect told to be quiet, and live at peace with their Roman Catholic neighbors.

Now, when the Province of Manitoba has resolved to free her young and vigorous life from the bondage of separate schools, and to train together her future citizens, the Roman Catholics are, with persistent energy, endeavoring to get the Dominion Government to grant remedial legislation. The matter is soon to be considered by the latter, but whatever the issue there may be, Manitoba is not likely to yield HER provincial rights, nor will she in her youth permit her feet to be bound (a la Chinese) and thus be forever crippled in the march of progress.

Concerning the Roman Catholic Church, as a Church, we have not one word to say. Every man has a right to his own convictions, and these convictions should be treated with respect, even though we may think them wrong and may seek to change them; but against the encroachments of that system in the state, there should be a continuous and vigilant protest.

The press on both sides of the line, has little but ridicule and censure for A.P.A., P.P.A., &c., but how seldom is there a word against that larger society which by its ceaseless aggressions, leads men in self-defence to band together for their rights. Let the Church of Rome keep to its work as a Church, and all such societies would soon cease to be.



## TITHING EXPERIENCES. V.

LETTER FROM AN "ONTARIO FARMER."

"WE—that is my wife and I—are farmers. We have practised giving the tenth for about ten years. Some time before we had adopted it my wife spoke occasionally about it, but not until I had read Kain's pamphlet, No. 2, did we really begin.

We like it very well. In fact, such a thing as going back to the unsystematic way of giving, we never think of

And yet, in face of the many testimonies we read, of the tide of prosperity beginning to rise with the adoption of this system, we do not find that we are more prosperous than formerly. The crops do not yield any more. Indeed, owing to unfavorable weather, and the ravages of insects, which do not seem to understand that they should leave ours alone, for the past two years they have yielded decidedly less. And prices have gone down, so that, as is well known, the returns from almost every kind of farm produce have been much less than they used to be. These things affect us in company with others and make our income smaller.

We find also, notwithstanding many fine little stories which go the rounds of missionary meetings, of missionary hens which lay a fabulous number of eggs, of missionary pigs which grow and fatten in an extraordinary manner, etc.; that our live stock goes on in the ordinary way, thriving and doing well when kindly treated and well cared for, but apparently without any just conception of their high privileges as affecting the progress of missions. And yet we continue to practice the tithing system, and are hearty advocates of the same, because

1st. We did not expect that it was a sure way to get rich, and there ore are not soured and ready to fling it up because it seems to have failed in that respect.

2nd. Because giving is more of a pleasure than formerly. The minimum sum we ought to give is fixed for us, and our business with it is simply to apportion it properly, and that is a pleasant duty.

3rd. Because it makes the truth, that our business is not our own, but that God is a partner in it, more real to us, with all the comfort and blessing that comes from the realization of such truth.

4th. Because our givings are larger than they used to be, or than they would be, were we not tithers."

From another comes the suggestive lines:—

"In answer to your request in the RECORD, I may say I have tried the tithing system and like it well. I thought it my duty to give as the Lord prospered me, and *every dollar we get is thus a reminder that He is the giver*. I would advise every one, whatever portion they may decide to give, to have a systematic way of doing it. I believe in giving a tenth of the money received."

## CALEB COBWEB ON PROPORTIONATE GIVING.

MAN was giving me, the other day, his experience with proportionate giving. He was a foreigner, and had not had the easiest time in the world, I imagine, in getting settled in this land of the free. Nevertheless, he early determined to give to the Lord one-tenth of his income.

"Two years ago, Professor Cobweb," said he, in his broken English that I shall not attempt to reproduce,—“Two years ago, my wife says to me, says she, ‘Don't you think we can do better by the Lord next year?’ That is what she says: ‘Don't you think we can do better by the Lord.’ And we did, Professor Cobweb; we did do better by the Lord. We gave him fifteen per cent. of everything we earned. And I want to tell you, sir,”—and here my friend's eyes began to grow bright and his voice to be even more earnest,—“I want to tell you that that year the Lord blessed us as he never had before. We never had so many orders. The money just poured in. We were doing better by the Lord, and He did better by us,—see! I tell you professor, the Lord is not going to let it be a losing business to serve him!”

Now, my friend was right, absolutely right, in that last remark; only—we must remember that what God counts a losing business is not always what man so counts. When Jesus bade the rich young man sell all he had and give to the poor, he did not promise him treasure on earth, but only—(only!)—treasure in heaven. No one will see the righteous forsaken or his seed begging bread; but the Bible does not promise that the righteous shall get rich.

Very often, when we give God a tenth, he will reward us tenfold in this world; but he very often sees it best to leave us in this world just one-tenth poorer—in money—than we were before we gave.

As to my friend, he was simply rejoicing in God's goodness. If his increasing gifts had *not* brought increasing prosperity, I am quite sure he would still have kept up his giving at the advanced rate as long as God made it possible for him to do so, and would have looked forward for his reward to the world to come. No; better than that, he would have been conscious of getting a glorious reward all along, in the joy of doing his Master's will.

That spirit must be the oasis of all our giving. If the gift is to profit us anything, we must not give it hoping for any profit save the profit of the soul. I am so glad that you are learning how to give freely, as God gives to you, and not after the miserable, petty, grudging, stingy fashion so common among men. I hope before long to see every Endeavorer—yes, every single one—enrolled in the splendid army of tithe-givers. I do not see how any Christian can give less than one-tenth of his income to the Lord's great work. Give it, however,—as I know you will,—purely from love of that work and love of the dear Saviour, and not because of any hoped for return in kind.—*Golden Rule.*



## Our Home Work.

Our home work lies at the foundation of church progress. A few families are formed into a station, with a catechist, supported partly by themselves and partly by the Home Mission Fund. As they grow they are organized into a congregation and receive aid from the Augmentation Fund to support a settled pastor. Then they become self-supporting and aid others. During the past 21 years, 345 congregations, in the Western Section, have received aid from the Augmentation Fund; of these, 155 have become self-supporting. In the East a similar work has been going on.

### AUGUMENTATION NOTES.

The prospects of the Augmentation Scheme Western Sec. are brightening. The receipts to date are about fifteen per cent. in excess of those of the corresponding period last year, and the Church appears at last to be awakening to the importance of this scheme.

In response to an earnest appeal from its pastor—Rev. D. J. Macdonnell—the congregation of St. Andrew's Church, Toronto, has contributed \$1,033.50 to the fund.

Erskine Church, Montreal, has already given \$650, which is likely to be increased to \$1,000 or upwards by a special Sabbath collection. In both Crescent Street Church and St. Paul's Church, Montreal, special efforts are being made, over and above the amounts allocated for the regular missionary contributions.

The Presbytery of Montreal is aiming at raising at least \$4,500 for Augmentation this year. It has allocated this amount among its congregations. The first to respond was New Glasgow—one of its weakest congregations—which has pledged itself to raise the amount asked. This was followed by similar responses from St. Lamberts, Lachine, etc., and with the hearty co-operation of all of its ministers, the full amount will doubtless be forthcoming.

No section of the Church has reaped greater benefit from the fund than the Province of Quebec. Before its inception, congregations were dwindling in numbers and the people becoming disheartened because of their being left without service for months at a time. These congregations have taken heart since the Augmentation Scheme was launched. Through the aid received from it, the people were stimulated to greater liberality and were encouraged to call pastors. This has resulted, in many cases, in enlarged congregations, some of which are now self-supporting, and others are nearing that point, while in several districts in the Province of Quebec there are now settled Presbyterian pastors, aided by the fund, where without it the Presbyterian cause would probably have ere this died out. The importance of this is realized when it is remembered that the Presbyterian cause is the only Protestant one in many of these districts. There is abundant scope for individual, as well as congregational, liberality. Several have sent generous gifts to this most important work.—R. H. W.

## HOME MISSIONS IN B. COLUMBIA.

Editor RECORD.

KAMLOOPS, B. C.

IN response to the invitation in your pages, I send you a few notes.

It is true, in mission work, as in other things, that "distance lends enchantment," and therefore people like to hear about the far West. However, mission work here differs very little from that in Ontario and Quebec. Our work here is laying the foundation, sowing the seed, that will yet be a blessing to future generations, and already, we know, has blessed many. The hindrances and difficulties are similar to those found elsewhere, only in a greater degree. We have to cope with unbelief, worldliness, love of amusement and spiritual deadness; and yet, bad as things are, there is a wonderful improvement to-day as compared with what existed six years ago.

### GREAT CHANGES IN SIX YEARS.

Then there was no respect for the Sabbath. All the stores were open. Miners, ranchers and others did their trading on the Lord's day. At that time there was no Christian sentiment. There was no church, and some people thought they did not need any. Then drinking was almost universally the custom. Bars were open night and day, every day in the week. Young men were told they could not get on in the world unless they drank like other people. Now all this has been greatly changed for the better.

Now the Sabbath is fairly kept; stores and saloons are closed; churches are well attended; Christian sentiment is growing; contributions for church support and missions surpass the giving of older communities; now there are many total abstainers, and the temperance spirit is becoming stronger. We do not write these things by way of boasting, but to show that Home Mission work bears fruit, and that, too, before many days.

### SOME ENCOURAGEMENT.

Home mission work in Kamloops has its discouraging features, but it has also a bright side. I need not tell you of discouragements. Let me rather tell you of the good that has been done. Ambition to make a fortune causes many young men to cross the Rockies and seek a home in British Columbia. There are, however, many temptations in a new country. Many fall a prey to the tempter's snare.

I feel thankful that our church here, in some measure, is doing a good work in helping those who come to us as strangers. In Kamloops the church is well filled by a deeply interested congregation, the majority of whom are young men, whose fathers and mothers live in the East or in the old land. Is it not right that we should in all laudable ways seek to retain our young people in communion with the Church of Christ?



## A STUDENT'S FALL.

I have seen some sad declensions from virtue during my four years' labors in this city. What do you think of a young man, a mere lad, in prison, convicted of stealing, and yet this young man can read the New Testament in Greek, being at one time a student in an Eastern college? This young man is not a Presbyterian, but it shows the depths to which young men may fall unless there are friends to help and encourage them to resist evil companions and temptations. Others have fallen in other ways. Yet let us be thankful that many are upright and pure in life, and seeking to serve God and Christ with loyal hearts.

ARCHIBALD LEE.

## LETTER FROM DR. COCHRANE.

THE MEETING IN MARCH.

Editor PRESBYTERIAN RECORD.

DEAR SIR:—In view of the approaching meeting of the Home Mission Committee, on Tuesday 26th March, will you permit me briefly to call the attention of congregations, students, and all interested, to the following:

## FUNDS.

All contributions from Congregations and Sabbath Schools should be in the hands of Dr. Reid, not later than the 15th of March. The Committee can only meet the claims for the past half year, *in proportion* to the funds then in hand.

The present indications are, that there will be a considerable deficit, in spite of the aid rendered by the British Churches. So far, there is not enough in the treasurer's hands to meet the notes falling due at the bank, for the monies borrowed last October to pay for the summer work. The urgent need of funds was presented last October to every presbytery and congregation, so that nothing further need be said. If there are still congregations, that have not allocated their missionary contributions, I trust they will help the committee to the utmost of their ability, while at the same time, not overlooking the other important schemes of the Church.

## STUDENTS AND MISSIONARIES.

The attention of Students and Missionaries desiring appointments from the Committee for the ensuing summer, is called to the following enactments of last Assembly:—

1. That hereafter *every* ordained minister, licentiate, student, catechist, or other missionary desiring work from the Committee, shall make application on printed forms specially prepared, *at least one week prior* to the regular half yearly meetings of the Committee, and *only such shall receive appointments*. (This rule applies to Presbyteries also, who must forward the names of Catechists at present under their care, for *reappointment*, if so desired.)

2. The Assembly ordains that in giving appointments to students, the Home Mission Committee give the preference to students, *in the order of seniority in their college course*, and the Assembly enjoins all Home Mission stations to procure their supply through the Home Mission Committee. (In other words, Theological students are to have appointments before all others.)

The blank forms for applications for mission work, may be had from Dr. Warden, Montreal, to whom also, claims for the past half year should be sent.

3. There is yet another matter, to which I desire to call the attention of student missionaries, especially those who labor in the North-West and British Columbia, and who are assisted by special contributions from missionary societies, congregations, and Sabbath Schools.

Certain fields were allocated to these societies and Sabbath schools, on the promise that the student missionaries, would send them from time to time letters, giving an account of the progress of their work. In some cases the missionaries have faithfully done their duty, and their communications have been received with great interest. But in many cases, the student missionaries pay no attention to the matter, in spite of the explicit instructions of the Superintendent of Missions. The result is that complaints are sent me, by the Societies and Sabbath Schools contributing, and intimation made, that unless the letters *are sent*, the assistance will be withheld.

I have made enquiries as to the cause of this neglect on the part of our missionaries, and the replies sent me seem frivolous in the extreme. Some think it unfair to ask them to write, while others are not; some are afraid to write because they have nothing worth talking about; others think that if they write they will be blowing their own trumpet; others, it is said, have never been taught to observe and record what they see and hear; while a large number are simply indifferent or unwilling to put pen to paper.

Such excuses are a reflection upon the Foreign Missionaries and other laborers, who amid their arduous toils, endeavor to keep the Church fully informed as to their fields.

What the Committee may do, at its next meeting in the premises it is not for me to say. My own opinion is that in every case where the student neglects or declines to correspond with the Society or Congregation or Sabbath School assisting the field, his claim for service should not be honored, and further appointment refused.

Societies or Sabbath Schools or Churches, assisting certain fields during the past year, but who have had no communications from missionaries in charge, will please write me before the meeting in March.

Yours faithfully,

Brantford, Ont.,  
Feb. 7th, 1895.

WM. COCHRANE.



## Our Foreign Missions.

**Alberni.** The work here goes on hopefully. The plans for the new Home have been approved by the Indian Department, and it will as soon as possible be built. Mr. Swartout has moved out to Uchilaht, another Indian centre. The Executive is negotiating with Mr. J. W. Russell as teacher at Uchilaht. —

**An Item from Formosa.** Rev. Mr. Gauld writes to the Foreign Mission Committee of the happy relations that exist between the mission and the civil authorities in Formosa, all of which helps to secure justice to native Christians who often need sympathy and protection from their enemies. —

**Jewish Work in Palestine.** Dr. Webster is well and working away at Haifa. He has about 30 patients a-day at the dispensary. He would have many more but that he refuses to give medicines without charge, which is done at three other free dispensaries in the town. He thinks much harm is done in Palestine by free dispensing. Of course there are deserving poor there as well as here, and exceptions are made. —

**Gifts, Clothing &c., for Trinidad.** The Mission Council of Trinidad, at a recent meeting passed a resolution conveying very special thanks to all the Women's F. M. Societies, and others who have contributed clothing and prizes for our school children, this year and in the past. The missionaries however feel that in consequence of the cost of freight, customs duties, and for other reasons, they ought to advise such societies for the future, to send nothing but clothing, or money contributions with which to buy cloth or prizes, and it is hereby resolved that this year we make an effort to make up in Trinidad, as many garments for poor children as we can, in the hope that in the near future we may not require to ask for such garments from Canada." —

**A Fact for Sceptics.** Those who decry Christian missions, or deny the truth of Christianity, will find food for wholesome thought in the letter on another page from A-Hoa to Dr. Mackay. Where, twenty-five years ago the shipwrecked crew would have been murdered, they were now cared for.

It is like the story of the Englishman who in talking to an old Fijian chief, expressed his surprise and regret that the old worn-out fable of Jesus Christ and His religion should be believed among them. "Do you see that stone," said the old chief, "that is where we used to smash the heads of our victims. Do you see that oven, that is where we used to cook their bodies. If it were not for the change that Christianity has made in us, you would never move from where you are, we would be feasting upon you in quick time."

**Men Offering for Mission Work.** At a recent meeting of the Foreign Mission Executive, there were several applications from men ready to go to the foreign field. How shall they go, except they be sent? Some of them are ready to go single on small salaries. They feel that they *must go*. Would that the Church had the same feeling. : R. P. MACKAY.

**Erromanga.** Rev. H. A. Robertson, writing from Erromanga, says he has completed a grand missionary tour around the whole Island, which occupied 24 days. He was accompanied by his daughter, a number of chiefs, elders, and teachers, and a band of young men. As stated in Jan. RECORD, Mrs. Robertson is in Australia, in poor health. Her other children also are with her attending school. —

**Death in a Mission Home.** Dr. Margaret Mackellar writes from Neemuch, Central India, under date 3rd Jan., as follows:—

"Once again the crystal gate  
Has turned upon its hinge of gold  
Gladly wide the portals flung  
And revealed the joys untold.  
Opened to the wanderer's view  
Things he never dreamed before,  
Angels welcome to their arms  
A brother from life's dreary shore."

On New Year's day our happy greetings were turned into mournings, for by 2 p.m. Dr. and Mrs. Woods were called upon to give up their little darling Lorne. He has gone to spend his New Year with Jesus. Yesterday morning we laid the little body to rest in the children's corner to await the call of the first resurrection. The parents' hearts are filled with sorrow, but in the midst of it all they can say, "Thy will be done."

**Chinese Work in Montreal.** The report of progress in our Chinese work is in the direction of new openings, increased attendance, contributions and spiritual interest. The attendance at the Knox Church Sunday school last Sabbath of over sixty Chinese, with as many teachers, after a previous service with them in their own language by our missionary, is a very favorable indication. The school in the American Presbyterian church, with some forty Chinese in attendance, moved to send from their weekly collections another year's salary to the native preacher among the villages whence the scholars come.

The teachers of the newly opened school in Stanley Street Church, with 27 Chinese present, are fully alive to the importance of looking after these strangers at our doors; while the large attendance and other favorable features at St. Mark's and Emmanuel churches are encouraging. There are in all 13 schools.

The morning schools are active notwithstanding the severity of the weather—a severity altogether unknown in South China, whence these men come.—Rev. Dr. Thompson, 14 Feb.



## FOUNDATIONS IN HONAN.

## A VERY INTERESTING SUMMARY.

REV. Dr. Smith, of the Honan mission, has kindly sent to the RECORD the following summary of the foundation work in the Honan mission:

"We have three stations, viz., Chu Wang, Hsin Chen, and Chang-té.

"At present we have thirteen baptized adults in connection with both stations; fourteen have been baptized in all, but one has gone before.

"All candidates for baptism, after passing an examination before two of the members of the mission, are put on probation for at least one year before being baptized. This is to prevent unworthy candidates, of which there are very many.

"There are some two dozen or more now on probation. Some of these have been on probation several months, and are still holding out well.

"Those on probation belong to a number of different villages.

"In one village, where there are twelve on probation, they have about fifty who are greatly interested, and who are anxious to be examined to be taken on probation.

"In the same place, one of the men on probation has promised part of his threshing-floor for a chapel, and a few others, out of their penury, have subscribed a very nice little sum towards the building of a chapel.

"We did not expect to mention a chapel until a number of them were baptized, but they have taken the matter in their own hands.

"For the first year or two very few were interested. Ninety-nine per cent. of those who come to the chapel and dispensary were utterly indifferent. Now, however, here and there, we find a few who will enquire with some degree of interest, and who will listen with a little appearance of pleasure. People who speak of the people as waiting, ready and willing to receive the Gospel, don't know what they are saying. If five per cent. of those who hear had the faintest desire to listen in order to know the Gospel, our work would be comparatively easy. Then people show such crass ignorance regarding the work of evangelizing the Chinese, and think that all we have to is to get up and recite verses of Scripture and tell the people they are sinners and ask them to repent and believe, as an evangelist would do to a crowd in Canada who have had a Gospel training. There is a terrible chasm between the Chinese and ourselves. They have had no prehistoric training. Often after talking for half an hour to a crowd about the unity of God, the most intelligent man in the crowd will perhaps ask a question that will show that he has not taken in one single idea.

"The American Presbyterian mission north, which is one of the most flourishing and prosperous missions in China to-day, worked for ten

years in the province of Shantung without a single true convert. Now they have four or five thousand converts in that province alone."

## FACTS OF INTEREST FROM HONAN.

Letters from Honan report all quiet; indeed the natives are more than usually cordial, in order to avoid complications with other nations at this time.

Mr. McKenzie has joined Messrs. Grant and MacGillivray, leaving Mrs. McKenzie at Pang-Chuang, 90 miles north of Chu-Wang, with the brethren of the American mission, who have always been kind and helpful to our missionaries.

Our missionaries are in every letter deploring the irreparable loss of Miss Graham and Mrs. Malcolm, and are wondering when others will take up woman's work. There is one village where there are a number of women interested, and whom Miss Graham promised to visit and teach when she returned from the coast. Alas! what is to become of them now? How soon will a successor be sent? Even if she started to-day, some time must elapse before she can teach.

Mr. MacGillivray has purchased a valuable property in Chang-te-fu, a city about 30 miles west of Chu-Wang. This city is the most important in its district. It is on the great road to Peking, and only a mile from a river navigable to Tientsin. A projected railroad will touch it in the future.

The property is leased for 50 years, with a clause requiring that if the landlord or heir ever resume possession they should pay the mission both the purchase money and the value of any houses that may be erected in the interval. That is, of course, equal to a sale, but the Chinese like the word *lease* better than *sale*, because it hides from them the fact that they are parting with their patrimony forever. The lease also has this advantage, that it does not require the Mandarin's stamp to make it legal, which is both expensive and difficult to get.

The property has been handed over in July, the Mandarin having in this case required the landlord to do so—one good effect of the war—the Mandarin's influence being usually exercised in the opposite direction.

Messrs. Goforth, Slimmon and Malcolm are contemplating sailing from Vancouver for China on the 4th March. That is, of course, somewhat conditional on developments in the East. A great danger, in travelling inland to their field, would be the meeting on the road with lawless bands of soldiers on the march such as those who beat and killed Rev. Mr. Wylie, some month's ago.

Mr. Bostwick, our agent at Tientsin, has arrangements by which a messenger will reach Honan in the shortest time possible, should the British Consul think it necessary for our missionaries in the field to leave. R. P. MacKAY.



## LETTER FROM REV. JOS. ANNAND.

SANTO, NEW HEBRIDES, 5 Nov., 1894.

DEAR MR. MORRISON: This is the twenty-second anniversary of our first-leaving home for the New Hebrides. How many changes there have been since then! Many of our loved ones have long since gone home and some of them more recently. Twenty-two years of Service for the Master in circumstances not always agreeable, but still He has never left us. Friend after friend with whom we once corresponded has dropped us from their list, and probably some of them have almost forgotten that we are still in the flesh, but the Lord has never cast us off. "I will never leave thee and never forsake thee."

Could we have secured teachers, I should have had many out-stations before this time. But without native helpers we cannot extend our work much beyond our nearer villages. The mere preaching of the word on occasional visits does not seem to make much impression. Line upon line, precept upon precept, reiterated day after day, week after week, and even year after year, are needed before the hard savage heart responds to the truth.

At our communion on the 30th Sept., we received three more of our young people to church fellowship. They may become teachers to others after some years more training. We hope and pray that they may be used of God in bringing others to Him.

The "Santo Fund" has come in very opportunely for the institution which our Mission Synod has decided to establish here. We are deeply indebted to the ladies for so promptly responding to my request for the balance of the Fund.

We are very glad to see that there is a missionary now on his way to fill the station on North West Santo. It is a trying place, but there are many people there. It is situated on the west side of a mountain range that cuts off the trade winds. The sun beats down upon the place with great power. We hope that the couple now coming (Mr. and Mrs. McKenzie) may stand the strain for many years.

There is more here than the climate to wear missionaries down. Twice this season, Mr. Landels, (the missionary on the neighboring island of Malo) has come for me in the night to help him attend to gunshot wounds in natives. The first case was a woman shot through the wrist. She is now well. Last week he had a more serious case, a young man had two rifle bullets through his left arm, both at the elbow, one of which smashed the bone. Another man at the same time had a bullet through his face.

The white men continue to supply the natives with rifles and ammunition while the missionaries have to be at the expense and worry of attending to the wounded.

Yours faithfully, JOSEPH ANNAND.

## LETTER FROM REV. J. W. MACKENZIE.

THE VALUE OF THE NATIVE TEACHER.

EFATE, 26th Nov. 1894.

DEAR MR. FRASER,—Your very kind and interesting letter received. Please give our thanks to your Sabbath-School, for their help in support of our native teachers. These teachers are essential to the work. It would be utterly impossible, owing to the nature of the work, for a missionary to carry it on anything like successfully without them. A teacher may at times have a whole island as his district.

On this island there are a number of villages, some of them a long distance apart. The missionary conducts service at the head station, and then visits as many of the nearer villages as he can, while his native teachers go out in different directions to the more distant ones. Occasionally one of them conducts the service at the head station, and the missionary makes a tour among the heathen villages at a distance. This visiting is continued until they are willing to have teachers settled among them.

Where the teacher is located there may be only two or three of the natives really friendly. Together these two or three and the teacher build a small school house, which serves for church as well. Gradually the leavening influence of the Gospel begins to operate, and in due time the whole village is gathered in.

You ask me to tell you what sort of work the teachers do, and to take Taparo as an instance. I am sorry to inform you that poor Taparo is dead. Consumption carried him off a few months ago. From the day he renounced heathenism until his death he was one of our most exemplary church members, and I have no doubt whatever, but he is now in the presence of the Saviour whom he loved and served.

I shall take Kaltong, the teacher settled at Fila, one of our out stations, as a specimen. He conducts service regularly every Sabbath at 9 o'clock at the close of which he has a class for candidates for baptism. At 2 p.m. he has Sunday School for the children and at 3.30 for the adults. On week days (Saturday excepted) he has early morning school for the adults, who are taught reading, writing and a little arithmetic. A little later he has school for the children. On Wednesday evenings at 4 o'clock he conducts a weekly prayer meeting.

He visits the sick, in his district, conducts a short service at funerals; arranges for marriages; endeavours to make peace when any of his people are quarrelling; speaks to any whose conduct is unbecoming; informs me previous to the communion, of any whose conduct is inconsistent with their profession; sees that the mission premises, in his district, the church and our cottage in which we stay when we visit the village, are kept in repair, and, superintends



the preparation of arrowroot contributed for mission purpose, such as defraying the expense of printing books in their language. Several other things might be mentioned, but the above will give you some idea of a teacher's work.

The results of his labors are very satisfactory. All the older children read and write nicely and the majority of the adults do so fairly well. At last communion five from his village were admitted to the church. Indeed every time the Lord's Supper is dispensed at our station, some are received from his candidates' class.

Of course it must be remembered that these results include our work among them when we visit them.

And now in closing hurried note, I must thank you most sincerely for your cheering words of sympathy. Yours sincerely,

J. W. MACKENZIE.

#### LETTER FROM REV. J. WILKIE.

INDORE, CENTRAL INDIA,

*Editor of RECORD.*

Jan. 10th, 1895.

MISSSES Oliver and Campbell arrived in safety with the mail steamer last week. Miss Campbell is new to the work, but received the welcome that only those can give who see the need of workers in a needy field, especially for one who comes so well recommended as she does. With Miss Oliver it was different, as she was coming back to her well-known and dearly-beloved work and warmly was she welcomed by a large host of friends.

Since my return, I have spent much time examining the different classes in and out of the College, and have been especially cheered by the progress amongst the new Christians.

In Mrs. Johory's "Industrial Home" are 15 women and some girls. A little over a year ago these could neither sew, knit, or tell one letter of the alphabet from another.

Most of them had been the wives of these poor Mangs, were forced to go out to the streets to gather the cow-manure for fuel for cooking, to make baskets and sell them in the bazaar to get food, or when this failed, to go where the feasts were being held and gather up the leavings that were thrown out, or to beg. Their husbands were in a condition in keeping with their surroundings, too often given to drink. The women were forced to listen to not a little low, coarse language, in going about the streets, and were familiar with a state of society far from elevating in its character.

#### THE CHANGE IS SO GREAT

that we feel that nothing but the power from on High could accomplish it; but we cannot also but rejoice that our loving Master raised up two so ready to be guided by Him, as Mrs. Johory and her gifted husband.

The faces of the girls show what grace can do,

so quiet, modest and well behaved are they. They can now sew, knit, give intelligent and very full answers to the leading truths of Christianity, having at their finger ends the leading facts of the Bible story, being able to repeat large portions off by heart and to chant together such passages as the 23rd Psalm, Beatitudes, etc. Two of them are reading in the Third Book in Hindi, two more of them are in the Second Standard, etc. They have been able to pay for all their clothes, bedding, and dishes with the money they have earned from knitting and sewing.

In the Second Standard of the Vernacular Dep. of the College, the three head boys are from Mrs. Johory's class, that a year ago knew nothing of the alphabet, and yet in this class a large number of the boys are Brahmins that would not allow these poor low-caste boys to come near them as Mangs but dare not interfere with them as Christians. All have not done equally well, and some of them have had to give up the attempt to study altogether; yet the movement grows in power and influence. Two more were baptised this week and more are coming forward.

Possibly it may not be uninteresting for you to know that we have made a real advance in regard to the

#### "BURIAL QUESTION"

that has for some time been agitating the Church in India. A Hindoo either burns or buries. In each case the body is by them carried to the burning or burying place on a simple bamboo framework on the shoulders of the friends.

The early missionaries—why or how I do not know—introduced the custom of burying in a coffin, and for many years this has come to be regarded as the only respectable form of burial. But when I tell you that the cheapest form of burial with a coffin costs more than a month's wages of most of the poor people, and that they are always living on a bare subsistence allowance, you will see that the burden was a serious one.

Our congregation solved the difficulty by arranging that a simple frame-work should be made, on which the bodies of all should be carried to the grave, and that at the bottom of the grave a simple ledge should be dug at the side, deep enough side-wise to allow the body to be deposited in it, so that the earth on being thrown in does not fall on the body. In some cases a board will be placed over the ledge, but even that will soon be done away with, as we shall gradually get the people to place thorns in the grave, in such a way that no animals shall come near the loved remains of departed friends.

We have thus cut down the burial expenses to a merely nominal sum, and will save for work above the ground what might otherwise have been buried in the grave. And further, at the time of death at least all distinction between the rich and poor, between European and native,



shall be lost sight of. Can Canada learn a lesson from India?

On Christmas we had two interesting gatherings. In the forenoon we had the Sabbath School children all in the College Hall—over 800 of them, from different parts of the city; and in the evening about 225 Christians sat down to a dinner together. For plates we had leaves pinned together and our dinner consisted of only two courses served together, but you had no happier Christian gathering in Canada than we had here.

Your brother Missionary,  
J. WILKIE.

#### LETTER FROM REV. N. RUSSELL.

GOOD NEWS, OPEN DOORS, LOUD CALLS.

MHOW, Central India, Jan. 3, 1895.

For the RECORD.

THE burden of our cry for this year will be “more men,” “more men.”

I spent the month of December in the District, and every step of the way seemed to open up new opportunities for labor.

We had a most providential introduction to the Bheels. By means of friendships formed with an official from their own midst, we had the freest entrance to the villages of these usually timorous people, and those who at our last visit fled away from us came gladly to hear us, even visiting our tents, and coming in crowds to see the magic lantern pictures in the evening, and listened most attentively to our talks about them. Already several of them, as the fruit of our short visit, have expressed themselves as willing to follow the new teacher. They are a simple people, and probably would soon come into the Truth.

But a man must be set apart for the work; it is too great for one of us to make it a part of his work.

Within this past week also the work at Barwai has taken a wonderful stride. The persecution has resulted in fruit. Ten men have come to Mhow to see and inquire about the Truth. Of these four have asked for baptism at once and the rest expect to be baptized very soon. Two were baptized on Sunday last, and one has been sent back to Barwai to be baptized there when we go down in a few weeks. Some of the others we may baptize any day.

These men are not all from Barwai, but are all of the same class, and are all born of the same movement. One of those we baptized is from the other side of Mhow, but is related both by blood and marriage to the Christians at Barwai, and was brought in by their teaching.

This, to me, is a most significant fact, and means that the Spirit is working in their midst, and that, in spite of persecution, is not allowing them to keep silence. These men came up here at their own charges to be baptized; they ask

for nothing else, and, as far as I know, expect nothing else.

The first man of these people we baptized refused even to accept his fare to the Mela, so that money is not their object. I believe the work to be all of God. What does it mean? These men who come to Mhow are, of course only the part of the movement. There are many more about Barwai who have had no opportunity of showing their faith, but of whom we hear.

#### LETTER FROM FORMOSA.

VIVID CONTRAST TO FORMER DAYS.

FORMOSA, Ta'-ma'-ien, Nov. 24, 1894.

MY DEAR PASTOR MACKAY,—I want to tell you what occurred here. I crossed over to this place through wind and rain. The other morning, when walking on the seashore, I saw a sailing vessel slowly drifting shoreward, and in danger of being wrecked, for there was fog and a heavy sea. I hastened back to the chapel and beat the drum to call the villagers to worship. As soon as it was over, I asked converts and heathens to go in their fishing boats as quickly as possible and let the sailors know they need not fear savages there, and if they wished to come ashore a chapel would be given them to stay in. The whole crew came ashore in the boats at once.

I gave your old room to the captain, his wife and child, and other accommodation to the rest. I then hurried away to a Mandarin and asked him to send men to protect the ship, and got a military mandarin to consent to send soldiers along also.

One afternoon, at 3 p.m., the 21 Europeans and Americans, with one Chinaman, met with 146 of our converts for worship. There were eight nationalities, viz.: British, American, French, Danish, Turkish, Swiss, Norwegian and Chinese, in the crew. They hailed from America, with coal oil, bound for Shanghai, Hong-Kong, etc. They said that no one dreamt of seeing such a neat, clean chapel on the east coast of Formosa, and now seeing such zealous Christians made their hearts glad. I made known, as best I could to them, the days of toil you spent in establishing these churches, etc. The captain said that a bell, lamp and mirror on board the vessel he would like to present to this chapel.

(Signed) A-HOA.

(Every chapel is a preacher's home, so that captain's gifts will be of value.)

Dr. Mackay adds the following:

The above is a translation of part of a letter just received from my first convert, Rev. Giam Chheng Hoa.

Ta'-ma'-ien is the “Margaret Machar Memorial” Church on the sea coast in Eastern Formosa.

Note well, twenty-five years ago that crew would have been murdered, the vessel plundered and no one left to tell the tale. Glorious Christianity! Spread it all the world around. “Blessings abound where'er Jesus reigns!”



## THE WORK IN TRINIDAD FOR 1894.

### GENERAL REVIEW.

THE year 1894 will be remembered as one of much toil and anxiety to your workers in Trinidad. The absence and retirement of Rev. F. J. Coffin, reduced the staff, until the arrival of Rev. S. A. Fraser near the end of the year. Dr. Morton left on furlough in May, and for four months during his absence, Mr. J. B. Cropper, with great energy and devotion filled his place. Rev. Lal Behari was laid aside through illness for six months. All these things made the work generally, with the care of the Training School in addition, a heavy tax on the strength of the workers.

The prevalence of a fever of a serious and often fatal character, and the general heat and want of tone in the atmosphere increased the care and anxiety.

We close the year with five Canadian Missionaries on the ground; Lal Behari, health much improved; the health and state of the weather returned to their normal standard. All which is ground for much thankfulness.

During the year considerable progress has been made in training both the teachers at work and the pupil teachers in the Training School, which will in the future promote the efficiency of our schools.

In the meantime through the improvement in the position of our teachers, and in the supply of books and furniture, steady advance can be seen in almost every school, and in some the advance is very marked.

The number of schools connected with the mission is 53. The number of pupils enrolled during the year is 4764. The average daily attendance 2180. We have to note with great satisfaction a very decided increase of interest shown by sugar planters in our school work. The conviction seems to be coming home to many that to secure value for the money spent by the colony on education, the children should be pressed into school at the proper age and trained for usefulness, before evil, idle and lawless habits are formed. This we believe to be the right view of the matter.

It affords us satisfaction to report that 479 persons were baptised during the year; that the number of communicants in good standing is 638; and that the contributions for religious purposes is £628 10s., or nearly one pound per communicant.

We have pleasure also in reporting that the Indian christian community is remarkably sober and free from litigation and crime; that the native agents have shown themselves capable and zealous, and that there is a steady growth of self reliance and capacity for work.

Rev. W. L. Macrae visited St. Lucia to inspect the work there, and Rev. F. A. Ross of the

Scotch Church, St. George's, is head of the Indian work among the Indian Immigrants in Grenada. Both these islands received their native agents from Trinidad.

This year the Presbyterian Church in Jamaica, has in earnest begun work among the East Indians in that Island, and our Trinidad Mission sent them two senior students who attended our Training College for over two years. We rejoice in this fresh start in Jamaica.

Thanks are hereby tendered to the Education Department; to J. A. Rapsey, Esq., for a gift of land and buildings for our College; to Proprietors of Estates and other representatives; and to all other friends of our Mission for their courtesy and aid.

On behalf of Mission Council,

W. L. MACRAE.

### Dr. Morton's Field, Tunapuna

Twenty-seven years! He and Mrs. Morton are the senior missionaries of the whole mission staff of our church. At his suggestion the Trinidad mission was begun. They were the pioneers, and followed only three years later by their worthy co-laborers, Dr. and Mrs. Grant, and now share, with them and others, in the joy of the great success which has been given. Of the year 1894 Dr. Morton says:

"Mrs. Morton, who left the field by the doctor's orders, remained in Britain (with Miss Morton) as her health though greatly improved, is not considered sufficiently re-established to justify an immediate return to her home and her work.

For four months before leaving here she carried on the work of the girls' home amid much weakness, and saw all her girls either married or sheltered in homes; and I am glad to report that they are all conducting themselves with propriety and proving both industrious and useful.

My work has this year been carried on exactly on the lines of previous years, both by myself, and by Messrs. Thompson and Cropper during my absence on furlough. These gentlemen opened up two new schools. Both are doing well and fill up openings in my district.

One of my teachers passed his examination last April, and nearly all the others will also go up for examination next April. In view of this I have had them under special training.

In this field fifteen places have service every Sabbath, at a uniform hour, and seven places less regularly.

Through the week the Gospel is read or preached by Catechists or Bible women, more or less frequently throughout the field, except in one direction where visits are made but occasionally. As the new railway extends more must be done to overtake these outlying sections.

The following statement gathers up so far as figures can express it the work of the year



Number of Schools.....	14	Sunday Schools, on roll.....	500
On quarterly roll, boys 608.....	917	““ average.....	360
““ girls 309.....		Baptisms, children.....	84
Total number in attendance during the year.....	1,413	“ adults.....	60
Total increase in 1893.....	349	Communicants in good standing.....	144
Average daily attendance.....	656	“ admitted this year.....	31
Increase (average daily) on 1893.....	119	Marriages.....	16
Baptisms, Adults 90.....	191	Contributions in the central church....	\$1,197 74
“ Children 101.....		“ country stations....	344 36
Marriages.....	13	Total.....	\$1,542 10
Communicants, 1st January 78			
Added during the year 15	—		
Communicants 31st Dec.....	93		
Catechists.....	8		
Bible women.....	3		
Contributions.....	£95.16.8d		

Rev. Dr. Grant's Field, San Fernando.

My twenty-fourth year in Mission work has closed, writes Dr. Grant, and in it the demand on time and strength has been probably greater than in any previous year. A sense of depression too, not favorable to work, was, I think, general. Unseasonable weather, the prevalence of a malignant type of fever, and the anxiety created by the low prices of our staple production, sugar, were some of the causes of depression.

Then there was the illness of my chief assistant, the Rev. Lal Behari, caused by rheumatism, contracted from exposure while visiting the mission of St. Lucia; there was the vacancy of Mr Coffin's post all the year, until a few days ago, when we had the pleasure of welcoming Mr. and Mrs. Fraser; and there was the Training School for teachers which required daily attention.

On the other hand there was much to be thankful for. Lal Behari's illness threw additional responsibilities on other workers who have shown themselves capable both to plan and execute. Many things that in former years required the direction and constant attention of the missionary are now carried forward most satisfactorily by the members of the church.

We have our church session directing matters spiritual, a Board of Managers to look after all financial and business concerns, a band of Sabbath School teachers with officers, a church choir with organist and leader, all children of the East; and a C. E. Society which gives much promise of good.

We have in this district 24 stations outside the town, at which the Gospel is preached every Sunday. By native agents, in all 16, this work of Evangelization is carried on.

We have 16 schools with a roll of 933, and a daily average of 596. There are also about 120 adults attending night schools, where Hindi alone is taught.

Our instruction in Hindi creates a demand for books which the mission imports annually from India. On the arrival of a new book this year, the purchases in ten days amounted to about fifty dollars.

Our statistics for the year are as follows :

Sunday Schools, on roll.....	500
““ average.....	360
Baptisms, children.....	84
“ adults.....	60
Communicants in good standing.....	144
“ admitted this year.....	31
Marriages.....	16
Contributions in the central church....	\$1,197 74
“ country stations....	344 36
Total.....	\$1,542 10

In January the Synod of Jamaica decided to take up work among the 14,000 E. Indians in that Island. They applied to us for helpers and received two of our senior catechists, who are also of the senior class in our college. They have gone with their families, have been cordially welcomed and are settled at work. I propose to visit them, and to attend the Synod of Jamaica in January, with a Commission from our Presbytery.

Early in the year the Mission of the Church of Scotland, in Grenada, got one of our students, and the Superintendent of the Moravian Mission in Surinam, has just proposed that we should extend our mission to the 6000 E. Indians in his district.

These applications show the value of our Training Institutions.

Mr. Macrae's Field, Princest'n.

Of his eighth year's work in this field Mr. Macrae writes :

Another year with its trials and toils has come and gone, which for fever and ill-health on account of unsuitable weather, few former years have equalled.

Some difficulty has been experienced in securing suitable agents, particularly pupil teachers. When bright boys advance sufficiently to be useful in the school, temporary inducements elsewhere are often readily yielded to, and the school is left, but not unusually after a season of wandering about, they return with manifest signs of retrogression. Thus many fail to qualify themselves for the prescribed examinations and learn habits of idleness.

The old difficulty of gathering the children in the morning still exists, and although there is an effort now making to secure compulsory attendance, yet there is not much hope of having such a law passed as will entirely relieve us of the constant worry and expense of this part of the work.

The movement for compulsory attendance has caused some agitation in this district among the leading Hindus and Mohammedans. A petition has been sent to Government by them protesting against compelling their girls to attend school, and thus persuading them, as they think, to become Christians.

This shows that the influence of school work as a Christianizing agency is being felt.



Twelve men were employed in this field during the year as catechists. Services were regularly conducted in all the districts at fixed hours, with evening classes during the week where opportunity afforded. After the closing of college the usual Catechist's class was resumed. The First Epistle to the Corinthians was somewhat carefully studied.

Sunday Schools were conducted in nearly all the districts by the teachers.

On Sunday afternoons, several of our young people go out in different directions distributing tracts and helping in the Sabbath School work. The interest shown in this work is gratifying.

As this month completes Miss Archibald's term of service, I think it right to bear testimony to the earnestness and faithfulness with which she has performed her work. Indeed few have the physical strength to toil as she has done. During her five years of service she has been absent from work but one day through illness.

School-work of itself in a hot climate is very laborious, but, in addition to this, her labors, and that of all the other lady teachers as well, in prayer-meetings, Sunday-schools, and Temperance work have been abundant.

The statistics of this field for 1894 are as follows:

Baptisms, Adults 30 }	57
“ Infants 27 }	
Marriages.....	14
Communicants in good standing. ....	96
Removed from roll during the year....	12
Added during the year .....	6
Catechists employed.....	12
Schools.....	13
Total pupils enrolled.....	1,257
On roll at end of year.....	764
Average daily attendance.....	428
Contribution of native church .....	£126.8.4d

Heartly thanks to all the friends in Trinidad and Canada who have so kindly extended to us a helping hand.

#### Mr. Thompson's Field, Couva.

Of this field Mr. Thompson writes:

Assisted by ten catechists, Sabbath services were conducted at fourteen stations, *regularly*, and at four other stations *frequently*.

In May a new field was occupied by the erection of a school building at Waterloo, which has been attended by over 60 pupils. A wide sphere of usefulness is before this school.

School work generally has been fairly satisfactory. Great need is felt in this district for trained workers. In the earlier stages of the work this want was not so felt, but with the progress of the schools, greater demands are made upon the teachers, and as their opportunities for improvement have been very limited they have not kept pace with their schools. The training school, opened in San Fernando this year, promises in time to meet this want.

During the absence, on furlough, of Dr.

Morton, the management of his district was entrusted to my care.

Mr. Cropper came to my help in May and at once threw himself heartily into the work. It is a pleasure to testify to the zeal and spirit and tact with which he laboured, and to the very valuable and timely assistance rendered by him. During his short stay he endeared himself to the workers and all the Christian people, and bore away with him when he returned to Halifax to his studies, tangible evidence of their esteem, while a more lasting monument of his work remains behind in the form of two flourishing and promising schools. Miss Cropper too, deserves “honorable mention” for her part in the work.

The following are our statistics for the year:

Baptisms, Adult.....	43 }	87
“ Infant.....	44 }	
Marriages.....		11
Communicants in good standing.....		101
Catechists employed.....		10
Schools.....		10
Children enrolled.....		746
Average attendance.....		365
Contributions of native church.....		£85.0.0d

#### THE LADY TEACHERS IN TRINIDAD.

MISSIONARY in Trinidad would consider (wisely) the equipment of a field incomplete if there were not a lady teacher from Canada in charge of the principal school; hence we have four such teachers there, one in each district. They are engaged for a term of five years, to teach in English. At the end of that time a rest and change is necessary, and they are entitled to a furlough in any case. They may re-engage for another five years or not as they please. The work done by these women is simply invaluable. They are true missionaries. In S. S., C. E., and Temperance work, work among women, etc., they have done with their might what they have found to do. To them the Trinidad Mission owes much. The following review of their work for the past year, of those now in the field, will repay careful perusal.

Miss Blackadder, who for 18 years has so faithfully and successfully wrought in that field, in her interesting report of her large school at Tacarigua, where she lives and labors two miles distant from where the missionary resides, gives

#### SOME LIGHTS AND SHADOWS

of mission life as follows:—

Another year has gone into the past, with its sins and sorrows, its cares and trials and joys. One year less to live and toil, one year nearer the rest of heaven. But we have no time for dreaming. We must be up and doing.

I will speak first of our day school. We have had enrolled for the year, 234 children, 134 boys and 100 girls, besides some 50 who were not en-



rolled. The number of teachers employed was seven, but never more than four at any one time.

Mrs. Eversley and I have toiled on, while native teachers have come and gone. It really seems as if we, like the "Brook," go on forever. We have carried out to the letter the injunction of the Master to go into the highways, and compel them to come in. The trouble in that line seems just as great as ever, but the subject of free and compulsory education is gaining, and we hope to live long enough to see such a good law in force.

If you press the children for lessons they will run away, if you do not, the government inspector will make you feel like running away. Truly it is hard to serve two masters, but what do you think of four, the manager, inspector, parents, and children.

The proportion of girls, in number, has been large, but the size of the girls has been painfully small. Such tiny creatures just allowed to come for us to care for them and when they do a little they are taken away. I do not know of one Indian girl in this large village who has passed a high standard. Of course in the villages where there are Christian families the case is different. In Tunapuna there are some fine girls at school, but these are the daughters of Christian people.

The usual course of common school studies has been carried on. Our Government examination was held one hot afternoon. Mrs. Eversley and I had over a hundred tired children from twelve o'clock until four, so you can faintly imagine the noise, heat and confusion, unpleasantly suggestive of Babel.

The most fervent gratitude seemed to pervade the minds of our faithful Inspector, that he only had to spend a short time in such place.

Sickness has been around and about us, but we have been well.

One poor girl was so terribly burned that death closed a miserable life in more ways than one.

The children have been more tidy, orderly and obedient this year.

Our Bible Class has gone on day by day, and how the children do enjoy it! As soon as they can read, how proudly they find the place and let us hear them read.

Our young boys have kept the Temperance pledge well.

Our Sabbath School has gone steadily on. Sunday after Sunday, rain or heat, the bell rings and the hearing and studying of God's word goes on.

The women's class, under a native sister, who has acted as unpaid Bible woman for some years, has done well.

We have had a number of baptisms, and more have applied.

We have had the novelty of being stoned. Fire was twice set to our premises, once in the kit-

chen and once in an out-house. Letters of a most alarming kind have been sent, but none of these things move us, we intend to go on.

During the past 18 years, what changes; workers have dropped by the way, yet the work goes on by leaps and bounds. It is wonderful to all, the advance made; churches, schools, fine bands of native workers, the general esteem in which our missionaries are held by the public, the confidence reposed in our missionaries by the Government officers and the planters.

We have tried to do our best. In faith and hope we leave the results in the hands of God, who has promised that His word shall not fail.

#### Five Years at Princetown.

Miss Archibald writes of her five years at Princetown School.

I have much enjoyed the work. For good health I am thankful. During the five years, only one day has been missed from my school work on account of illness.

A few of the older children were in the school when I came, but most have come in since that time.

Those that were formerly in the school are scattered far and wide. Many are at work in various places and occupations. Some are in India, others have been lost sight of, while several have been removed by death.

For the five years the average attendance has been about 100. About 500 different children have been in the school. Many of these were with us only for a short time, some for the whole period.

The question may suggest itself, "what proportion of this large number have given evidence that the Christian teaching they have received has borne fruit in genuine conversion." To its full extent this can only be known in time. Of those who are now in the school, and have been for some years, a goodly number we believe are living Christian lives.

Those who do not belong to Christian families have much to contend with. We know of cases where the truth seemed to be received, but the home and the surrounding influences were so directly opposed to the reception of the truth that the teaching of the school seemed to be wholly counteracted by these discouraging influences.

Of my assistants during those years, one girl, Eliza Baptiste, has been with me, worthy and faithful, all the time. Of those who have been for a time assistants, two are now catechists, four are teachers in country schools, one is a policeman, one a clerk, one a cocoa planter, one a lawyer's clerk, one is dead, and two young women are married.

The usual routine of school work is a Bible lesson in the morning, a short time devoted to Hindi reading, and the remainder of the school



hours to English instruction. The girls' sewing class is held each day and the Monitors are instructed after school is dismissed.

At the school closing the gifts which were sent from home, have been distributed among the children. We sincerely thank those who have sent us supplies of clothing, toys, cards, etc., etc., for the children. The gifts have been a source of much pleasure to them.

Sunday School work has been carried on. The Central school meets as usual at 10 a.m. in the church. Four other Sunday Schools, one held at 8 a.m., and three others at 3 p.m., are carried on by the teachers and pupils of the Central School.

Two of these schools were started this year and are very well attended. Very few of the children in these outside schools are Christians, but they are taught the English and Hindi hymns, the Commandments, Bible stories, etc., and take part in singing and answering questions as readily and with as much interest as do the children of Christian parents.

Public Temperance meetings have been held from time to time, and were all well attended. Twenty-one new members were added to our Blue Ribbon Band, bringing the number up to 104. Until this year none of the members, to our knowledge, violated their pledge, but at the July meeting two confessed that they had done so but wished to renew it and have since been faithful.

Our Christian Endeavor meetings have been regularly held, and there is a live interest in the Society. In all there are 39 members. We follow the lessons prepared by the United Society; and in the Sunday Schools the International Lesson.

#### The Couva School.

Miss Fisher reviews with thankfulness her fourth year work. She says:—

The number enrolled was 136, the average attendance, 72. Girls have a very low place among the Hindus, and it was with great pleasure that this year we succeeded in keeping 12 little girls in the school almost constantly, and that in the examination they passed their standards as creditably as the boys. It is encouraging, for it has been up-hill work to get girls to school in this village.

My assistant, Miss Valley, a Creole girl, has been most faithful and painstaking. Every day she has a room full of noisy, ragged little urchins of from four to six years, but she never seems to lose patience with them, however noisy they may be, and they are very much attached to her.

Sabbath School work this year has been more encouraging. Many of the parents who are quite willing to allow their children to attend the week day school are very prejudiced about letting us have them on Sabbath. They think if we

take them to Sabbath School, we will baptize them and make them Christian. But yet many children have attended Sabbath School this year who never did so before.

Temperance work has, as usual, been carried on by means of our Blue Ribbon Band, and by constant teaching in the school.

We have received some very nice boxes of clothing, toys, cards, etc., for our school treats; papers and leaflets, which are so useful for distribution among the older children who can read, and kind cheering helpful letters from many friends who are interest in us and our work.

The year has had its cares and trials, its rough and smooth places, but "Lo, I am with you always," includes the dark days and the rough ways, and we realize the preciousness of the promise more and more as we claim it and test its worth.

#### San Fernando School.

In "Looking Backward," writes the teacher, Miss Kirkpatrick, there is always much to humble as well as to make thankful; thankful for the health enjoyed and for the privilege of being permitted to longer serve our Master; humbled when we see so little accomplished.

The number enrolled during the year has been 277 with an average attendance of 125. Besides the enrolled pupils we often have a dozen little girls under four years of age, who according to rule are not considered pupils.

The old difficulty of getting children to school is gradually decreasing. The parents will sometimes bring the careless one, to make sure that he is in the school and not in the street. As formerly the boys outnumber the girls, but the difference is becoming less, as this year gives 104 girls and 173 boys.

In the higher classes, at present, the girls have the majority, and as there are 17, varying in age from ten to fourteen, it is evident the prejudices against educating girls is giving way. Of course these girls are all under Christian influence, or they would not be permitted to remain so long.

The children had worked well during the year. At the examination in November, 170 presented themselves, one hundred were in the infant department, and the general result of their work was very good.

The Assistant teachers have been very faithful and diligent in their work.

The Sabbath School work throughout the year, has been particularly interesting. The Christian Endeavor Society has been holding its meetings regularly.

We are very thankful to the Mission Societies and Bands that have been so kind in sending garments, dolls, and cards.

With grateful hearts to God for His loving kindness we close this year, trusting that His blessing may be with us throughout the next.



## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

The 3rd Sabbath of March is the date fixed by the General Assembly for the Foreign Mission collection, where not otherwise provided for.

### INDUCTIONS.

Mr. A. Thompson, into Chatsworth, Owen Sound Pres., 28 Jan.

Mr. J. Hunter, into Markdale and Berkeley, Owen Sound Pres., 27 Jan.

Mr. A. Graham, of N. Williamsburg, into Lancaster, Glengarry Pres., 24 Jan.

Mr. P. H. Hutchinson, into St. Andrews, Huntingdon, 18 Feb.

Mr. Wm. Cooper, into Listowel, Stratford Pres., 31 Jan.

Mr. J. M. Miller, ordained and inducted into Norwich, Paris Pres., 29 Jan.

Mr. W. H. Anderson, into Aylmer and Springfield, Lond. Pres., 24 Jan.

### RESIGNATIONS.

Mr. Joseph Barker, of Richmond, N.B.

Mr. Al x. Grant, of Lake Ainslie, N.S., 6 Dec.

Mr. J. W. Mitchell, of Thorold, 2 Feb.

Mr. J. M. Fisher of Lawrenceton, N.S., Feb

### MINISTERIAL OBITUARIES.

Rev. Wm. King, was born 11th Nov., 1812, near Newton Limavady, Ireland. He was educated at Glasgow University. At the age of 20 he came with his parents to America. A year later he was settled as rector of St. Matthew's Academy, Jackson, Louisiana. Returning to Edinburgh, where his wife died, he was licensed by the Presbytery of Edinburgh in 1846, and was sent by the Free Church as a missionary to Canada. Next year he went South, sold his property there, freed fifteen slaves that he had owned, brought them to Canada, founded the "Buxton" settlement for the negro, where he labored until the abolition of slavery in the United States. Since 1888 he has lived in retirement at Chatham. He died 5th Jan., aged 83.

### PRESBYTERY MEETINGS.

Algoma, Bruce Mines, 13 Mar., 7 p.m.  
 Barrie, Allandale, 26 Mar., 10.30 a.m.  
 Brandon, Brandon, 12 Mar.  
 Bruce, Paisley, 12 Mar., 1.30 p.m.  
 Calgary, Calgary, Knox, 7 Mar., 8 p.m.  
 Chatham, Ridgeway, Zion, 11 Mar., 7.30 p.m.  
 Glengarry, Cornwall, Knox, 5 Mar., 11.30 a.m.  
 Guelph, Acton, 10 Mar., 10.30 a.m., also on previous evening for Conf. on State of Religion.  
 Huron, Clinton, 12 Mar., 10.30 a.m.  
 Inverness, Whycocomagh, 5 Mar., 10.30 a.m.  
 Kamloops, Kamloops, 6 Mar.  
 Kingston, Kingston, Cooke's, 19 Mar., 3 p.m.  
 Maitland, Wingham, 19 Mar., 11.30 a.m.  
 Montreal, Mont., Knox, 19 Mar., 10 a.m.  
 Orangeville, Orangeville, 12 Mar., 10.30 a.m.  
 Portage la Prairie, Neepawa, 4 Mar., 4 p.m.  
 Paris, Brantford, Zion, 19 Mar., 10.30 a.m.  
 Peterboro, Port Hope, Mill St., 19 Mar., 9 a.m.  
 Quebec, Morin Col., 26 Feb., 4 p.m.  
 Rock Lake, Morden, 5 Mar.  
 Regina, Wolseley, 13 Mar.  
 Saugeen, Harristown, Guthrie, 12 Mar., 10 a.m.  
 Sarnia, Sarnia, St. And., 18 Mar., 7.30 a.m.  
 Toronto, St. And., 1st Tues. of every month.  
 Victoria, Nanaimo, St. And., 5 Mar.  
 Winnipeg, Win., usual date in March.  
 Westminster, Vancouver, 1st., 6 Mar., 2 p.m.

Price of "The Bonnie Briar Bush" is \$1.25—not \$1.00 as in our last.

## The World Field.

One hundred missionaries were sent to China by the Swedish Lutheran Church in 1893.

The centenary of the London Missionary Society will be celebrated this year by an effort to send out 100 new missionaries.

The Moravian Church sends out into the foreign field one in sixty of its members, while other Protestant bodies in general give only one in five thousand.

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist, Episcopal, Presbyterian and Anglican Churches.

We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes, all of them, however, being subordinate to English rulers.—*Can Pres.*

Sunday Schools are increasing in number with marvellous rapidity. Throughout the world they have grown from 183,390 in 1890 to 224,562 in 1893. Sunday school teachers have increased in the same time, from 1,999,569 to 2,239,738; and Sunday school scholars from 17,716,212 to 20,268,923.

The Governor of St. Petersburg is teaching Temperance by a new method. He has ordered that all persons found disorderly or drunk on the streets shall have their names and addresses printed on large posters, and publicly displayed in the official journal. On one of these lists 127 names of all classes in society are found, one half of them being women.

The neglected women of India have now the prospect of skilled medical treatment. There are sixty-five hospitals and dispensaries now affiliated to the Countess of Dufferin's fund for supplying medical aid to them, ten of these having been built and kept up by native princes. Last year 13,058 patients were received, besides 601,574 out-patients being relieved. Over 200 female students of medicine were enrolled last year.

A missionary in China says:—"If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not his miracles, nor even his wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

### A CHINAMAN'S SELF-DENIAL.

The Chinese are popularly supposed to be so selfish and money-loving that they cannot understand Christian benevolence. In the *Chronicle* of the London Miss. Society Dr. Griffith John denies this, and gives an interesting incident in support of his statement.



He says that a Mr. Hiung had a brother-in-law of considerable influence in Pekin, through whom Mr. Hiung had the offer of a lucrative post as head of an important custom-house. This position would have brought him about \$90 per month of clean money, with a chance of increasing this two or three fold. When the offer came Mr. Hiung brought the letter to Dr. John, who asked him what he was going to do about it. "You are in the wilderness with Christ," said the missionary. "The devil is offering you wealth and position, the two things which the Chinese covet most. What are you going to do?" Mr. Hiung's reply was—"I have fully made up my mind to decline the offer. Matthew left the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do." Mr. Hiung's wife, though a professed Christian, did not see the matter in the same light. She wished him to accept the post on account of the good he could do with the money. But he remained firm, though he felt the trial of opposing his wife's wishes more than he did the money temptation. "I understand," said he one day, "the story of Eden better now."

#### WHICH IS THE TRUE GOD ?

The *Chronicle* of the London Society reports an incident in which a young man, with more zeal perhaps than wisdom, commenced to denounce the idol Vemana in the presence of the priest of the god. He affirmed that Vemana was no god at all, and that Jesus Christ was the true Saviour.

The priest challenged the young man to a test, and the challenge was accepted. The proceedings remind one strongly of the scene between Elijah and the prophet of Baal on Mount Carmel. The priest said to the young man—"If there's no truth in Vemana, hold up your umbrella and we'll see." This umbrella was so heavy that it was not supposed that he could hold it for any length of time. The priest said—"If Vemana doesn't cause you to swoon, we will give you 100 rupees; but if you do swoon, you must give us 10 rupees. We'll give you an hour!"

After agreeing to the terms, the young man lifted up the umbrella. The priest and others then prayed to the idol, shouting out—"O, Vemana, thou art here! This man says thou art no god; knock him down!" They also took large swords, with the flat sides of which they beat themselves, offering incense, and making a frightful uproar. The young man kept on praying—"O, Lord Jesus! Thou who treadest down the power of Satan, give me strength!" The people every now and then asked—"Now, is not Vemana god?" To which he loudly replied—"No; he is not!" This continued for one or two hours, after which they began to be ashamed and to say—"After all, Vemana is nothing; he is but an image." However, they refused to pay the rupees.—*Miss. Herald.*

#### MY CHINESE PATIENT.

BY DR. PECK, OF PANG CHUANG, CHINA.

Years ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.

Fortunately, he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas.

Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then; that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of burdening our hospitality by eating our food. So he vanished into the unknown from whence he came, and we concluded that he would probably die. Months afterward one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed he was dead. He said no; he had found him alive and well, and preaching the gospel at a fair.

While in the hospital he had seemed very stupid; no one thought he had taken in much of the truth; but he had bought and paid for a little elementary book, and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done; he had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity.

They said he kept a kerchief around his neck, and when the crowd gathered around he would say—"My friends, when I was in the hospital they taught me of a religion there that is far more precious than the cure of my body. I have a little book here which tells about it, and if you will sit down and let me read and explain it to you, then I'll show you my neck."

And so, a self-appointed evangelist had been telling his little story. That place is one of the most encouraging of the out-stations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and converted Christian.—*Miss. Herald*



## The Family Circle.

### PARSON BROWN'S PASTORATE.

"YES, things in the church are dull—all at a standstill, it seems to me. I think Parson Brown ought to open up a little."

Mary and I were sitting on the front porch, Sabbath afternoon; Mary was reading sensational stories in a Sunday paper, sometimes reading aloud to me. I was little interested and finally began dozing; but managed to get wide awake before Mary indulged in the foregoing remark.

After a moment's thoughtful hesitation, I remarked:

"Well, I must say I'm getting tired of the same old thing, Sunday after Sunday. The same face, the same voice, the same gestures, and sometimes the same illustrations. Now, when I was at Spencerville, where they had just received a new minister, there was so much going on and everything so lively. There were all the ladies fixing up the parsonage and everybody calling there and making presents—and the house-warming! dear me! It all seemed to make so much good feeling—"

"That's it," said Mary. "There is no feeling at all here. Parson Brown is a good enough man, but he is so slow—positively, so slow! It sometimes comes over me, John"—then Mary lowered her voice, whether it was in fear of being heard by the leaves of the apple-tree near by, or by the robins building their nest in the tree-top, or by the old dog Madge that lay on the mat by the window, I cannot say—"that perhaps it would be best for us to have a change of pastors—though I would not like to be the one to start the idea in the parish."

"No, indeed," I said; "but still he has been here a long time."

"Yes, and getting a trifle old, a little worn—shelf-worn, if we were to use a mercantile term. A younger man, now, would 'liven up things. We could pay him a better salary and give things a new start," answered Mary.

"There is no fault to be found with Brother Brown, though," I said, for I could not find it in my heart to hear him run down; "not a bit! not a bit. It's only that—that—perhaps his usefulness here is at an end. What do you say, Mary, to driving over to hear Parson Jones this morning—just for a change. He is more my style; beats and wakes folks up, so they say."

"What," said Mary, "clear over to Pipetown?" It was ten miles away.

"Yes," I said, "I'll hitch up in a few minutes, and we can make the trip nicely in an hour."

Mary made no objection, in fact, rather enjoyed the suggestion, and in a little while we were spinning on our way. As we neared Pipetown we saw many people on their way to church.

"Great many people out for morning services," said I. "Our folks do not turn out this way."

"Parson Jones is a man that draws," said Mary; "keeps up the interest in the church, you see."

There was quite a crowd in the entry, and as we were waiting for some one to show us a seat we overheard a man say:

"You'll hear something worth hearing to-day. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I looked at Mary. I was afraid she had set her heart on hearing Mr. Jones, but as far as I was concerned I didn't mind hearing a stranger, especially if he was like what they said, for they were talking right on.

"He's a strong preacher; yes, strong—that's just the word. We are always glad when we get him in an exchange. Wonder he has stayed so long in the country. He's none of your hop-and-jump sort—does not waste any force in hammering out sparks but goes straight to the truth and drives it home—and clinches it—yes, that is just the word, clinches it."

I could see the folks were expecting a little something uncommon by the way they looked as they settled into their seats. I was looking about a little to see if I knew anybody present, for I had frequently been to Pipetown.

I did not look towards the pulpit till I heard the minister's voice, and then I almost jumped from my seat as I stared at him.

Then I stared at Mary and Mary stared at me. It was Parson Brown, as sure as you live! If it had not been in church I should 'a laughed right out, to see Mary's blank look. But I sobered down. Then I could not help observing how the people listened. It was very plain that they considered Parson Brown a great preacher.

Their interest set me to noticing him more carefully. I finally concluded that, while he was not a handsome man, it is not often you see a more scholarly face or hear more earnest words. Then I noticed the deep lines of care on his face, made largely by the heavy church burdens he was obliged to carry. I thought of the children he had baptized; of the funerals he had conducted; of the sorrowing hearts he had comforted; of the many kind and helpful words he had spoken, and, as I kept on thinking, I felt tears swell in my eyes and run down my cheeks.

When he came to his text, Mary gave me a nudge, for if you will believe me, it was the same we had heard the Sunday before. But I am willing to confess that it was mostly new, for I did not listen well before—in fact, I had gotten into the way of thinking that Brother Brown's sermons were not edifying to me. I saw the man we heard in the entry nod his head as much as to say, "Didn't I tell you so? That's one of his clinchers." After the sermon was finished and the hand-shaking time came, I think Mary and I were just a little proud to have folks know that Parson Brown was our minister.

We didn't speak a word for more than half the way home, and then I said:

"I say, Mary, there's such a thing as going farther and faring worse."

"Well," said Mary, "if that's what you mean, we have been faring just about the same."

"No, that isn't what I mean. Mary, how much more ought we to do for Brother Brown? Yes, it ought to be done. These things need stirring up, and I for one am going to stir them up." Here I jerked the lines till the horse fairly jumped. "I am going to take hold with the pastor with greater heartiness than ever before. The old parsonage needs lots of repairing. The church ought to be renovated. I'll talk to the men about it if you will talk with the women."

To this proposition Mary gladly consented.

"Yes, Mary, we'll set things humming in our church. I guess we have been wrong in our judgment. The fault of slowness or dullness must partly lie with us. I am sure we can make much more of our church and pastor. We can be regular attendants. We can be good listeners. We can encourage him with kind words. We can endeavor to preach through the week what we hear him preach on Sunday. Mary, what do you say to giving Brother Brown a housewarming next week? We will let him know before we get through that he is worth more than a new preacher."

"Get up, old horse. We're home—and home we'll stay."—*Hartford Times.*



## THE FAITH THAT SAVES.

BY REV. THEODORE L. CUYLER.

ONE of the survivors from the recent terrible burning of the famous hotel in Albany tells us that when he was driven back by the flames, he seized the escape-rope in his own room, and from an upper story lowered himself through the darkness to the sidewalk. He may have looked upon that rope previously as a very valuable superfluity, for he had never felt the need of it. He had a good opinion of its strength, but it was only an opinion; he put it to the test when he swung out of the window and *trusted his life to it*.

That incident illustrates the core idea of the only faith that can save us when we realize our guilt and danger. Faith in Jesus Christ held as simply a sentiment, an opinion, or even an admiring belief in His divine loveliness, works no change in character or condition. That sort of mental faith is held by about all reputable church-going people. They smell no smoke, and perhaps regard a faithful sermon to the impenitent as a false alarm.

But when the Holy Spirit awakens a man to the fact that he is a sinner and in peril of God's righteous wrath against sin, then faith must pass from an opinion to an *act*, or it avails him no more than that rope availed that hotel guest while it was coiled up in the corner of his room. The only faith that saves the soul is the soul's actual and hearty *grasp of Jesus Christ*, with complete trust in Him and Him alone for salvation. Our weakness lays hold of His omnipotence, our ignorance confides in His wisdom, our guiltiness trusts in His atoning blood to cleanse, and we are ready to risk our eternal all to His keeping.

If any reader of this article is anxious to be saved from his sinful life to a better life. I would impress upon him that a good opinion of Christianity or a desire to be a Christian is not enough. And the faith that you must exercise is a very different thing from a child's quiet trust when it goes to sleep in the arms of its mother. You must make a resolute grasp on Christ, and put your whole energies into the act. If you escape the hell-fire that sin kindles, you must "*lay hold upon the hope set before you*," and that only hope is the crucified Redeemer.

"But must I not repent of my sins before I can be saved, and does not repentance precede faith?" Yes, you must repent; but repentance is more than feeling bad, it is an abandonment of your sins, a "*turning from your sin with full purpose of and endeavor after new obedience*." To whom do you turn? Whom are you to obey? Of course the one you must turn to and the one you must begin to obey is the Lord Jesus. So that repentance unto life and faith in Christ go together. They are inseparable. They are the two halves of one globe. To break away from the dominion of sin, to "*cease to do evil and learn to do well*," is a tremendous task when undertaken in our own weakness; but it becomes a perfectly possible thing when we summon to our aid the strength of the loving Saviour. That very summoning, the very act of prayer for help, implies faith.

Very likely you have felt shame and self-reproach for your evil thoughts and evil deeds and misspent life, hundreds of times. It all came to nothing. You did not quit the sinning and lay hold on Him who alone can give you the new heart and the new life. Your good resolutions were worth no more than a rope of straw would have been to the lodger in that burning hotel.

Feeling ashamed of sin or grieving over sin, and then going back to it, is worse than an idle

farce; it is a deadly mischief to your soul. It hardens the heart. People who are conscience-smitten under faithful sermons, or who go into inquiry meetings, and then go away into the old life again, both grieve the Holy Spirit and diminish terribly the probabilities of their own salvation. Such fooling with conscience and the Spirit of God is fearful business.

If you are troubled about your sins and honestly want to begin the new year with a new and truly Christian life, then do just what Peter and John did when Jesus met them on the shore of Genesareth. He says to you what He said to them, "*Follow Me*." With them it turned on a simple *Yes or No*. They did not sit down and cry over their sins; they did not go off to consult anybody; they did not promise the Christ that some time or other they would join themselves to Him. They left their nets and started off straightway on a path of *obedience*, that led them, indeed, up steep hills and through fiery trials, but onward into a career of unparalleled usefulness and an immortality of wondrous glory. There was *faith*, and the only sort of faith that can save you.

The "*net*" you are to leave is—your favorite sins. The only effectual repentance of them is to follow Jesus Christ's leading into a different style of every day conduct. Whatsoever He saith to you, through your conscience, *do it*. The first thing you do to please Jesus Christ marks the turning point. Conversion must prove itself by conduct; it means a new character, and that only can come from Christ.

Right there comes in the omnipotent work of the Divine Spirit; right there shines out the marvellous love of the precious Redeemer; right there begins your one blessed hope of heaven.

Have you a little faith? Use what you have and pray for more. He will help you when you begin to follow Him even with tottering steps. Don't be satisfied with half-way work; for that makes a feeble fraction of a Christian. Make a clean break with your old sins and old self, and lay strong hold on the almighty Saviour. A "*happy new year*" will it be for you if it sees you clothed with a new character and Jesus Christ leading you, step by step, into the only life worth living.—*Evangelist*.

## PARENTAL FAITHFULNESS.

BY REV. D. M. BUCHANAN, LANARK.

[For the RECORD.]

WHAT an influence Christian parents have in training their children, but how few of them realize the extent of that influence, or the importance of in earnest effort to bring their children to Christ! To the mother and father is given the best opportunity, by the help of God, of saving their children for time and eternity; but far too often this most sacred work is largely, if not entirely, entrusted to others. If there is not entire neglect—a semi-religious talk occasionally—a getting the children to commit to memory a few passages of Scripture, and securing their attendance at Sabbath-school, and, perhaps, the church, is regarded by many as the extent of parental duty. Parents should never rest satisfied until they have taken their children by the hand, as it were, and led them to Christ, to know Him and to love and serve Him. Nothing short of their present salvation should be the object we aim at, and work and pray for.

But, oh! the temptation to forget this, and to neglect the golden opportunity of winning our children to Christ, until it is too late, when they have grown up unconverted, and parental influence in this most important matter is almost



forever gone. To see parents going home alone to the Celestial City, whilst their children are drifting away from Christ and the church, is a pitiable sight. It must be a bitter experience. "Oh, if I only had the opportunity again, how I would strive to win my children, when young, to the Saviour!" is the bitter lamentation of thousands of mothers whose children have grown up and left the parental roof undecided for Christ. You who have still your children with you to train for God and Heaven, be active and leave no stone unturned to secure the glorious object—your children's salvation.

God alone can save, but there is a marvellous union between the Divine and human in Christian work. God works through parental influence and training to the salvation of children. We must look to God to save, but, at the same time, we should work as if everything depended on ourselves.

A Christian father who was somewhat neglectful of his parental duty once dreamed that he was going up a high winding stair to Heaven. He was about putting his foot on the uppermost step to enter the pearly gate, when he happened to look back, and down at the foot of the golden stair he saw his dear little boy, whom he loved, but for whose salvation he had done very little. The boy was apparently considering which way to go; whether to start up the narrow way or to go the broad way so inviting. The father saw him hesitating, and his first impulse was to turn and go down to his son and clasp him by the hand and lead him to start on the upward journey. But the angel at the door, seeing him about to go back, said: "You have vowed never to turn back; come on, enter in!" Though he would feign have gone down to the foot of the stair and induced his boy to start for Heaven, yet it was now too late. He had to go forward, and he entered within the pearly gate. But as he entered he said to himself: "I'll sit down here at the gate and wait till my boy comes." He waited and waited, but his darling son never came, and in his anxiety he awoke and thanked God that it was but a dream. But he resolved henceforth to do what he could to lead his boy to decide for Christ. That dream was the means the Spirit used to quicken that careless father into an earnest worker and seeker for the salvation of his children.

Christian parents, be faithful in your part of the work now, lest you may require to bid your family farewell and close your eyes on earthly scenes with some of them still wandering from God.

### MY NIECE LUCINDY

A STORY FOR WOMEN'S SOCIETIES.

MY niece Lucindy is a real missionary worker, if ever there was one, and I want to tell you of a plan that our auxiliary tried to increase their funds. You see last year Lucindy gave up a pleasure excursion to Philadelphia because she was determined to attend the next annual meeting of the Woman's Board, and couldn't afford to do both.

When she came home she was full of plans, but most of all she kept talking of systematic giving. The very next week came the annual meeting of our auxiliary and we all felt real cut up about it because there were only four ladies present and fifteen dollars for the year's work.

Some one proposed a "pink tea" and another a fair, when Lucindy spoke up, "Do let us try systematic giving this year. Each one of us will give a certain sum every month and get as many others as we can to do the same." Well, said

our President, we will try the plan if you are willing to collect the money and see the ladies.

Lucindy agreed, and I had just finished my Saturday's baking when she came in with pencil and paper. Seating herself with a business air she said "Auntie, how much are you going to give us a month? The ladies are pledging various sums, all the way from five cents to fifty." "Well, child, I'll give as much at Mrs. Stimpson gives," I answered, "I don't intend to be outdone by her, if she does give herself such airs." "Oh Auntie," she said, with a bright flush, "I'm not at liberty to tell you how much any one gives. Each must decide for themselves. But I know that every bit of self-denial to help in the kingdom is very sweet."

I did feel rebuked at that, for my niece Lucindy denies herself in so many ways. As I thought of all this I said huskily, "Put me down for twenty-five cents and if you need an extra amount call round again."

I've heard some people say my niece Lucindy was a master hand for getting money out of people and I think I know the secret. She never asks you in a doubtful sort of way as if she was begging and was really ashamed of the whole affair. But she always asks as if it was a privilege to give you a share in the work of helping somebody else. And somehow her face is so bright and hopeful you can't help feeling all at once that it is a blessed thing to give just as the Bible says.

Our auxiliary was amazed and pleased at the next annual meeting that instead of fifteen dollars given in our former hap-hazard style, we had forty dollars as a result of the pledge system. Dainty little cards of invitation to be present at the annual meeting had been sent out, and though we live in a little farming town, twenty ladies had responded.

My niece Lucindy said we must have a straw ride out to her farm and she would give us a book reception. One fair June morning the hired man was sent around with a large hay wagon half full of straw and with many shouts of laughter the women and children scrambled in and away we went, wondering what a book reception might mean.

In the square front room we caught a glimpse of a great dry goods box, and at the close of a delightful day we were asked to enter singly. Lucindy took out a book from the big wooden box and gave to each of us telling of her plan. They were all missionary books and we were to take them home for reading. Each of us who would might pay for the book and put it into the Sunday-school library for everybody to read.

I own I thought it would be pretty dry, but I couldn't stop reading "Forty Years Among the Zulus" until I found the last page. I had planned to pay twenty-five cents towards one of the books, but I was so afraid I couldn't find three others who would do the same, that I made up my mind to use my old parasol another season and pay the whole price of the book myself.

The upshot of it was we had thirty new books and the ladies are interested as never before.—*Mrs. Addie J. Stratton in Mission Studies.*

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on top of them.—*Cuyler.*

To pursue joy is to lose it. The way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired joy, is sure to meet us.—*Dr. Alexander McLaren.*



## International S. S. Lessons.

### THE RICH YOUNG RULER.

10 March.

Les. Mark 10: 17-27.  
Mem. vs. 21, 22.

Gol. Text, Matt. 6: 33.  
Catechism Q. 12.

This lesson was in March, five or six weeks before Christ's death,

The story of the few weeks between the last lesson, the raising of Lazarus at Bethany, and this one was as follows:—

The raising of Lazarus had led so many of the Jews to believe in Christ, that the rulers sought to kill him, see John 11: 47-54; and Jesus could not remain near Jerusalem, so He went forth into the hill country of Ephraim, some twenty miles north: then to the Jordan and across to Perea, where He healed the ten lepers, spoke the parables on prayer, took young children in His arms and blessed them, see Luke 17: 12-18. 17. Shortly after follows this lesson.

I. What the young ruler had done to win Eternal Life, vs. 17-20.

Vs. 18. "Why callest me good, there is none good but One, that is God." Christ does not deny that He is good, for He Himself is God, but the young man had addressed Him with merely the common title of respect due to a teacher, and wanted direction in the way of more good works, in order that he might thereby win Life; and Christ is trying to lead him away from his self-righteousness to higher ideas of what Eternal Life is.

It is as if Christ would say, "Why do you, thinking of me as a man, call me good. God alone is good."

Then he answers the question by quoting the commandments, and the young man thinks he has kept them all. His keeping was a merely outward observance, and not that of the sermon on the mount. He had lived a good moral life, but was still unsatisfied.

II. What the young man would not do, vs. 21-22.

Christ looked into his heart, and gave him a test. This would be the surrender of all to Christ, and he would not do it. His faith was not strong enough to give up all at Christ's command, or to obey him in all things.

Vs. 22. When Christ calls, those who reject are sad, the choice of the world does not give peace. Those who accept Him and obey have gladness in their choice. He would always be wretched as he looked at his possessions, for he would always remember the price he had paid for them.

Christ here teaches, not that we should necessarily sell all and give to the poor, in order to have a title in heaven, but, that if we would be His, we must surrender heart, will, possession, hopes, aims, everything, to Him, to be held in trust from Him, and used according to His will.

III. The difficulty of entering the Kingdom, vs. 24-27.

V. 23. Riches tends to centre the heart upon itself, and to draw men away from God. "A Christian man may become rich, but it is very seldom that a man after he gets rich becomes a Christian." And the Christian man who is getting rich needs to be doubly watchful lest his heart become too much set on His gains.

But it is not merely riches in itself, it is the love of it, that keeps one from Christ. A poor man may have his heart as much set upon the world as a rich man, hence the explanation of:—

V. 24. It is the "trust" in riches that keeps the heart from trust in Christ. It is impossible for both riches and Christ to have the supreme place, and hence the figure of:—

V. 25. The camel was the largest animal that they knew, and the eye of the needle a very small hole, and the proverb was a fitting one to describe an impossible thing.

V. 27. God has all power. He can wean the heart from the world and draw it to Himself.

#### LESSONS.

1. The chief question of life is how we may have Life Eternal.

5. To Christ we should come with it, for He only can answer it.

3. Those who receive Christ must yield all else to Him.

4. He who chooses the world is always made sad by his choice, while the choosing of Christ makes glad no matter what the sacrifice.

### ZACCHEUS THE PUBLICAN.

17 March.

Luke 19: 1-10.  
Mem. vs. 8-10.

Gol. Text, Luke 19: 10.  
Catechism Q. 13.

The end is drawing near. It is but a week from the crucifixion. About a couple of months before this, in answer to the call of the sisters, Jesus had come from Perea, beyond Jordan, to Bethany, near Jerusalem, and raised Lazarus, and the rulers, angry and jealous that so many believed in Him, sought to kill Him, and He had gone away back to Perea, where he spent a few weeks healing and teaching.

The Passover was now drawing near, and He started again for Jerusalem, to lay down His life, for but two or three days after His coming He was crucified.

He crossed the Jordan, and came to Jericho, the chief city of the Jordan Valley, lying about six miles west of the Jordan and twenty miles N. E. of Jerusalem, and there took place the story of the lesson. Jericho was a commercial centre and the residence of the chief publican or tax gatherer.

The Roman Government collected taxes from the subject countries as follows. They sold the taxes of a district to the highest bidder. He in turn sold the taxes of parts of the districts to others who collected them from the people, who were practically at his mercy. These Publicans were usually Jews, and were detested by the Jews for gathering taxes from their own countrymen for a Foreign power.

Zaccheus wished to see Jesus. It was not a mere idle curiosity. He was a Jew, familiar with their hopes, and living at Jericho near where John preached, and where Jesus was baptized, he had no doubt followed with interest the movements of the past two or three years. He was willing to make himself ridiculous by running ahead and climbing. The throng drew near. The Saviour who always welcomed a seeking soul looked up: "Come down Zaccheus, I am going to stay at your house to-night."

Joyfully he came down and received Christ, not only into his home, but into His heart, and the proof of the latter was at once forthcoming in the promise that he would give half his goods, perhaps he meant half his income, to the poor, and restore fourfold to any from whom he had extorted too much taxes.

There was a general murmur of disapproval at His going to stay with a Publican, but Zaccheus heeded not the murmurs. The Saviour blessed him and his home and he was happy.

#### LESSONS.

1. When any one really wishes to meet the Saviour, he is sure to find Him, for the Saviour is more anxious to find the sinner than the sinner can be to find him.



2. If we wish to find Christ, we should put our selves where He passes by, *i.e.* in the way of His word where He speaks to us, His ordinances where He meets with us.

3. One proof of genuine conversion is making restitution for wrongs. If men are not willing to do that there is no Christ in them.

4. Christ came to seek and to save the lost, and no matter how unworthy, he seeks us.

5. In proportion as we have the mind of Christ in that proportion will we, as we have opportunity, seek and save the lost.

### PURITY OF LIFE.

24 March.

#### TEMPERANCE LESSON.

Les. Rom. 13:8-14.  
Mem. vs. 10-12.

Gol. Text, 1 Thess. v:22.  
Catechism Q., 14.

This letter was written in the spring of A. D. 58. It was toward the close of Paul's third missionary journey. He had remained for three months in Corinth and was about to leave for Jerusalem, taking with him the collection for the poor Christians there, (Acts 20:2-3; 1 Cor. 16:6.) Before leaving Corinth for Jerusalem he wrote this letter to the Church in Rome.

This lesson is on general purity of life, but has been taken as the quarterly temperance lesson. Note first, some thoughts on the verses, and secondly, their application to Temperance.

Vs. 8.—Avoid debt. It is like a millstone around the neck. But it is right to owe love, because one cannot avoid it. No matter how much one pays in that line he will still owe. There never comes a time when one is free from doing for others what can be done and what love demands, *viz.*, to love our neighbour as ourselves.

Love fulfils the law, *i.e.*, perfect love would lead us to do to others what God's law commands.

Vs. 10.—Love *worketh* no ill to others, and the law *permits* no ill, therefore love fulfils the law, because both reach the same end.

Vs. 11.—High time to awake. The time of great opportunities is no time to slumber in indifference.

Vs. 12.—The night of ignorance and error was past, and the day of Gospel light and knowledge was at hand, and the deeds of darkness which had been wrought in their state of heathenism should be put away.

Vs. 13.—Since the day is coming we should live as in the day, and the sins of this *verse* are among the deeds of darkness.

Vs. 14.—The two lives, living in light and living in darkness, are summed up in this verse.

#### THE LESSON AS APPLIED TO TEMPERANCE.

##### I.—Walking in love.

1. Walking in love prevents our own indulgence in strong drink, for in injuring ourselves we injure our children, our families, our friends, our neighbours; we set a bad example to others, and discredit and injure the community.

2. Walking in love prevents our giving or selling strong drink to others, renting our property for its sale, or in any way giving countenance or aid to its licensure, sale, etc.

3. If we walk in love we will do all we can by voice, by vote, by influence, for the suppression of strong drink, for it injures the individual, ruins the family, blights the community and the nation. Walking in love will lead us to do all in our power to banish any such evils from our community and our country.

##### II.—Walking in the light, vs. 11-19.

These, too, may be applied to Temperance.

Vs. 11-13.—These verses apply to the discussion of the Temperance question. With it the night is far spent, the day is at hand. What changes

there have been, what progress! And the call to all who seek the welfare of their fellow-men, is to throw themselves into the conflict, on the side of right; to live soberly and cleanly ourselves, and to seek to promote all that is good in others.

Vs. 14.—All good, all purity, all righteousness, is summed up in this one thing, putting on the Lord Jesus Christ, His holiness, His meekness, His purity, His love and care for others.

While the lesson applies to abstinence from strong drink, it teaches temperance, purity, along every line of life.

### 31 March. REVIEW.

Gol. Text, Matt. 11:29.

Catechism Q., 1-14.

The lessons for the past quarter have been continuation of the Life of Christ.

After thirty years of preparation for His work, Christ left home to begin His public ministry. He left Nazareth about January, went to the Jordan where John was preaching and baptizing. With the throng from all parts of the country. Christ was baptized; then followed the temptation, which covered several weeks and included a visit to Jerusalem.

After the temptation He returned to the Jordan in March, called four disciples to follow Him, went north to Gallilee, turned the water into wine at Cana (His first miracle), went over to Capernaum, and almost immediately returned to Jerusalem to the Passover in April.

Here one of the first things he did was to clean the temple, driving out the cattle and traders. The event was all the talk of that Passover feast, and many of the rulers were very angry at this young Gallilean and never forgave Him. Nicodemus, a ruler of the Jews, heard the reports about Him, and after the day's work one day called on Jesus in the evening at His lodging house, and there we have the discourse concerning the new birth.

All that summer—April to December—Jesus taught in different parts of Judea, most of the time but a few miles from Jerusalem. Late in the autumn, when the Pharisees were making contrasts between His work and that of John, Jesus, not wishing to have any seeming conflict of interest with John, left Judea for Gallilee, and on the way stopped at Jacob's well, spoke His discourse to the woman at the well, and taught for two days in Samaria, where many believed on Him.

He then went on to Gallilee, and for the next three months lived, so far as we can gather, in retirement, thus ending the first year of his public ministry.

Next April He came to the Passover in Jerusalem, but when it was over He returned to Gallilee, to begin, we might say, his ministry there. He went first to Nazareth, His own town, but was rejected. Then He went over to Capernaum, on the Sea of Gallilee, and made it His headquarters for the next eighteen months, healing and teaching far and near.

After eighteen months He left Gallilee in the autumn of the third year of His ministry, and was teaching for a time in Perea, beyond Jordan.

When here, about two months before His crucifixion, He received the news of the sickness of Lazarus, and went to Bethany and raised him from the dead, but the rulers of the Jews were so angry at His popularity that He could not remain near, and went away back to Perea.

Three or four weeks later He came back to wards Jerusalem, and was but a few days in the city when He was put to death.

On His way, passing through Jericho, He met with Zaccheus, as recorded in our last lesson, and brought salvation to his house.



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Elmsley.....	13 00	Acknowledged.....	Winnipeg, Augustine.....	60 00	Russell.....	25 00
Oak Lake s s.....	10 00	Middleville.....	Alexander.....	5 00	Crowstand.....	6 00
Tithemoney.....	2 00	Annan.....	Buckingham.....	25 00	Almonte, St And.....	95 00
Tor. Bloor st.....	254 00	Hamiota.....	T A Dawes, Lachine.....	25 00	Wolf Island.....	3 00
Tor. College st, b cl.....	12 50	Williamstown, Heph.....	Young Ch Mem.....	1 60	Carlingfield.....	5 00
Glammiss s.....	5 00	Fairbairn.....	Hawkesbury.....	15 00	ss.....	7 00
S Delaware.....	3 00	Dunbar.....	L'Orignals s.....	3 00	Beeton.....	14 00
Wellington.....	50 00	Abingdon.....	Millbank.....	10 00	Tottenham.....	11 00
Granton and Lucan.....	30 50	Galt, Knox.....	Woodville.....	15 00	E Ashfield.....	1 00
Thamesford.....	65 00	N Kinloss.....	M'Donald's Cn.....	10 00	Tor, St And.....	1093 50
Collingwood.....	85 00	Egmondville.....	Elphin.....	5 00	Marden.....	39 00
Guelph, Robt Forbes.....	50 00	W Bentwick s s.....	Snow Road.....	7 00	Forest.....	17 00
Ham. Knox.....	205 00	Bramley.....	Arthur.....	8 00	Mount Forest.....	0 00
Ottawa, Knox.....	200 00	Smith's Hill.....	Laurel.....	6 60	Appleton.....	20 00
W. William.....	21 00	Lucknow.....	Hills Green.....	4 37	Janetville.....	7 00
Gravenhurst.....	10 00	Bowmanville b cl.....	Jayuga.....	25 00	Ham, St John's.....	50 00
Lymdech.....	28 00	Copper Cliff.....	Quebec, Chal.....	200 00	King, St And.....	35 00
".....	15 00	Blezzerd.....	Meaford.....	14 00	Bobcaygeon.....	12 00
Ox Bow.....	15 20	Aspdin.....	Camlachie.....	3 00	Glencoe.....	70 00
Routhwaite.....	10 00	Mandaumin y p m s.....	Rockwood s s.....	6 00	N Williamsburg c e.....	6 35
Sarnia, Albert.....	15 34	Inverness.....	Orono.....	7 00	Dovercourt.....	10 60
Selkirk.....	10 00	Duart and Highgate.....	Kenyon.....	25 00		
Win., St Stephens.....	75 00	Thames Road.....	Avonton.....	20 00		\$10222 09
Win., Knox.....	225 00	Kirkton.....	Ashton.....	20 00		
ss.....	25 00	Cheltenham.....	Orangeville.....	25 00	FOREIGN MISSION FUND.	
Springfield, &c.....	6 15	Mount Pleasant.....	Tor, St Paul's.....	18 00	Acknowledged.....	\$13,392 20
Suthwyn.....	6 00	Quebec, Chal b cl.....	ss.....	6 00	Lamon c e.....	4 00
Maxville s s.....	2 00	Fitzrey Harbour.....	Cranbrook.....	17 00	Middleville.....	2 00
Therbury and Clark.....	12 86	Torbolton.....	W Brant.....	2 00	Beechwood.....	8 00
Dundas.....	93 00	Dorchester.....	Almonte, St John's.....	95 00	Rev Jas Elliott.....	30 00
Lakefield.....	10 00	Columbus.....	Lunonby and Pleas Val.....	15 00	Hamiota.....	5 00
Cornwall, St John's.....	30 00	Wingham.....	Leeds.....	50 00	Brussels. Melv c e.....	10 00
Hawkesville.....	10 00	Tavistock.....	Shellmouth.....	11 00	Lancaster s s.....	8 82
Linwood.....	5 00	Brocklin.....	Simcoe b n bd.....	5 00	Dunbar.....	8 00
Madoc, St Paul & St Col.....	30 00	Hintonburg s s.....	Oshawa.....	55 00	Abingdon.....	3 50
Mount Zion s s.....	10 82	Lancaster.....	Ripley, Knox.....	6 51	Fergus, St And & Melv.....	13 87
Scarboro, St And.....	46 00	Seeburn.....	Ca pbellford.....	20 00	Egmondville.....	22 00
Vancouver, Mt Pleas.....	41 40	N Mornington.....	Belmont.....	25 00	Tara.....	2 00
Beachbury s s.....	27 75	Ravenswood.....	Yarmouth.....	12 00	Eramosa 1st s s.....	10 00
Hibbert.....	75 00	Shakespeare.....	Latona.....	14 00	Bromley.....	78 00
Friends, Hibbert.....	10 00	Carleton Pla, St And.....	Midland.....	9 00	Tor-Mrs J Mann.....	30 00
Norwood.....	35 00	Melbourne.....	Jarvis.....	10 00	Smith's Hill.....	35 00
Wardsville.....	7 00	Friend to Miss.....	Simcoe.....	6 80	Lucknow.....	66 84
Blytheswood.....	6 00	Deseronto.....	Grasshill.....	3 00	Inverness.....	15 00
Goldsmith.....	5 00	Drummond Hill.....	Tillbury.....	6 00	Duart and Highgate.....	5 00
Tor, St Enochs.....	20 00	Friend.....	Toronto, Blan St.....	470 00	Rev W McKay.....	12 00
Glenmorris.....	35 35	Durham.....	To, Col St Ch, b cl.....	10 00	Brussels, Knox s s.....	50 00
Cote St Ant, Mel.....	36 00	Miami and Nelson.....	S Delaware.....	10 00	Thames Road.....	82 00
".....	20 85	Newtonville.....	Wellington.....	12 00	ss.....	20 00
Mont, Crescent.....	300 00	Acton.....	Granton and Lucan.....	11 00	" ss.....	18 00
special.....	15 00	Elora, Chal.....	Thamesford.....	25 00	Kirkton.....	40 00
St Lambert, St Cuth.....	5 00	Perth, Knox.....	Collingwood.....	26 10	Mont, Nazareth st s s.....	35 00
Sudbury.....	10 00	Rodney.....	Hamilton, Knox.....	100 00	Ballinafad.....	7 00
St Catharines, 1st.....	46 00	Fenelon Falls.....	Ottawa, Knox.....	100 00	Cheltenham.....	15 00
ss.....	44 00	Walton.....	W Williams.....	10 00	ss.....	2 00
Guelph, Knox.....	50 00	Greenbank.....	Lynedock.....	11 00	Mount Pleasant.....	24 00
b cl.....	15 00	Gardenville.....	Rev T R Scott.....	10 00	Mainsville.....	5 00
Glenarm.....	28 00	Lanark.....	Rounthwaite.....	10 00	Torbolton.....	1 75
ce.....	4 00	N Pelham.....	Sarnia, Albert st.....	30 00	St. Johns s s.....	12 00
Norval.....	4 16	Brockville, St John's.....	Selkirk.....	10 00	Amherstburg.....	2 50
Brantford, Zion.....	725 00	Miss B J Johnston.....	Winnipeg, St Stephen.....	30 00	Hibbert y p s.....	14 00
Inverness s s.....	2 75	Springfield.....	Winnipeg, Knox.....	145 00	Oil Springs.....	13 09
Rylstone.....	7 00	Limehouse.....	ss.....	25 00	ss.....	3 97
N Gower and Well.....	20 00	Prince Albert.....	Springfield & Cooks Ck.....	4 00	Oil City.....	16 27
Thr, St And, s s.....	40 00	E. Grant.....	Suthwyn.....	4 00	Watford.....	30 00
Per Rev P M Morrisson.....	441 25	Claremont.....	Dundas.....	40 00	Columbus.....	36 50
S Westminster.....	44 00	Thorold.....	Petrolia.....	25 00	N Derby.....	20 00
Russell.....	40 00	Vernonville.....	Lakefield.....	15 15	Deseronto c e.....	10 00
Crowstand.....	8 00	Toronto, Queen St.....	Pontypool.....	5 00	Wingham.....	62 78
Almonte, St And.....	180 00	Bowmanville.....	Cornwall, St John's.....	12 85	Tavistock.....	15 00
Wolfs Islands.....	4 00	Ramsay.....	Madoc, St Paul & St Col.....	32 00	Brooklin.....	13 00
Beaton.....	30 00	Tor, Central.....	Vancouver, Mt Pleas.....	14 40	Hintonburg s s.....	10 00
Tottenham.....	12 00	Brussels, Melville.....	Niagara, St And.....	9 00	Kintyre.....	50 00
Scarboro, Knox 3 s.....	15 00	Seymour.....	ss.....	6 62	ss.....	5 35
W. G. F. Dromore.....	7 00	Fergus, St And.....	Hibbert.....	23 00	Komoka s s.....	5 00
E Ashfield.....	7 00	Paisley, Knox.....	Friends, Hibbert.....	5 00	Lancaster.....	38 65
Tor, St And.....	400 00	Wakefield and Masham.....	Norwood.....	35 00	N Mornington.....	20 00
Arthur.....	3 00	Sherbrooke.....	Wardsville.....	9 25	J & B MacLennan.....	10 00
Ayr, Stanley.....	98 00	Scott and Uxbridge.....	Blytheswood.....	6 00	Brantford, Farrington.....	35 79
Galt, Knox.....	45 00	Princeton.....	Goldsmith.....	6 00	Shakespeare.....	25 00
Mount Forest.....	55 85	E Oxford.....	Hippen.....	8 00	Carleton Pla, St And.....	10 00
".....	94 90	Winslow.....	Tor, St Enochs.....	12 00	Melbourne.....	32 70
Appleton.....	30 00	Black's Cors.....	Montreal, Crescent.....	300 00	Archie Ainslie.....	40 00
Ham, St John's.....	121 00	Bathesda s s.....	Sudbury.....	21 25	Port Hope, 1st.....	80 10
King, St And.....	40 00	Beulah.....	St Louis de Gonz.....	1 55	Monek.....	3 50
Nelson c e.....	13 00	Ashcraft.....	Jessie Laing.....	4 00	New Glasgow.....	10 00
Bobcaygeon.....	3 00	Kettle River.....	St Catharines, 1st.....	55 00	Drummond Hill.....	60 00
Glencoe.....	100 00	Nelson.....	Garsmen.....	2 60	Ferris Bequest.....	5000 00
Davencourt s s.....	5 00	Spallumcheen.....	Guelph, Knox.....	90 00	Durham.....	68 66
		Kamloops.....	Brantford, Zion.....	250 00	Toronto Central.....	60 00
		Harrington.....	Rylstown.....	5 00	Souris c e.....	15 60
					Teeswater.....	179 00







Midland.....	3 00	Glencoe.....	4 00	Toronto, St Paul's.....	5 00	AGED AND INFIRM MINISTERS' FUND.	
Simcoe.....	2 40			Cranbrook.....	6 00		
Collingwood.....	15 00		\$1,049 81	W Brant.....	5 00		
Lynedoch.....	1 00			Almonte, St John's.....	10 00	Collections, &c.	
Dundas.....	10 00			Shellmouth.....	2 00	Acknowledged.....	\$1,304 45
Beachburg.....	7 00	WIDOWS AND ORPHANS FUND.		Hillsdale.....	50	Caledonia.....	10 55
Carp, Lowry, Kinb.....	4 00	Collections &c.		Oshawa.....	5 00	Middleville.....	1 00
Almonte, St And.....	5 00			Nichol.....	50	Annan.....	4 64
Galt, Knox.....	20 00			Sarnia, St And.....	20 00	Hamiota.....	3 01
				Campbellford.....	12 00	Fairbairn.....	2 00
				Belmont.....	3 00	Markham, St John's.....	3 50
				Midland.....	2 00	Newburgh.....	10 00
				Simcoe.....	4 00	Egmondville.....	9 50
				Seaforth, Tithe money.....	2 00	Guelph, St And.....	22 00
				Toronto, Bloor St.....	40 00	Bromley.....	8 00
				Wellington.....	2 00	Smith's Hill.....	8 00
				Granton & Lucan.....	3 00	Lucknow.....	6 00
				Thamesford.....	5 00	Inverness.....	1 50
				Collingwood.....	15 00	Duart and Highgate.....	4 00
				Ham, Knox.....	29 79	Stonington.....	7 00
				Ottawa, Knox.....	15 00	Thames Road.....	12 00
				W Williams.....	5 00	Kirkton.....	8 00
				Lyndeck.....	3 00	Cheltenham.....	2 00
				Rounthwaite.....	2 00	Mount Pleasant.....	5 00
				Winnipeg, Knox.....	20 00	Mainsville.....	3 00
				Carp, Lowry & Kin.....	10 00	Amherstburg.....	2 00
				Thornbury & Clarks'rg.....	4 34	N Derby.....	2 00
				Yarmouth.....	2 60	Columbus.....	5 00
				Lakefield.....	5 00	Wingham.....	6 45
				Scarboro, St And.....	10 00	Kenmore.....	4 00
				Vancouver, Mt Pleas't.....	5 40	Tavistock.....	5 00
				Beachburg.....	7 70	Brook in.....	2 09
				Hibbert.....	5 00	Ham Union Meeting.....	129 49
				Perth, St And.....	42 00	N Mornington.....	4 00
				Norwood.....	8 00	Shakespeare.....	3 00
				Elder, St And.....	11 50	Carleton Pla, St And.....	15 00
				For, St Enoch's.....	11 15	Melbourne.....	3 00
				Cote St Ant, Mel.....	8 00	Deseronto.....	10 40
				Mont, Crescent.....	50 00	Russell.....	13 00
				Sudbury.....	5 00	Drummond Hill.....	5 00
				St Catharines, 1st.....	10 00	A friend.....	5 00
				Guelph, Knox.....	22 00	Durham.....	13 25
				Glenarm.....	2 00	Miami and Nelson.....	4 00
				Brantford, Zion.....	50 00	Newtonville.....	5 00
				Rvlstone.....	4 85	Acton.....	18 63
				S Westminster.....	6 00	Elora, Chal.....	11 00
				Russell.....	2 00	Perth, Knox.....	28 00
				Crowstand.....	2 00	Mrs Templeton.....	10 00
				Almonte, St And.....	10 00	Rodney.....	3 00
				Wolfe Island.....	2 00	Fenelon Falls.....	10 00
				North Easthope.....	3 00	Walton.....	2 00
				Beeton.....	5 90	Larark.....	10 00
				Tottenham.....	4 00	N Pelham.....	2 00
				Morden.....	5 00	Scarboro', Zion.....	5 00
				Ayr, Stanley St.....	10 00	Brookville, St John.....	25 00
				Galt, Knox.....	11 95	Springfield.....	2 00
				Mount Forrest.....	12 00	Lansdowne, &c.....	4 00
				Appleton.....	5 00	Claremont.....	4 00
				Ham, St John's.....	15 00	Limehouse.....	5 00
				Bobcaygeon.....	2 00	Grafton.....	10 00
				Glencoe.....	10 00	Vernonville.....	1 15
				Dovercourt.....	3 00	Toronto, Queen st.....	15 00
				Pinkerton s s.....	1 00	Bowmanville.....	10 00
						Ramsay.....	2 00
					\$2,863 83	Toronto, Central.....	200 00
						Brussels, Melville.....	15 00
						Seymour.....	10 00
					Ministers Rates.	Thorold.....	4 00
						Fergus, St And.....	8 00
						Paisley, Knox.....	13 59
						Wakefield and Masham.....	4 00
						Sherbrooke.....	10 00
						Scott and Uxbridge.....	2 00
						Princeton.....	0 50
						E Oxford.....	2 00
						Winslow.....	2 00
						Beulah.....	2 00
						Kamloops.....	3 25
						Winnipeg, Westminster.....	10 00
						Harrington.....	2 00
						Barrie.....	35 00
						Winnipeg, Augustine.....	10 00
						Alexander.....	2 00
						Port Hope, Mill st.....	4 00
						Williamstown, Heph.....	4 55
						Three Rivers.....	4 00
						Arthur.....	2 00
						Cayuga.....	5 00
						Meaford.....	5 00
						Camlachie.....	2 00
						Orono.....	2 00
						Kenyon.....	5 00
						Ashton.....	5 00
						Orangeville.....	10 00
						Dunbar.....	2 00
						S McMeenan.....	8 00
						A C Stewart.....	8 00
						A W Fisher.....	8 00
						W M Kay.....	8 00
						A McFarlane.....	8 00
						C Fletcher.....	8 00
						H H Maephereson.....	8 00
						J J Cochran.....	8 00
						D L McCrae.....	8 00
						W M Martin.....	8 00
						H Currie.....	8 00
						J F Scott.....	8 00
						W Robertson.....	8 00
						A Leslie.....	8 00
						A Lee.....	8 00
						H E A Reid.....	8 00
						C B Ross.....	8 00
						J Murray.....	8 00
						Dr Gregg.....	8 00
						H McKellar.....	8 00
						W A Wylie, 2 yrs.....	17 00
						J H Graham.....	8 00
						R McNabb.....	8 00
						A H Scott.....	8 00
						G C Heine.....	24 00
						S McMeenan.....	8 00



Dunbar..... 9 00	J Fairlie.....10 00	Glasgow s s.....10 00	Chatham, St And.....27 00	
Toronto, St Paul's..... 8 00	W Robertson..... 4 75	Hamilton, Erskine... 20 00	Miltord and Gay's R... 57 87	
Cranbrook..... 8 00	J Cumberland..... 3 75	Niagara, St And.....10 00	Shubenacadie.....11 98	
W Brant..... 2 25	D G S Connery..... 2 50	Toronto, St Paul's s s... 5 00	Valleyfield.....75 00	
Almonte, St John's.....15 00	H E A Reid..... 4 00	Hamilton, Knox.....37 66	Hx, N-W Arm c e..... 3 20	
Shellmouth..... 2 00	Dr R Campbell..... 9 00	Sarnia, Albert St c e...32 12	Sale of maps..... 3 00	
Hillsdale..... 0 25	J Murray..... 4 00	Guelph, Knox b cl.....10 00	Yarmouth St. John's c e.20 00	
Ayr, Knox.....30 55	J B Hamilton..... 8 00	Scarboro, Rnox s s.....13 00	Summerside.....21 48	
Oshawa.....20 00	Dr. Gregg..... 4 55	NEW HEBRIDES, &C.		
Nichol..... 0 50	J Cameron..... 5 00	Mont, Nazareth St s s.\$25 00	Charlo, New Mills, etc..21 00	
Sarnia, St And.....50 00	A Tait..... 5 00	Guelph, Chal m bd..... 4 00	Richmond Bay E.....10 00	
Campbellford.....10 00	A Sutherland..... 3 79	Toronto, St And s s.....10 00	Sydney, Falmouth st...70 00	
Belmont.....10 00	W A Wylie (2 years)... 8 30	.....10 00	Parrsboro.....75 00	
Yarmouth..... 6 00	W R Ross..... 6 00	DR. PATON'S MISSION.		
Midland..... 2 00	J H Graham..... 4 40	Allandale s s.....\$5 00	Hx, St And.....160 00	
Simcoe.....10 40	R McNabb..... 4 00	Beachburg s s.....10 00	Buctouche, McNairn s s. 6 00	
Toronto, Bloorst.....85 00	A H Scott..... 7 00	Westmeath..... 81	Glassville..... 8 00	
S Delaware..... 2 00	Rev G C Heine.....15 00	CHURCH & MANSE BUILDING		
Wellington..... 4 00	\$2,418 29		FUND.	
Granton and Lucan.... 3 00	Endowment Fund.		Ham, Knox.....\$50 00	
Thamesford..... 3 23	Rev E H Sawers.....\$16 00	Received during Janu-		
Collingwood.....15 00	Dr Jackson..... 50 00	ary by Rev. P. M. Mor-		
Robt Forbes, Guelph...100 00	Hamilton.....137 00	rison, Agent at Hali-		
Hamilton, Knox.....60 00	Rev R Thynne..... 9 00	fax, office 39 Duke St.		
Ottawa, Knox.....30 00	Geo Hay.....100 00	FOREIGN MISSION FUND		
W Williams..... 5 00	Newcastle.....12 00	Acknowledged.....\$15386 79	Miss R Archibald. .... 5 00	
Lynedoch..... 7 00	English Settlement....27 00	Bass River..... 8 27	Hillsboro s s..... 3 24	
Braithwaite..... 1 00	Est John McLennan...200 00	N Glasgo, James.....345 81	Mabou vill s s..... 4 00	
Port Hope, Ist.....18 03	Kingston.....322 00	Brookf'd miss soc.....12 25	ockingham.....16 00	
Coulange..... 3 61	St Thomas..... 67 00	Newport.....46 00	Union Centre.....32 00	
Winnipeg, St Stephen's.10 00	D Fraser.....15 00	River John, Salem...62 55	West River c o.....26 00	
Winnipeg, Knox.....30 00	J Dingwall.....10 00	Est J Henry, Riv John.50 00	Hx, F A Massey s s...70 00	
Carp, Lowry, Kinburn...10 00	Brampton.....17 00	Riv John, Ps 34:10...20 00	Woodville.....20 00	
Dundas.....20 00	Dr. Meldrum.....10 00	Bedeqe, P E I.....70 00	Blue Mt and Garden s s. 7 00	
Lakefield..... 5 00	D Guthrie.....10 00	Barrington.....10 00	Alberton.....20 00	
Hawkesville..... 2 00	Ailsa Craig.....21 00	Five Islands.....10 00	Black Riv. and Napan... 8 00	
Scarboro, St And.....10 50	Cobourg.....52 50	Westville, Carmel m bd.50 00	Lake Uist, "Friend"... 4 00	
Vancouver, Mt Pleas't.. 2 25	Brockville.....361 00	Bridgeport, C B.....6 00	\$19555 30	
Niagara, St And..... 9 00	Norwood..... 8 00	Newcastle, St Jas.....10 00	HOME MISSION FUND.	
Beachburg.....12 00	Hamilton..... 5 00	Castlereagh c e..... 5 00	Acknowledged.....\$4504 72	
Hibbert.....20 00	Cornwall.....80 00	Ottawa, New Edin s s...25 00	Middleton..... 7 75	
Perth, St Ann.....43 00	A Friend, Toronto...10 00	Castlereagh..... 6 00	Bass River..... 6 64	
Norwood.....13 00	Brampton.....20 00	Milford s s..... 2 00	N Glasgo, J s.....97 28	
Goldsmith..... 1 75	Orono.....25 00	W F M S East, ad'l... 500 00	N Glasgo, Jas, Lab.... 9 00	
Toronto, St Enoch's...12 00	JEWISH MISSION.		Brookfield miss soc...12 25	
Glenmorris..... 5 30	Egmondville.....\$5 00	Castlereagh..... 6 00	Newport.....45 00	
Cote St Ant, Melville... 8 00	Cheltenham..... 5 00	Milford s s..... 2 00	Sydney, St And..... 50 00	
Mont, Crescent st.....200 00	Mount Pleasant.....10 00	W F M S East, ad'l... 500 00	Riv. John, Salem...33 00	
Sudbury..... 5 00	Amicus..... 5 00	Dartmouth, St Jas s s...15 00	Riv. John, Est J Henry.50 00	
St Catharines, Ist.....20 00	Kintyre..... 4 25	North Shore and N Riv..28 00	Riv. John, Ps. 34:10...20 00	
Guelph, Knox.....56 00	Drummond Hill.....10 00	Fort Massey.....300 00	Bedeqe, P E I.....32 53	
Glenarm..... 8 00	Miami & Nelson..... 2 00	Youghall..... 6 65	Barrington..... 1 00	
Brantford, Zion.....50 00	Acton..... 2 00	Great Village.....35 00	Walton..... 4 00	
Inverness s s..... 2 75	Springfield..... 1 00	Pictou, Prince st.....300 80	Five Islands.....10 00	
Rylestone..... 5 00	Thorold..... 3 00	Pictou, Prince st s s...59 05	Mrs Cap Dinsmore... 2 00	
S Westminster.....12 00	Toronto, Central.....15 00	Woodstock.....10 00	Westville Carmel m bd.25 00	
Russell..... 2 00	Hamilton, Erskine.... 5 00	Woodstock & Mid Riv ss.12 00	Bridgeport, C B.....40 00	
Crowstand..... 2 00	A Friend, Lancaster... 2 00	Two Friends..... 5 00	Newcastle, St Jas.....20 00	
Almonte, St And.....10 00	Winslow..... 1 00	Lunenburg s s..... 35 00	St And, Greenock ch ss.27 75	
Wolfe Island..... 2 00	Beulah..... 1 00	Cape North.....15 00	Castlereagh..... 6 00	
North Easthope..... 4 00	J B McLennan, Ap Hill. 5 00	Pictou, Knox l m s...15 00	North Shore and N Riv..20 00	
Beeton..... 5 43	Arthur..... 5 25	Rev A Maclean.....35 00	Youghall..... 5 50	
Morden..... 5 00	Beauharnois s s..... 5 00	Princetown s s.....91 56	Great Village.....34 00	
Tottenham..... 4 00	Tor, St Paul's s s..... 4 00	Sussex, Millstream c e.. 2 50	Pictou, Prince st.....119 93	
Toronto, St And.....90 93	Dundas..... 5 00	Trenton.....11 39	Woodstock.....11 21	
E Ashfield..... 1 00	Simcoe..... 80	Trenton c e.....50 00	"Two Friends"..... 5 00	
Galt, Knox.....10 00	Toronto, Bloor St.....30 00	Richibucto..... 7 80	Lunenburg s s..... 4 00	
Mount Forest.....20 00	Kingstonian..... 5 00	Baddeck s s..... 7 00	St John, St Stephen's ss.30 00	
Appleton..... 5 00	Montreal c e.....18 00	L McDowell's miss box. 1 00	St John m bd..... 4 00	
Hamilton, St John's...20 00	St Cath, Knox, Mrs Wat's	Labrador.....18 00	Cape North.....15 00	
Glencoe.....23 00	cl..... 7 00	Springside..... 9 00	Pietou, Knox.....50 00	
Dovercourt..... 5 00	Lynedoch..... 2 00	Springside s s.....10 00	Sherbrooke.....13 10	
\$3537 16		Pembroke, Mrs Log cl..11 00	Sussex, Millstream c e..2 50	
Ministers' Rates.		Hx Chal jun e e..... 7 50	Bass Riv, Mizpah c e... 6 89	
Acknowledged.....\$2219 48	Unionville..... 6 00	LaHave, Dr McGre or.. 6 00	Trenton.....20 00	
F M Dewey..... 8 08	Markham, St John's... 8 00	Portaupique.....14 41	Richibucto.....16 80	
W H Jamieson..... 4 55	Hopewell.....10 00	Portaupique c e..... 6 02	Baddeck s s..... 6 54	
T A MacLennan..... 5 00	Brookfield..... 2 50	Hx Chal c e.....60 00	Musq Harbor..... 8 45	
A C Stewart..... 4 00	Alberton..... 5 00	At Steward and W t P.41 00	New Richmond w m s...35 00	
S W Lister..... 4 00	Scarboro, Knox s s..... 3 00	Tatamagouche.....71 40	Springside.....14 00	
W McKay..... 3 75	Morden..... 1 00	Boularderie.....15 00	Great Vill. "Friend"... 10 00	
A Hamilton..... 4 10	Ham, St John's.....12 00	Lock Lomond & N Side ss 5 25	LaHave, Dr McG..... 6 00	
C Fletcher..... 4 50	KNOX COLLEGE STUDENTS	Hx, St Johns.....55 00	Portaupique.....18 32	
J L Murray..... 6 06	MISS. SOCIETY.	Hx, Cob road..... 7 00	Mt Stewart & W St P..12 30	
J J Cochrane..... 3 53	Kintyre s s.....\$9 00	Hx, Chal.....130 00	Tatamagouche.....55 78	
D L McCrae..... 5 05	Dundas b cl.....20 00	Milford c e..... 4 05	Tatamagouche c e.....10 00	
W M Martin..... 7 50	N Glasgow y p h m s... 5 00	Hx, Grove.....50 00	Tatamagouche, Waughs	
R Hughes..... 3 79	Rodney s s..... 2 13	St Peter's road.....31 25	R Pr meeting..... 4 86	
J F Scott.....12 00	Rodney y p h m s...2 26		Tatamagouchelad soc. 5 41	
G Sutherland..... 5 00			Boularderie.....15 00	
J Currie..... 5 06			Hx, St Johns.....55 00	
H Currie..... 3 80			Hx, Cob road..... 7 00	
			Hx, Grove.....22 00	
			S Richmond, et.....10 50	
			St Peter's road.....33 25	
			Chatham, St And.....25 00	



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Shubenacadie.....55 97	River John Salem.....20 00	— \$181 41	J H Fidler.....10 00
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## OBEDIAH'S CHANGE.

## REGARDING MISSIONARY WORK.

"When I first jined the church," said Obediah "I didn't know much about this 'ere talk of Christian givin'. I knowed I was a miserable sinner, but I wasn't thinkin' about the rest of the world's miserable sinners. 'Peared like as if I just wanted to make sure of heaven for myself. I felt real comfortable like after I had my name written in the church book. 'I'm sure of gittin' there, anyway,' I thought.

"Our preacher is a powerful good man, but he gits all stirred up when he talks about Christian givin'. When I jined the church I didn't know nothin' about missionary societies and the disabled funds of the board—fact is, I didn't want to know; and when the preacher said to me, 'Obediah, how much kin we expect from you to help with missionary work?' I'm a plain-speakin' man, so I just said right out, 'Dominie, I don't think you kin expect anything from me. I'm a hard-workin' man, and the little I git has got to go to support my own.'

"My daughter, Sarah Ann, is a missionary collector. I never said nothin' agin her collectin', but sort of thought I would have that to stand in the sight of the Lord for my share of givin' in the work. When I attended the convention last fall, one of the members said, 'Of course you are a supporter of missions;' and I replied, 'Sartainly, sir; my daughter, Sarah Ann, is a missionary collector.'

"Things went on this way for two or three years. I was pretty regular in attendin' the church, but I didn't seem to git much joy out of religion. Sometimes when the preacher would make an extra appeal for missions, I'd just ease my conscience by sayin', 'Balance that agin Sarah Ann's account.'

Wall, it just went on till I got to growin' closer and closer, and even grudgin' Sarah Ann her time to the Lord. I said to myself, 'I can't afford to have Sarah Ann spend so much of her time collectin'.'

One day I was sitting in the chimney corner smokin'. Sarah Ann was movin' silently around and I'd noticed for some time there was something sort of strange about her looks. Says I, 'How much time do you spend collectin' for missionary work in a year, Sarah Ann?' Says she, Countin' by the calendar, father, two days would cover it all; but countin' by the throbs of the heart, there is never an hour in which I do not dwell upon the blessedness of the work in which I am engaged.' 'Don't you think it's consumin' too much of your time, Sarah Ann?' I added. A strange light came into her eyes. 'Father,' she cried, 'what sort of a heaven do you expect to go to?' 'Why, real blissful like,' I said—'streets of gold, and the like.' 'What are you doin' to earn it?' she continued. 'Wall,

I don't know that I'm doin' anything in particular; but you know the Book says "we're saved by faith, not by works," and I've lots of faith, Sarah Ann, that I'm goin' to git there when I die.' 'Father,' said Sarah Ann, and her eyes filled with tears as she spoke, "As the body without the spirit is dead, so faith without works is dead also;" "By their fruits ye shall know them," 'O father, what are you doin'?' I was startled. 'Wall, I ain't a-goin' to hinder you from workin', am I?' said I. 'Father, dear father,' she said, 'we must each work out our own salvation. No deed of mine, however worthy in the sight of God, can stand for the debt you owe the Master.' I was startled anew. I'd kinder thought in the day of reckonin', when the Lord should say, 'Obediah, what have you done?' I'd make answer, 'Not much of anything, Lord; but my daughter, Sarah Ann, was a powerful hand in the church, and I supported her.'

"'O father,' Sarah Ann continued, 'I cannot bear to think of the dangers to which you expose your soul. Should the Lord's work be less precious to you than your own? Did not your Master say, "Deny yourself; take up your cross and follow me?" Father, what are you doin' for the dear Lord, who has done so much for you?' 'Not much of anything,' I said, 'but provin' a stumblin'-block in the way of others. I'd no sort of idea when I jined the church that the Lord wanted me and my money too. I've spent considerable of my life in smokin' and self-ease. Now, if I want to git to heaven, I've got to begin to exercise myself.' 'Dominie,' I said, the next Sunday at church, 'I'm converted, a new man!' A pleased smile came into his eyes. 'Yes, my heart and pocket-book are both converted this time; and when you want any extra gift for missionary work, don't forget me, Dominie, for I owe lots of back dues to the Master.'—*Free Church Monthly*.

## A SINGLE SIN.

A single sin lost Eden, a single sin may lose a soul. "Achan's sin, the theft of two hundred and fifty shekels of silver and a Babylonish garment, brought disaster to the camp of Israel, and the people stoned the spoilsman. 'Sin when it is finished, bringeth forth death.' One Achan can demoralize a host. One tale bearer can rend a church, distract a community, and like a maddened scorpion, sting itself to death with its own poisonous fangs. The slanderer is like the eagle that filched flesh from the altar, but carried with it a live coal that consumed its nest and cremated its fledgelings. The wages of sin are always retributive. If you would not be overgrown with thistles scatter no noxious seeds." Fly to Christ who can forgive the sins that are past, and flee from all sin in the days to come, as you would flee from pestilence and death and destruction.—*Sel.*



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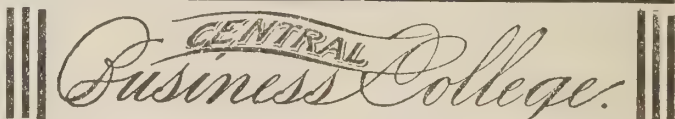
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# The Presbyterian Record.

VOL. XX.

APRIL, 1895.

No. 4

## "THEY DESIRE A BETTER COUNTRY."

SUCH was the commendation bestowed upon the Old Testament worthies who died in faith of better things to come, and their desire was shown by their manner of life here.

The desire for a better earthly country is shown in the same way. The barbarous hordes from Central Asia swept down over Europe; the Norse sea-kings made Normandy their home; the pilgrim fathers crossed the sea; because they desired either a richer or a freer land. Many of the young and strong from our own land go South and West, seeking, often in vain, a better country.

A higher, nobler, ideal than that of searching abroad for fatter fields to satisfy this desire, is the effort to make our own a better country. The aim of every true patriot is not merely to do the best that he can for himself in the country which he makes his home, but to do the best he can to make his country a better one, more prosperous, and free, and pure; and this work is not limited to the talented or wealthy few, but is within the reach of all, and the effort never fails of attaining in some degree its desired end.

The man who owns not six feet of mother earth yet aims to build up in himself a nobler, truer, more unselfish manhood, is making his country a better one; not only to the extent that he makes himself better, but he shapes other lives, makes the community better. No man can live an honest, earnest life, without influencing in the same direction those with whom he comes in contact. The farmer, who, with industry and care and economy, makes his farm, be it small or large, a model one, is making his country a better one, not only to the extent of his own holding, but he stimulates others to do likewise. The man who exerts his influence for the good of the community in the promotion of temperance, education, or other public good, is in his measure making a better country. The man who carries into his "politics" a high and pure ideal, who sees in his ballot a sacred trust, can do much to impress his convictions upon his neighbors and help in the making of a better country.

Along the line of church life and work all have an influence for good. No other agency has so much to do with the betterment of any land as the Christian Church. This influence is largely exercised by the individual congregation in the community, and each man and woman has in that influence a share.

There are, in addition to this, the great Schemes carried on by our Church for the public good. What a place in the true progress of our country is filled by the Home Mission work of our Church. Were the outlying districts of the older Provinces and the great North West not reached by the Home Missionary they would soon lapse into practical heathenism, with its lawlessness and crime, and would in their turn react with baleful blight upon the older parts of the country.

It is beyond question, too, that ours would be a better country if the one and a-quarter millions of her noble French-Canadian people were free from the bondage of Rome and Clericalism, and all the ill results temporal, mental, moral and spiritual, that flow from such bondage, and were free, with the Word and Spirit of God as their guide, to think and act for themselves in the management of their affairs. Our Church is trying, as best she can, by means of schools, colporteurs, and missionaries, to give them freedom, and in this way help to make our country what all desire to see her, "a better country."


But no man who honestly aims to make his own country a better one is satisfied to rest there. His sympathies reach out to others, and he desires a better world. In this, too, our Church is engaged in the world's centres of heathenism and sin. The great Church schemes of Home, French, and Foreign work, are agencies in which every Church member has a part, and for which, according to his means, he is responsible.

In this grand work, along every line that we may seek to advance it, we are co-workers with Christ; and in all such work we receive more than we give. In seeking to make oneself a better man, one makes a better country; in trying to make a better country, one makes himself a better man.



## A SERMON ON "POLITICS."

"There is no power but of God. The powers that be, are ordained of God."—Rom. 13: 1.

 GENERAL Election is in the future and as the Word of God is a rule of conduct in all circumstances, the present is a fitting time to inquire what it teaches regarding the duty of the Christian citizen. The verse at the head of this column is one of its many answers to that inquiry, and the truth it teaches, and the consequent lessons may not be unhelpful.

The *truth taught*, viz., that—

## I. CIVIL GOVERNMENT IS A DIVINE INSTITUTION.

This is the direct statement of the text, "There is *no power* but of God, the powers *that be* are ordained of God."

One of the grandest of all truths is that *God reigns*. He is King both in name and in reality. Not only is His title "King of Kings and Lord of Lords," but "He *doeth* according to His will in the armies of heaven and among the inhabitants of the earth."

In dealing with men, however, He is pleased to throw upon them in some measure the execution of that will. He gives to them commands, and though He has all power to compel direct obedience to these commands, and to inflict direct penalty for their violation; yet, as in the work of spreading the Gospel and saving the world, He is pleased to carry out His purposes by human agency; and to this end He has ordained Civil Government, as a means of enforcing upon men such of His commands especially as have to do with the persons and rights of their fellow-men.

The Great Ruler says, "Thou shalt not kill," but He does not inflict a penalty for the deed by striking dead the murderer; He has instituted human law for this purpose, and has laid down the principle that "he that sheddeth man's blood, by *man* shall his blood be shed." The law on the statute book against murder is not merely human law, it is a Divine ordinance, and the ruler who enforces it, is, according to Scripture, "a minister of God, an avenger for wrath to Him that doeth evil."

The same is true with regard to all laws referring to the rights, the property, the person, or the life, of our neighbor, all laws against profanity, or blasphemy, or Sabbath breaking; and the more fully the laws of any land are made and carried out after the model of the Divine law, the more completely do these laws answer the purpose for which God instituted civil government among men.

But a question arises here. Can a corrupt Government be a Divine institution? Can men who make and enforce unrighteous laws be called God's ministers or servants? Yes! the

Government is Divine, though human corruption may have crept into it.

There might be a wise and righteous Government at the head of the Empire, and under it, foolish and corrupt governments, at Ottawa, or Toronto, or Halifax, doing much of which the head government would disapprove. But the Government of the Empire has given these subordinate Governments certain privileges, and so long as they work within certain great constitutional principles, it leaves them largely to themselves, to make their own laws, and bear the consequences.

So, the King of Kings rules in righteousness, but He gives to men liberty, freedom of will in all things, gives them freedom in the work of making and carrying out laws, even though these laws are not such as He approves. Earth's rulers, whom in His Providence He appoints, may not be faithful to their trust; they may be corrupt; selfishness may be their supreme controlling power; yet He does not use His power to destroy them. They are still His ministers, though filling but poorly their office. When Paul, moved by the Holy Spirit, wrote in his letter to the Romans, "There is *no power* but of God, the powers *that be* are ordained of God," Nero, the greatest monster that ever wielded sceptre, was on the throne of the Roman Empire.

Law is of God, and law among men is but its echo, sometimes faint, sometimes clear and strong. Justice and judgment are the habitation of His throne; and justice and judgment, as commanded and enforced among men, are but the reflection of these great principles from that throne; sometimes very dim as reflected from corrupt rulers, sometimes clearer and brighter, as reflected from wise and righteous ones; but whether dim or bright, all law has its source in God, as all light, popularly speaking, has its source in the sun.

Three further thoughts are suggested in connection with the great truth of the text:—

1. That while "Civil Government is a Divine Institution" its true character is in many cases more or less overlaid by the errors and sins of those to whom it is entrusted. Earth's Governments too often reflect but dimly the Divine.

2. With all their wrongs, human governments, thanks to the efforts of men and women, good and true, are, as a whole, growing better, and this betterment shall go on until the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and the laws of men, shall be the Law of God.

3. Upon men and women, according to their light, and knowledge, and position, and influence, rests the responsibility of refashioning, into the likeness of its Divine Ideal, this institution of Civil Government, which their selfishness and sin has so sadly marred. This last thought leads to



## II. SOME LESSONS TAUGHT BY THE FACT THAT CIVIL AUTHORITY IS A DIVINE INSTITUTION.

Since the powers that be are ordained of God it follows that :—

1. *It is the duty of every man, as in God's sight, to give obedience to these powers to obey the laws of the land.*

To those who live under the absolute monarchy of Russia, that monarchy is *the servant of God*, for "there is no power but of God," and as such, the Christian subject is to give it due respect and obedience, so long as it does not tell him to do what is wrong, or come between him and his duty to God. To those who live in Britain, with its limited monarchy, the government is God's ordinance, and the man who says, "I will not obey the laws, no one has a right to be king, government should be a republic," is sinning against God. To those living in the United States, in a republic, that government is an ordinance of God, and its laws are to be respected and obeyed so long as they do not conflict with the laws which come direct from God or interfere with duty to Him. The man who says, I will not obey because there is no king, is resisting the ordinance of God. What saith the word :

"He that resisteth the power *resisteth the ordinance of God*. Wherefor ye *must needs be in subjection, not only* because of the wrath (of the rulers, and its consequent penalty) *but also for conscience sake.*" Rom. 13 : 5.

Disapproval of a law is no sufficient reason for disobeying it. If a man think it capable of improvement, he is at liberty, yea, he is bound, to do what he can in a lawful way to make it better ; but if he cannot succeed in a lawful way, and it does not interfere with his duty to God he must obey. He may think that it is not right for a government to put a high tariff on bread or other necessities of life. Let him use his influence to bring about a change, if he will, but if he attempt to evade the law by smuggling these things into the country without paying duty, he is breaking the law, not only of man, but of God. Ye must needs be in subjection not only because of the wrath, but also for *conscience sake*. He may think that a certain tax is unjust. Let him amend the law if he can, but if not, and the payment of it is not morally wrong, he is bound, if he has the means, to pay it. He that resisteth the power, resisteth the ordinance of God. Ye must needs be in subjection for *conscience sake*. "For, for this cause" (*i. e.* for *conscience sake*) "pay ye tribute also ; for they are ministers of God's service, attending continually upon this very thing. Render therefore to all their dues ; tribute to whom tribute is due ; custom to whom custom ; fear to whom fear, honor to whom honor ; and so, of all laws, that do not come between one's conscience and God.

Since Civil Government is a Divine institu-

tion, since the powers that be are ordained of God, it follows that :—

2. *A necessary qualification for one who is to engage in the work of governing, who is to represent the power which is of God, who is to make and administer laws, is, that, in character and purpose, and aim, and effort, he be in harmony with God.*

Law-makers and law-givers on earth, to be worthy of their place, must follow the Great Law-Giver ; they must be men after God's own heart. Evil agents often carry out God's purposes. Concerning the crucifixion of Christ, Peter says to the rulers of the Jews : "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." The Great Ruler will carry out His plans both by the aid of wicked men and in spite of them, as in the case of Pharaoh, yet it is needless to prove that when a Holy God makes an institution for the good of men, He wishes that institution to be managed according to His mind and will. Moses, the great law-giver of Israel, was directed with regard to the choice of rulers on this wise : "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them, to be rulers of thousands and rulers of hundreds, and rulers of fifties, and rulers over tens. Paul in giving charge to Timothy, exhorts that "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

It is very plain that as Government is God's ordinance it should not be left in the hands of godless men. Political life is sometimes spoken of, as if godliness and the functions of government were utterly inconsistent ; as if legislative halls were not the place for honest Christian men. True, Satan has obtained large control in this field as well as in others, and there is much of wickedness in high places, but that very thing makes the necessity for good men all the greater. The very selfishness and corruption that sometimes exists in connection with civil government is the strongest reason why these things should as speedily as possible be cast out, and government be made more in accord with its Divine original. The Government of the Universe is quite consistent with holiness of character in the Great Ruler of all, and only that man who aims at like holiness, justice, goodness and truth, is worthy to represent the King of Kings in the powers which He has ordained among men.

Since civil government is a Divine institution, it follows that :—

3. *Every man who has intrusted to him a voice or vote in the appointment of a Government, is bound, in duty, to use that voice or vote.*



If we lived under an absolute monarchy where we had no voice in choosing, where all we had to do was to obey, it would be our duty simply to obey, and if we saw need, to work lawfully to bring about a better state of things.

We do live under an absolute monarchy, but it is the monarchy of the people. They are the absolute rulers. From them there is no appeal. What the people will is law. Every man who has a vote is a part of that monarchy. In our land the power of the people is a power ordained of God, and each voter is a part of that power. Every man is a ruler so far as his vote and influence extend.

Now, in this state of things, all cannot devote their time either to the making or carrying out of laws, and accordingly a few men are chosen representatives of the whole, to devote their time more especially to this matter, while the body of the people devote their time to their ordinary callings in life. It is therefore in the choosing of these men, that the governing work of the great mass of the people consists.

Some day..... we are to have a general election, to choose those who, as our representatives, shall conduct for the next five years the government of our Dominion. Our part in the government of the country is limited to the act of casting our votes. If we neglect to do that part in the management of this Divine institution of civil government we neglect a duty which in our land God has laid upon us. Every man who has a vote is to that extent a part of the power, a part of the ordinance of God, and if, through carelessness or neglect, he does not use that vote, he is neglecting a trust which God has committed to his keeping.

Men sometimes say: "I do not take much interest in such matters; I leave that to those who have a taste for it; there is so much that is evil connected with it." And good men, from what they think a sense of duty, but certainly from a very mistaken sense, occasionally stand aloof and will have nothing to say in the government of their country, and think that in doing so they are standing on a higher level than do those who take part in that work. The man in such a position, instead of standing on a higher plane than his fellows is simply *shirking his duty*. The very fact that there is so much of evil in connection with powers and governments, while on the one hand, it makes the work of having anything to do with it, more unpleasant, on the other hand makes the necessity, and therefore the duty, of doing so, if possible, more binding upon every man who has a voice.

"Leave such matters to the world, I have higher things to think about!" What if Christ had said that, when Satan thrust himself into this world, brought it under His influence, and was driving it to ruin! Fancy the Saviour of men saying:

"I have higher things to attend to. These multitudes of the Heavenly Host are continually singing their songs of praise. There is purity and holiness, gladness and glory, here. I will not leave these holy exercises and go out and down into the arena of strife and sin to seek to overthrow the Dominion of the evil one. I am safe. I am engaged in higher, holier, work. All that is spiritual is here. Let Satan manage the affairs of the world." If He had taken that stand what would have been the result.

No such thing did He. He came and took up the work; entered into the conflict. It brought him into contact with sin. It brought Him under suffering for sin, but He shrank not from it. Into the thick of the strife he thrust Himself, to redeem the world from such control, to bring it into subjection to Himself, to establish a government of righteousness and peace, instead of a tyranny of strife and sin; and at that work He kept until He could say, "I have finished the work which thou gavest me to do." And if any man sees the affairs of men under the dominion of Satan; if he sees evil having a controlling influence in the country, and folds his hands saying, "It is such an unclean business that I am not going to meddle with it, I will have no part in it," he is not following in the footsteps of his Master. If these institutions of Divine appointment are unclean it is a man's duty so far as he is able, to make them clean.

Take as an illustration, temperance legislation. Are the laws in any country such as favor that traffic, which is one of the greatest hindrances to the well being and happiness of millions, and one of the greatest obstacles to the spread of the Kingdom of Christ? Does the liquor influence in legislative halls, or in the country at large, tend to perpetuate such laws? Does God give me, as a voter in that country, a voice in its government? And do I neglect to use that voice. Do I say, "there is so much of evil at work that I will have nothing to do with it?" Am I not guilty of criminal neglect? Does not every suffering, shivering, starving, wife or child in the drunkard's home cry out against me for not doing what I may to help them, by casting my vote against any, of any party, who may have used their position and influence to defend and sustain the traffic; and for not doing what I can to place in power men whom I think will use that power to help put into operation the temperance laws that we have, and, as they are able, give us better ones.

The Christian citizen is bound in fulfilment of his duty to his fellow-citizens and to his God to take an active part in the struggle for the suppression of evil. He is morally bound to actively support men and measures that will most tend to lessen the sum of human ill, and, in this particular, to send representatives to the legislature



of his country, who will honestly try to check the tide of intemperance; not men who will use temperance or prohibition for a mere party cry to ride into power, whose acts and lives may show that it is with them not a matter of conviction but one of policy; and who, while openly professing to be in favor of temperance legislation will in secret allow it to be made of no effect; but men whose pure, consistent, temperate lives, are an earnest that they will do what they can for the suppression of this colossal curse, and as builders in the rising temple of temperance legislation, will faithfully and earnestly work, until the top stone shall be brought with shoutings of "Grace, Grace unto it"; and PROHIBITION in letters of light shall gild the pages of our Statute Books.

But the sphere of legislation is not confined to any one thing. Its duties are legion. The same principles, however, apply to all parts of it, and if there be any other evil that may seem to be sapping the foundations of morality, and truth, and righteousness, in any quarter, in connection with civil government, the duty of every man who would be a faithful follower of the Saviour, is to use the power which God has given to him in the ballot, in putting down all abuses of whatever sort in connection with this Divine institution, in fashioning human laws into the likeness of that stone statute book given from God on Sinai, and in choosing as law makers and executors, whether Municipal, Provincial, or Dominion, men who make that Statute Book the law of their lives.

There may be times when the path of duty seems difficult; when the choice, whether between men, or between the platforms of different parties, seems not a choice between evil and good, but a choice of evils; but *if there be a choice* the Christian citizen is bound to make that choice, choosing the *better* part, and striving earnestly to make it more worthy of his support. The Christian citizen must do the best he can with the best he can get, and ever seek to make it better, and the man, who *through carelessness or affected superiority* to such matters, stays idly at home on election day, is not doing his duty to his country or his God. There may be circumstances which at times will justify such a course, but they are very rare.

As civil government is a Divine Institution, and the powers that be are ordained of God, and in our land every voter is part of that power, therefore

4. *Every citizen should not only exercise his power, but should do so as a SACRED duty, as done unto God not unto man.*

Consider what this *excludes* and what it *includes*.

It excludes both the giving and the taking of bribes, in any shape or form, direct or indirect, by any man.

The man who takes a bribe abuses the trust which God has committed to his keeping for the benefit of his country, and perverts it to his own selfish ends.

The man who gives a bribe is no better. He is a partner in the guilt. He is the wilful means of leading the other into sin. He is doing something to lower instead of elevate the world; something that helps to bring it into subjection to sin and covetousness. He thus prostitutes Civil Government, the ordinance of God, and makes it a means of advancing Satan's kingdom.

The same principle applies to bribery on a larger scale, such as the promise, by either party, to spend money in public works of any kind, as a reward for support. In this case there is added to the sin of bribery, the crime of doing it with stolen money, robbing the public treasury to advance private interests. In this case too, as in that of the individual, the receivers are sharers in the guilt; the community that accepts such offer, and gives therefor its votes, is as guilty as the party by which the offer is made.

It excludes all *compulsion* or *restraint*. We speak of lands and times where men could not worship as they pleased, when they were persecuted for conscience sake and compelled to worship as others willed, or suffer pains and penalties. Compelling a man, over whom one may have power, to vote in a certain way, is exactly the same. Civil government and the church are both Divine institutions. The Christian citizen is as much bound to be faithful to his trust in the one as in the other, and the man who attempts to interfere in any way with the faithful conscientious use of a fellow man's ballot, is a persecutor.

It excludes mere party strife, and puts in its place, principle. Principles are carried out by means of party, but the party should be regarded only as the agent for carrying into effect the principle, and should be supported only as it proves itself the best fitted for that purpose.

It *includes*, that a man should seek to realize that the ballot is a trust committed to him for the benefit of his country, his fellow men, and the Glory of God.


It includes, that he should seek intelligently to inform himself of the questions at issue and the men to be chosen.

It includes, that Christian men should earnestly seek direction from God as to their duty, that the one prayer should be, "Lord, what wilt Thou have me to do."

The call of the time to the Christian men of Canada, in the choice of their representatives, is to do their duty, faithfully, honestly, fearlessly; to do right, and leave results with Him Who has ordained Civil Government among men, and Who has in this land intrusted to the people the decision as to what the character of that Government shall be.



## EXPERIENCES IN TITHING. VI.

 A MINISTER in Ontario writes:—"I am glad to see 'Caleb Cobweb on Proportionate Giving,' which I sent you, in the March RECORD. Last Sunday one of my people handed me \$25.00 for missions as "a tithe." It was the first thing of the kind that ever happened here. I think your "Tithing Experiences" must be making an impression. With the \$25.00 was a request for a sermon on the subject."

From a young lady from Waterloo, Ont., is the following:—"I am very much interested in your 'Tithing Experiences,' For my own part I think it is the proper way to give, and the smallest portion that we ought to offer. I must say I have found great blessing in so doing, and am often surprised how far the other nine-tenths go, and am persuaded that the blessing of God rests on it.

My tenth is very little. I wish it were a great deal more, but if there be first a willing mind, the Lord will accept according to what a man hath."

A mechanic in Newmarket, Ont., says—"I am delighted to see so many testimonies to the spiritual and temporal advantages of the tithing system, and duty urges me to give your readers mine. Since I adopted this plan, six or seven years ago, my experience is that the Lord has entirely fulfilled his promises to me and mine.

My attention was first drawn to the subject by reading a book; then some leaflets seemed to come to me providentially; then a searching for myself to see whether these things were so, for I had no person to instruct me, and I knew no one who had tried it; but from that time to the present, have not had one single occasion for regretting the course I have taken, for it has been the means of strengthening my faith in God, and of developing and broadening my Christian life.

Before I commenced tithing I often desired to give more, but was prevented by my pocket being empty. Now I have none of that. I am a mechanic and tithe my income regularly, laying away at least a tenth sacredly by itself, so it does not matter how unexpectedly a call for help may come I have my mite ready. By this way I am enabled, with greater pleasure, to do more for the cause of Christ in one year than I did formerly in five.

I earnestly pray that the leaven of this system will work until it leavens the whole Church. Unless we do our duty in this respect, it will be a long long time before the heathen learn of Christ, and before we have an answer to our prayer of 'Thy kingdom come.'

I would like to hear of any one having *faithfully* tried this plan and given it up as unsatisfactory."

**Tithing in Trinidad.** The "Experiences in Tithing" that have been given from month to month in the RECORD, awaked a wide spread interest, not only at home, but in some of our mission fields. Rev. Mr. Thompson writes:—

"Many of our young people read the RECORD. Those who can read do so and make known the news to others. The articles on tithing have interested them much and this year a goodly number have begun to give a tenth, at which we are much pleased. It is purely optional. Again and again they have said to me, 'how much will I give.' I always answer, 'I don't know; settle that for yourselves.'

I have been giving them a list of the history of our church's missions and shewing them that there is a 'giving' that makes more able to give, while there is no less a withholding that makes poorer."

From Toronto writes an aged disciple:—"The experience of a long life, has convinced me more and more of the blessed results which follow this system of giving to the LORD, or rather of returning to Him, the giver of all, that portion which He specially asks us to devote to His work.

But some may say, "In what way do these blessings show themselves?—many who take this plan are far from being rich. You yourself have had hard enough work to do to make ends meet."

This may be true, but then the ends *do meet*, for the Christian who first pays his debt to the LORD, from a sense of both love and duty, will not be likely to go in debt to his fellow-man. The habit of looking into his income, and of setting apart one portion, will surely make him careful of the rest. Habits of self-indulgence will be lessened and the whole character strengthened, so that by the grace of God, the manifold temptations of the world, the flesh and the devil will be more easily resisted. Then the very division of our property raises our thoughts to God, for if we spend the tenth of our income for Him, we will want to know in what way He would like us to do it. Asking direction for one portion, we will be more likely to seek it for the remaining nine-tenths.

Again, it is scarcely likely that those who give one-tenth to God, will be led into gambling or any other dishonest means of making gain. The self-denial this habit would give to our sons and daughters would be a great check on the numberless dishonesties of the day, taking bribes, tricks of trade, appropriating money not their own, over-stepping their salaries, &c., &c. The morning papers would not so frequently make parents tremble, as they read the account of a promising young man having to flee the country as a defaulter.

All these are indirect blessings which may be said to flow almost naturally from the system of proportionate giving.



But there are direct blessings. If this system were followed there would be less poverty, for God Himself says, Mal. 3-11, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, &c," the land would yield its increase, money would no longer be put into a bag with holes. (see Haggai I, 6), trade and commerce would flourish, church debts would be paid, and there would be a full coffer to send Home and Foreign Missionaries wherever needed.

But, why a *tenth*? 'Why fix any special amount?' God in his wisdom, knowing the nature of fallen man, their great diversities of character and circumstance, fixed a minimum, and he who required it will reward the faith of those, who, even in adverse circumstances, seek to fulfil His command, and daily wait on Him.

Some men are by nature, close, miserly, selfish, and, whether in affluence or poverty, would spend everything on themselves. Here is a corrective, which will enlarge their views, warm their hearts, and bring them into sympathy with their fellow men. Others are open-handed, careless about money, and give to whoever asks them, from the difficulty of saying no, while perhaps their debts are unpaid, their landlady waiting for their board, their washerwoman going without her Sunday dinner for want of means to get it. The habit of giving a fixed sum would tend to correct such carelessness.

Men and women with small incomes, first give your tenth to God, the rest will be doubly blessed, so much so, that you will often wonder that your money goes so far.

Are you fairly well off, or rich, give the tenth of your income, but do not stop there. The Jews of old gave that, and a great deal more. Surely we who know Christ's great love, ought to be impelled by love to extend His kingdom, till all the nations of the world have accepted Him as their Saviour.

### INQUIRIES ABOUT TITHING.

**To what should it be given?** Two correspondents ask what the tithe should be used for. The only answer we can give is, "Remember that it is the *Lord's money*; seek His guidance; and use it as you think He would have you do."

**Is it unjust.** A minister writes: "One of my hearers claims the system to be unjust. One man has an income of \$2000, and gives \$200; his brother has an income of \$600, and gives \$60. The one has \$1800 left for private use, while the other has only \$540. Is not \$200 a much smaller contribution from the one than \$60 from the other."

This "hearer" is mistaken. The system is not unjust. It is not simply that a tithe should be given by everyone, but that everyone should give *at least* one tithe, that a tithe should be the *minimum*, and then as much more as circumstances will permit.

**Shall I first pay my debts.** Another correspondent sends the following question.

"A Christian man owes a debt incurred through failure of investment. His income is barely sufficient for ordinary support of his family. If possible to economize at all, should not such saving go to his creditors and not into the Lord's treasury?"

This reason would apply not merely to tithing, but to returning any part to the Lord. The question asked is therefore, whether a man in this position should return anything to the Lord.

It may help in answering this question to remember that the *Lord is a creditor*, that of what He gives us day by day, of health and strength, we owe a part to Him. Or, perhaps better, all we have is His; He intrusts it to us, and asks that part of it be used directly for Him; and the Lord's portion, more or less, is not ours to give to any other.

**A Farmer's difficulty.** "I am a farmer in Rockburn, Que. Our pastor strongly advocates giving a tenth, and I think we would be more willing to do so if we knew what is the tenth of our income. From my farm I raise produce to the value of \$600 yearly. I am not out of debt. Hired help, taxes, insurance of buildings, wear and tear, &c., amounts to \$150 a year. This leaves \$450 out of which I have to maintain my family and pay interest. Farmers, as a rule, do not keep a strict account of receipts and expenditures, so that it is hard to know the tenth. Again we often do not sell for cash, but have to take "store." How are we to tithe the produce that we get no money for? And am I to tithe my gross income of \$600 per year, or part of it, after I pay help and interest and other expenses. If some way could be pointed out that would meet these difficulties, more of the farmers would practice giving a tenth."

1. If "farmer" wishes to give one-tenth, and is in doubt as to whether he should tithe \$450 or \$600, he has apparently no doubt about the \$450, he can therefore make no mistake in beginning there. The way is thus far clear. Let him walk in the light that he has, and then seek further light. If, after that, he is troubled about the remainder, he can make no mistake by tithing it also. 2. As to farmers not keeping accounts, why should they not. A five cent book, or a cent's worth of paper, and a little care, a minute or two each evening, would suffice. 3. Farmers do not sell everything for "store." They only take what they need and what would require cash to purchase. It is almost as if they sold for cash and then bought for cash. 4. If a man honestly wishes to do right in the matter, let him do that which seems clear, seek guidance from God, follow conscience. "If any man lack wisdom let him ask of God who giveth to all men freely and upbraideth not, and it shall be given him."



## Our Home Work.

**Gift from Ireland.** The Rev. Dr. King has received one hundred pounds sterling from the Presbyterian Church of Ireland for Manitoba College. The aid, so often rendered, was never more seasonable than this year.—*Com.*

**Nfld. Pres.** The Presbytery of Newfoundland has asked to be united with the Presbytery of Halifax. The latter has agreed to ask the next General Assembly to sanction the union under the name of the Presbytery of Halifax. The ecclesiastical, is, in this instance, taking precedence of the civil, union.

**Help from Scotland.** The receipts for Home Missions for 1894 and 1895 respectively, up to March 5th in each year, are given as \$36,891.59 and \$42,446.92. In the receipts of 1895 are included special contributions received, through the efforts of the Rev. W. Gordon, from Scotland and Ireland, to the amount of \$6,990.87. If this sum is deducted from \$42,446.92, the receipts of 1895 will fall \$1,435.54 below receipts for Home Missions at the same date last year. If the Committee is not to be embarrassed and kept from extending its work, congregations should take care not to fall behind in their contributions. Special work among Hungarians, Germans, Icelanders, Swedes and Mormons was undertaken last year, not to speak of extension of work among English speaking people which will absorb all this special help.—*J. R.*

**How to build a Church.** In a later letter to the RECORD, Mr. Paton gives some further particulars of their work. He says the Church is valued at \$1500, and free of debt. "The work of the building, laying foundations, hauling lumber, &c., &c., was furnished by the ranchers and the pastor. Not a cent was paid out for work of building the church. One made the doors, and well made they were. Another, with his two sons, plastered the walls and built chimnies. Others did all they could, and the few really interested deserve the greatest praise in giving all they could of what they did possess.

The country is full of hope and promise for the coming year, and we must prepare and receive the settlers when they come. The miners are a warm hearted class of people, and a good work may be done amongst them. Thanks to all the friends who kindly helped in the work here, may their kindness be also experienced by other needy fields in this new and needy West."

**Kettle River, B.C.** Is rejoicing in a new church. Rev. Thomas Paton, the missionary there, in a private letter to Rev. Dr. Mackay, of Montreal, writes of it:—

"It is the first plastered building for 100 miles,

so far as we can learn, and the only church within 200 miles on the Canadian side and nearly 150 on the American side. It is 22x33 ft.; will seat 130 people, and we have a stove that will warm it comfortably. I have been enabled to get another horse in place of the one we sold to buy shingles. I did most of the hauling of lumber for the church. All the week previous to the opening I was up till twelve and two o'clock to get the church finished inside, so you may believe I was tired on the Sabbath of the opening. I had no brother minister with me, but of this I am sure, there could never have been a more thankful man than I was on that occasion; I was so glad to face the Valley people in our very own building. I cannot tell how thankful we are to the kind friends who have aided us in its erection."

**Kamloops.** Mr. Lee, the pastor, writes that with 33 families, 45 young persons not connected with families, and 57 communicants, the congregation contributed last year for the schemes of the church, \$112, and for the maintenance of ordinances among themselves an average of \$40 per family. The Sabbath-school and C. E. societies are doing a good work. Other mission churches in the West are doing a similar work to that being done in Kamloops. Our Home Mission and Augmentation work are bearing good fruit in these growing settlements in the far West, many of which would otherwise have had in them to-day but little of Christianity.

**Mildmay.** As Mr. Paton is at a distance and cannot prevent it, another extract may be given from a private letter above mentioned. After speaking of the new church just completed at Kettle River, he goes on to say:—

"I have the promise of a church and manse lot at Boundary Creek, 21 miles distant, where Mildmay, the chief town of Kettle River Valley, is to be, and I mean now to move on to building there.

To give myself freedom I mean to proceed at once with the vestry, where I can sleep and put up my horse and hold meetings. If the Lord will, I will get up a church there too next year, how, I cannot tell. I know that it is required and must be done at the earliest date if it is to do the good that it should do. The town site is owned chiefly in Montreal and New York, but the wife of the resident manager is a Presbyterian, and through her influence the site was promised me unasked, so God has clearly indicated to me to go on.

If possible, I must keep up the service at each place, although the road just completed is a hard mountain one of 21 miles. It will be a grand thing to have our two nice churches rise up as a protest against the prevailing laxity, Sabbath trading, indifference, and drunkenness.



## Our Foreign Missions.

### OUR MISSION IN INDIA.

#### 1. *Some notes about India.*

FOR its position consult a school geography with its maps.

Its population, from the census of 1891, is over 286 millions, of whom over 220 millions are in British India, governed directly by British officials, while 66 millions are in Native States, subject to Britain but allowed some treaty rights, and among them this semblance of independence, viz., that of being governed by their own native princes, instead of by officials of the British Crown. Our own missions are in some of these Native States.

As to their religious beliefs, by the same census there are 207 millions of Hindoos, 57 millions of Mohammedans, 7 millions of Buddhists, over 2 millions of Christians, (including all Europeans, Protestant and Catholic) besides some smaller bodies, as Jains, Sikhs, Parsees, Jews, &c., and some 9 millions of Forest tribes.

During the past dozen years, with all the missionary activity, the native Christian population has increased about half a million, but the natural increase, during the same time, of the Hindoo and Mohammedan population has been thirty millions. This looks discouraging for missions. But, on the other hand, multitudes who still bear the names of the old systems, are losing faith in them, and the advance of Christianity is gaining in rapidity year by year, and many, even of the Hindoos, make no secret of their conviction of what Christians believe, that their old systems are doomed and that Christianity is to be the future faith of India. Above all there is God's sure promise, that "The heathen shall be given to Christ for His heritage, and the uttermost parts of the earth for His possession."

#### 2. *Our Mission field in Central India.*

Central India is a comparatively high table land, lying, as the name implies, about the centre of India, and the climate is less subject to the extremes of heat and drought and consequent famine, than much of the great Indian plain.

The people live in villages and towns, smaller or larger, often in low mud huts of ten feet square, with earthen floors, grouped around an open courtyard sixty or eighty feet across, where the garbage and sewage of all the houses gathers and rots and reeks in self-made cess-pools with filth and stench unmentionable. From these the men go forth to their toil, in fields or at other work, while the women, in some cases do the same, and in others, spend their lives in the foul atmosphere that fills their homes.

Most of them are poor. A common wage for a laboring man is two dollars a month. On this

he must maintain his family, often large; and when we think that receiving Christian baptism often means the loss of work and possible starvation, we need not wonder if many are kept back from publicly joining the Christian Church.

As a result of their poor food, unsanitary conditions, and the immorality which so largely prevails, they are physically weak, "honey-combed with disease," as a missionary expresses it. Intellectually they are acute and keen, accustomed to keen and subtle reasoning not found among the uneducated in western lands.

Our mission now occupies, as centres from which its work and influence radiates, the following five cities;—Indore, Mhow, Neemuch, Rutlam, and Ujjain. These cities are in three different Native States, are all connected by railway, and extend some 160 miles, from Mhow on the South, to Neemuch on the North. Indore and Mhow are at the Southern end of the field. Indore, with 83,000 people, is the Capital of the native tributary State of that name, which has a population of 850,000, and is ruled by a native prince, the Maharajah Holkar, under British control and protection. Fourteen miles further South, also in the State of Indore, and subject to Holkar, is Mhow, with a native population of 20,000, and a body of some 5,000 troops to maintain British authority in Central India.

Neemuch, 20,000, the most northerly centre of the mission, some 160 miles north from Mhow, and also a camp town, is in the State of Gwalior, the largest of the tributary Native States of India, whose ruler the Maharajah Scindia holds sway over three and a quarter millions of people. Ujjain, while in the State of Gwalior, is over 100 miles South from Neemuch, and but 36 miles North from the city of Indore. It has been called "the oldest city in India" and is one of the sacred cities of the Hindoos, the "Benares of Central India."

Rutlam, 31,000, is the Capital of the State of Rutlam, whose Rajah, however, is tributary to Scindia, the Maharajah of Gwalior.

Besides these there are twice as many more important centres near, that should be occupied at once, and in which, with their neighboring towns and villages, with none but our missionaries to give them the Gospel, is a heathen population of over five millions, as great as that of Canada.

#### 3. *Methods of work.*

There is the regular Sabbath day and week day preaching to the always growing congregation, at the centre where the missionary resides.

Not less important is the itinerant preaching. For six, or eight, or more weeks, each season, the missionary, unless occupied in Hospital or Educational work, takes his tent and one or more helpers, and visits villages, towns and cities, perhaps fifty or sixty of them, preaching



and selling Scripture and tracts, and travelling sometimes three hundred miles or more in a single tour. In this way the good seed is scattered far, centres are opened up for beginning permanent work, by the settlement, first of teachers or catechists and afterwards by missionaries.

In this field as in some other parts of India, many of the better class of the people can read, some can understand and read English, so that from the beginning the printing press has been largely used, and has proved a powerful auxiliary. Many receive their first knowledge of the Gospel from the printed page. Even in the small beginnings of the first three years of the mission, the issues of the mission press at Indore, both in English and Hindi, were over a million and a half of pages of Gospel tracts and leaflets. These were given away or sold at a low rate by the missionaries on their preaching tours, or by Colporteurs, and other workers.

There is school work of various grades, from the most elementary, upward, to training schools to fit men and women for the work of teachers and preachers, and in all these, while secular instruction is given, that of the Bible is made paramount.

Sabbath School work is also carried on, and by "Life upon Life" the young are trained for Christ.

Zenana work is a feature peculiar to missions in India. The women of the better classes spend their lives in their secluded, cheerless homes, called zenanas, and can only be reached by women. Here they are visited by lady missionaries, who read with them, teach them, and pray with them, and in this quiet way bring light and knowledge, and blessing, to their dull dark homes and lives.

Medical work in the homes, and in hospitals at some of the stations, is becoming an increasing factor in the mission, and not only relieves much of suffering, but opens the way for the Gospel. A leading Hindoo is reported to have said not long since "There are two classes of Christian workers whose power we dread, your women and your doctors."

Besides all these and other departments of work, there is that of the native helpers, as Colporteurs, Bible readers, Catechists, Native teachers, etc.; each agency doing its part in the great work of "India for Christ."

#### 4. *The beginning of the Mission.*

Its beginning was in this wise. The Foreign Mission committee of the Canada Presbyterian Church in their report to the Second General Assembly of that church, at Toronto, November, 1871, say:

"During the past year another class of laborers, whose services are found of essential value in many parts of the heathen field, have offered themselves for employment by the church. Three young ladies from Montreal have

intimated their intention of devoting themselves to Foreign Mission work. A resolution from Erskine Church, Montreal, of which these ladies are at present members, was sent to the committee, urging them to consider whether arrangements might not be made, without delay, to employ them in some of those fields where female labor is so urgently needed.' This resolution was accompanied with the intimation of liberal aid towards sending them to the field."

This assembly expressed hearty satisfaction, and instructed the Foreign Mission Committee to give all due encouragement to these young women in preparing them for their work, to select a field of labor for them, and as soon as expedient, to send them to the foreign field.

After some two years of preparation by the workers and careful inquiry by the committee, India was chosen, and in October 1873, Misses Rodger and Fairweather sailed from New York and began work in India under the care of the missionaries of the American Presbyterian Church.

For three years Misses Rodgers and Fairweather labored faithfully in connection with the American Presbyterian Church, but in the meantime pleaded earnestly with our church in Canada to undertake a mission of her own, while the American Presbyterian missionaries seconded their appeal, urging that we should take up the Province of Indore, in Central India, where none of the churches or missionary societies had entered.

The Church too felt that the union of 1875 should be marked by some forward movement worthy of her strength, and made repeated efforts to get one or more ordained missionaries for the field.

The call was responded to in 1876. Rev. James Douglas, of Coburg, offered his services to the Foreign Mission Committee and was accepted. His designation took place at Coburg 26th September of that year, and soon after he sailed for India, with instructions, should the way seem open, to establish a mission in Indore.

He landed in Bombay 22nd December, and received a cordial welcome and great kindness from other missionaries, one of the American Presbyterian brethren going with him to Indore to aid in choosing a station. They also supplied him with a trained native Catechist by whom the work of preaching could be at once begun.

On January 25, 1877, they reached the city of Indore, a city of about 83,000 people and the capital of the state of that name. As Indore is a native state under British protection, but not directly under British rule, there was some doubt as to how missionaries would be received, but after consideration it was deemed a suitable opening and Mr. Douglas decided to settle there. Miss Rodger and Fairweather at once removed to Indore, and from that date our church has had a regularly organized mission in Central India.



5. *The Maritime Provinces and Mission work in India.*

About the time of the departure of Misses Rodgers and Fairweather, the attention of the Church of Scotland in Nova Scotia was turned to India. In 1874 Miss Johns, lady principal of one of the Halifax public schools, offered herself for mission work. The Synod accepted her and she was sent to Madras to engage in orphanage and zenana work there in connection with the Scottish Ladies' Society for promoting female education in India. She was a member of St. Matthew's Church, Halifax, and the expense of her passage and salary were paid by the congregation.

She took ill soon after reaching India, and with heavy heart, by medical advice, returned home, dying shortly after her arrival.

It is worthy of note that our pioneers in mission work in India, both from East and West, were women, and their voluntary offer of service led to their own going, and, in a sense, to the entering upon that great field by our church.

Just before the union of 1875, Rev. James Fraser Campbell offered his services to the Church of Scotland in Nova Scotia for evangelistic work among the English-speaking natives of Madras, and was accepted. After the union, before his departure, at the request of the Foreign Mission Committee, West, he visited many of the congregations in Ontario and Quebec, greatly deepening the interest in India.

6. *The first ten years of the Mission, Jan. 1877, to Jan. 1887*

As already noted, the mission dates from 26th January, 1877, with the arrival and settlement in Indore of Mr. Douglas, and immediately thereafter of Misses Rodgers and Fairweather. We see them addressing themselves to the work, and then taking our stand at the missionary gateway of Central India, we watch for more helpers, and see the procession, that during the next ten years passes in from far off Canada to take this land for Christ.

Six months we watch in vain, but in July we see one coming, hurrying on, breathless with haste, full of evangelistic zeal, and when he draws near, it is Rev. Jas. Fraser Campbell, who had gone to Madras from the Presbyterian Church of the Lower Provinces, but who has been transferred to the F. M. Com., West, and is hastening to join in the newly opened work in Central India. What a welcome he gets! They consult together, and then to avoid exciting opposition by having too many workers in one centre, he settles at Mhow, some 14 miles distant from Indore.

We watch for six months more, and in the closing days of December, a group of women and children appear in the distance. One of them

and the little ones had come to gladden the heart and home of the husband and father, Mr. Douglas, the pioneer missionary; while the special mission of the others, Misses Forrester of Nova Scotia, and MacGregor of Ontario, is to bring light and joy to the dark and cheerless zenana homes of the native women. Misses Fairweather and MacGregor, an old hand and a new, remain in Indore, while Misses Rodger and Forrester go to Mhow, a fateful move for the latter, for little more than a year later, Feb. 1879, she falls a victim to matrimony, and loses her name, while Mr. Campbell is richer by a worthy wife.

For another year we wait, and the only passer by is going the other way. Miss Fairweather is retiring from the mission, and Miss Rodger comes back from Mhow to fill the vacant place.

But the year is not thus to end, for on Dec. 26, 1879, a youthful couple appear in the distance. With look and manner keen and determined Rev. John Wilkie answers our sentinel call of "who comes there" and tells that he was ordained to this work by the Presbytery of Guelph, and that now with his wife he has come. We see them joining the Douglas' at Indore, and return to our post.

Three times the seasons pass, the longest wait in the history of the mission, and even then the gate swings outward, for in 1882, Rev. James Douglas and family return to Canada. A little later, however, in December of the same year, a brave woman appears alone, Miss Isabella Ross, who has come to join the staff at Indore.

Another twelve months runs its course. The time of year for missionary arrivals is come. We carefully scan the horizon, nor do we look in vain, for in Dec. 1883, Rev. Joseph Builder and his wife pass in and proceed to Mhow to take charge of the work in the absence of Mr. Campbell, who, a little later, after eight hard wrought years passes outward with Mrs. Campbell on their first furlough to Canada.

Still another year we wait, and December brings once more its welcome messengers; this time two women and a man. The latter, Rev. Wm. Wilson, with the Bible as his commission, and a woman as his wife, we can understand; but who or what is the other woman, with pill box and drugs, with scalpel and knife. Never since we took this post of gate keeper has missionary thus passed in. It is Elizabeth Beatty, M.D., the pioneer in medical mission work in India. The Wilsons go for a time with Mr. Builder at Mhow, to study the language, and Miss Beatty unpacks her instruments at Indore.

December comes again and disappoints us not. Once more three forms appear, this time a woman and two men. Afar off we recognize familiar faces, "the Campbells are coming" again from their furlough, and with them a younger man, whom they introduce as Rev. Robert C. Murray from Pictou, Nova Scotia.



A few weeks later, Jan. 1886, a council of the workers is held. It is agreed that the Wilkies shall remain at Indore, and the Builders at Mhow; that the Campbells will open up a new centre at Rutlam, while the Wilsons, who have been for a year with the Builders at Mhow, will go 160 miles North to Neemuch, and establish a station there; the new arrival, Mr. Murray, remaining for a time at Mhow to learn the language.

Six months later the important message comes; "The General Assembly, June 1886, has sanctioned the organization of a Presbytery in Central India to be known as the Presbytery of Indore." We see the workers gathered in their new ecclesiastical capacity, and one of the earliest Presbyterian acts is to give permission, October 1886, to Rev. R. C. Murray to settle in the ancient, sacred, city of Ujjain.

It is December once more. From the outlook two women are seen approaching; knife and powder and pill tell the mission of the one; while the love lighted look of expectancy, and the greeting she receives from the young missionary of Ujjain, reveals the errand of the other. Miss Marion Oliver M.D., has come to join in the medical work at Indore and as far around as zeal and strength can reach, while Miss Charlotte Wilson of Pictou, Nova Scotia, has come to be the wife and fellow missionary of Rev. R. C. Murray at Ujjain. January 1887, has come. Our ten years watch is ended. We leave our post with gratitude for this among other things, that nearly all who have come have had fair health. There have been no deaths. All have been able to carry on their work.

This backward glance has been rather at the workers than the work. In a survey of the latter two features mark this first decade.

(1.) Extension; all five of the cities now wrought as centres of missionary activity being occupied, at the end of that period, by an ordained missionary and his wife from Canada; besides three lady missionaries and two female medical missionaries at Indore; the three Misses Stockbridge, daughters of a Government engineer, teaching and doing zenana work at Mhow; and a large staff of native catechists, teachers, colporteurs, Bible women, &c., &c.; of whom there were four at Ujjain, five each at Neemuch and Mhow, nine at Rutlam, and nineteen at Indore.

(2.) Another feature of this first decade was the struggle for toleration. In the second year of the mission, the first two converts were seized and threatened with gaol, and had to flee to another state to be baptized. Soon after, the Maharajah Halkar issued an order forbidding all Christian work, and a little later, the only mission school in Indore was forcibly closed by the

authorities. If the missionaries attempted to speak or teach even on private grounds, the police drove off all who would listen to them, and the missionaries sometimes received insult and even blows from the same source.

An appeal was made to the Resident British Agent General, but he too was hostile. The missionaries then sent complaints to the Viceroy of India, but after long waiting in vain for a reply, they found that their complaints had been pigeon-holed by unfriendly subordinates. The vice-regal ear at length was reached, and through the good offices of Lord Ripon, and afterwards of Lord Dufferin, the opposition and vexations of several years came to an end, the fullest liberty was gained, and even from members of the native royal family has valuable help been since received. A further result of this contest was that the principle of religious toleration was settled for all the Native States. It was a repetition of the battle that was fought and won in British India over half a century ago.

#### 7. *Second period of the Mission, Jan. 1887, to the present time.*

Some features of the first decade were,—1. A long struggle with the authorities for toleration; 2. Health of the missionaries; 3. Extension of the mission.

None of these different features mark the second period. 1. The opposition of the authorities has passed away, the only occasional signs of hostility being from Hindoo and Mohammedan priests and bigots. 2. Sickness and death have shadowed the mission. In September, 1887, Mrs. Murray was suddenly cut down after a few hours illness, when she had been less than a year in the field. Three months later, 20th December, Mr. Murray was suddenly called away. Early in the following year, 1888, Mr. Builder, whose health had been for some time failing, had to come home, and died, 14th November, of that year. Sickness has also compelled several of the unmarried women to retire temporarily or permanently from the mission; and one of them, Miss Amy Harris, died in London, England, in 1892, on her way home after two short years of service. 3. No new centres have been occupied by ordained missionaries, as there were not men to do it. Two men went out in 1888, Revs. G. McKelvie and J. Buchanan, M.D.; but these only filled the gaps made by death, and one of them, McKelvie, resigned in 1891, for other mission work in India. Another two, Revs. W. J. Jamieson and N. H. Russell, went out in 1890, and Rev. F. H. Russell, in 1893, but there has been considerable sickness, and the mission staff has been all required to keep up the work at the five centres already occupied.

But while there has been a lack of ordained



missionaries to develop new centres, there have been lady missionaries added to the staff each year, to carry on the medical, teaching, and zenana work. Miss McKay, M.D. (now Mrs. Buchanan), and Misses Sinclair and Scott, were sent out in 1888; Misses Jamieson and Harris in 1889; Misses McKellar M.D. and Fraser M.D., in 1890; Misses O'Hara M.D. and McWilliams in 1891; Misses Turnbull, M.D., Calder, and Duncan, in 1892; and Misses Grier, White, and Dougan, in 1893. Of these, Misses Scott and McWilliams retired through illness, the former in 1890, the latter in 1893, while Miss Harris died in 1892.

The leading features of this second period are,  
1. The development of centres previously occupied. 2. The advance in Medical work. 3. The progress in Educational work. 4. A deep Religious movement among the lower caste people, especially at Indore.

The first mentioned feature is seen in the growth and organization of regular congregations, in all five of the mission centres. There are in connection with the different native congregations about ninety Christian families, about as many single persons not connected with families, and some 200 native communicants. The Sabbath Schools number *forty*, with an attendance of about 2,000 pupils. There is also the gradually extending organization of work in some of the villages and towns adjacent to these centres, by means of native agents.

2. There has been a steady advance in medical work. Besides Mr. and Mrs. Buchanan, both of them graduates in medicine, and Mr. C. Woods, M.D., who was sent out in 1893, there are five female medical missionaries. The number of patients in 1893 was over 25,000, and the number of treatments over 70,000. The fact that the Gospel is faithfully presented along with these treatments, as well as the confidence which the medical assistance always begets, shows what a leavening influence must be exercised by this branch of the work. It gives entrance to hearts and homes that would otherwise be inaccessible.

3. Schools have been established in increasing numbers, while, especially at Indore, more advanced instruction is given with a view of training workers for the mission as well as for other walks in life. The number of week day schools in the whole field is twenty-eight, with about 1,500 pupils enrolled.

4. Among the lower castes, but especially among the Mangs at Indore, there has for the past three years been a deepening interest; they are beginning to come out in increasing numbers for baptism, and this year, will, to all appearance, witness a very considerable addition to the Church. This is but part of a religious awakening among the poorer castes that is being manifested in different parts of India. Let us pray for its hastening.

List of Missionaries and Stations.

NAME.	STATION.	APPOINTED.
Rev. Mr. and Mrs. Campbell....	Rutlam ...	1875
“ Mr. and Mrs. Wilkie .....	Indore....	1879
Miss Oliver, M.D.....	“ .....	1886
“ Sinclair.....	“ .....	1888
“ O'Hara, M.D.....	“ .....	1891
“ Turnbull, M.D.....	“ .....	1892
“ Grier.....	“ .....	1893
“ White.....	“ .....	1893
“ Dougan.....	“ .....	1893
Rev. Mr. and Mrs. Wilson....	Neemuch.	1884
“ Mr. and Mrs. Jamieson....	“ .....	1890
Miss Jamieson .....	“ .....	1889
“ McKellar, M. D.....	“ .....	1890
“ Duncan.....	“ .....	1892
Mr. C. R. Woods, M.D.....	“ .....	1893
Miss Campbell.....	“ .....	1894
Rev. and Mrs. Buchanan, M.D.s.	Ujjain....	1888
“ Mr. and Mrs. N. Russell...	Mhow ...	1890
“ F. H. Russell.....	“ .....	1893
Miss Ross.....	“ .....	1882
“ Fraser, M. D.....	“ .....	1890
“ Calder.....	“ .....	1892

Missionaries who have Retired or been called away by Death.

	APPOINTED.	RETIRED.	DIED.
Miss Fairweather.....	1873	1880	....
“ Rodger .....	1873	1891	....
Rev. J. M. Douglas.....	1876	1882	....
Miss Macgregor.....	1877	1888	....
Rev. Joseph Builder .....	1883	....	1888
“ R. C. Murray.....	1885	....	1887
“ G. McKelvie.....	1888	1891	....
Miss Amy Harris .....	1889	....	1892
“ Elizabeth Beatty, M.D.	1884	1892	....
“ E. B. Scott.....	1888	1890	....
“ Elizabeth McWilliams.	1891	1893	....

At the eleventh line from the top of the previous column there should be added, Miss Butler, who went out in 1893 to become the wife of Mr. Jamieson; and Miss Campbell who went out in 1894 to Neemuch.

**The Mangs** “You will be glad to know,” says **coming in.** Mr. Wilkie, in writing of the movement which has for some time been going on among the low caste people of Indore, that it:—

“Gains in strength and influence day by day. We have baptised fifteen in the last two weeks, and we are likely to receive a very much larger number next Sabbath. The wives of those we previously received are now asking to be received too. The leading woman in the opposition to Christianity, and one that has done not a little to hinder the work, was baptised last week. At the same time a Mohamedan family that a year ago were a great source of trouble to our poor Christians. A high caste neighbor was baptised last week, who, by these poor new Christians was first led to know the truth as it is in Jesus. To-night five men of another caste came to the college to talk with me, as they wished to be baptised. I had to put them off till to-morrow, as I was at that time, six p.m., so completely fagged out that I could not do for them what I wished. They went off, however, quite kindly and I shall meet them again.”



**LETTER FROM REV. K. J. GRANT, D.D.**

I SPENT January in Jamaica. The Presbyterian Church of that Colony have begun work amongst the 14,000 East Indians there. We gave two of our senior catechists, and I went to visit them. The prospects are good, but I will not speak of that work now.

I wish in brief to tell, for the encouragement of others, something of what a consecrated layman has done.

On the 27th January I preached at Lauriston, Jamaica, to about 250 people. This is a section of the Rev. Mr. Scott's charge. His engagements elsewhere allow of his presence here only on one Sabbath in two months. The people are chiefly black and coloured—in all 4 or 5 white families.

On enquiry I found.

- 1, 128 Communicants in good standing,
- 2, Two weekly prayer meetings.
3. One Sunday School with 150 children, 73 adults, and 16 teachers.
4. A weekly Bible class and a candidates' class.
5. Contributions towards minister's salary \$250, to missions and other schemes about \$600.

The question naturally arises, how are these results secured with only six Sabbaths annually of an ordained minister?

Twenty years ago there was no Church in this village. The spiritual destitution of the people was seen and felt by a gentleman who had come into the district and secured a large stock farm. This gentleman, Mr. Roxburgh, found time to go among the people to instruct, exhort, and pray. Soon a religious interest was awakened, bone came to his bone, the sinews and the flesh came upon them, and breath entered unto them, and there was actively a forward movement. Soon a place of worship was provided, and a company of faithful ones, regularly marshalled, have ever since displayed their banners and drawn new ones into their ranks.

Mr. and Mrs. Roxburgh, now three score years and ten, though cumbered with many things, have strength and leisure to go, not only on Sabbath, but twice weekly, to the Church which is three miles distant, to sustain prayer meeting, a Bible class, a Candidates' and other classes. He is treasurer for all the schemes of the Church, and from the numerous expressions of regret at his absence from Synod in January, made publicly and privately, I concluded that he was held in the highest esteem by the whole Church. Daniel like, a man greatly beloved.

His methods are all in the old paths. His whole confidence is in the old, old story, of Jesus and His love, and the Church there is largely a monument of what a consecrated layman can accomplish.

But Mr. Roxburgh is not alone; in his good work he is supported by men and women, not a

few who are good and true. Recently when laid aside, Mr. Cadenhead, who is a Canadian, conducted the services, and from what I saw and learned, I am of opinion that if their Elijah was taken up, others in his spirit would carry on the work.

Mr. Scott is to be congratulated on his lay support. Mr. Roxburgh does not prepare sermons. He takes up one of Spurgeon's or that of some other author, and carefully masters every point, so that he may read with effect. Occasionally a section may be dropped, and another portion emphasized and enlarged upon, and thus the interest is sustained. Have we not laymen in every remote corner of our Church that could go and do likewise. —

**Education** "The Board of Education," in **Trinidad**. writes Rev. Mr. Thompson, "has almost unanimously decided in favor of free and compulsory education. This would be a great boon to the colony. The chief justice led the movement." The last shall be first. Some of our older colonies and countries have not yet attained to this stage. —

**Couva** "Couva is again disgraced," **"Disgraced."** writes Mr. Thompson in the month of February. "Two brutal murders have been committed and there have been several 'chopping' cases, and the year only just begun. There is a very large Indian population here. Only one other ward is so densely populated. We are doing what we can to bring the Gospel of 'peace and good will' to bear upon the lives of these people." The murders and 'chopping' cases are chiefly of wives by their husbands, who are either tired of them or jealous of them. The 'chopping' is the most brutal barbarity; hands or feet or limbs sometimes cut off with a cutlass, and too often the guilty party escapes.

**The Bright Side.** As an offset to the above dark picture, another part of Mr. Thompson's letter tells of cheering progress.

"Our eleven schools are all at work, and, in Couva at least, much better attended than in 1894. Miss Fisher's school has steadily increased in average attendance, from 40 and 45 to 90, and it will not rest there.

Arrangements have just been completed for holding services at fixed hours in over twenty places in the Couva field every Sabbath. We have in our ranks of Christians men who once were thieves and some who have been convicts.

One who was once a terror to the whole community and who long defied capture, although a large reward was offered, has abandoned his evil ways. From the time of his baptism till the present he has lived a consistent, orderly and quiet life. He is indeed a 'new creature.'

Things do seem more hopeful in this field this year, and if we hold out as we have begun we will have good cause for rejoicing.

The college is hard at work. The Teachers' Training School is also at work. The new property at San Fernando is just what was needed, and the gift of it by Mr. Rapsley is much appreciated."



## THAT SHIPWRECK OFF FORMOSA.

AN INTERESTING SEQUEL TO IT.

**H**OW the shipwrecked crew of an American merchant ship was cared for by the natives of East Formosa, instead of being murdered as they would have been twenty-five years ago, was told in last RECORD.

A most interesting sequel to the story is in the following letter :—

KENNEBUNKPORT, Maine, U.S.A.

February 21, 1895.

*Mr. Hamilton Cassels :*

MY DEAR SIR,—One of my parishioners, Capt. William L. Gould, of this place, has lately returned from the Island of Formosa, with a very important testimony to the value of Foreign Missions.

His ship, the *Mary L. Stone*, from New York, bound for Hong Kong, was wrecked at a point on the northeast coast of that island, being driven on to a sandy shore in the night.

The following day the ship's company, twenty-four in number, rowed in their boats along the coast, and were taken through the surf to a little seaport by kind natives. Arriving there they were welcomed by Christians and sheltered in a comfortable church four or five days, until their messenger, one of the "Brethren" of the mission, delivered a letter from Capt. Gould "to any person who speaks English" forty miles away; and a Chinese war vessel came around to take the Americans to a place of safety.

The second day after their arrival on shore the native pastor came on his regular tour, healed the sick, distributed relief to the needy, baptized infants, administered the sacrament, and preached the Gospel. The Americans formed a high opinion of the sincerity and good principles of the Christian Islanders, and will never forget their kind, hospitable treatment.

The Chinese steward of the ship was interpreter for the party until they landed, when they found another of the same race, through whom they were able to converse some. But for the impressions of their Christians in life and worship they depended chiefly on their eyes.

Captain Gould went back to sell the remnants of ship cargo after some weeks, and paid the "teacher" and others liberally for their kind attentions, besides giving them articles of convenience. But our people has felt so much interest in the occurrence that we took a special collection for Foreign Missions, to be divided between our own society, "The American Board," and the society which support the mission of Dr. McKay. While at Tamsui, Captain Gould met a missionary who gave him some information about the matter, but not as definite as I wish.

Your address was given to me by the secretary

of our Congregational Society, and I write to ask for further facts as to the mission. Is it under the direction of the Presbyterian Church of Canada? Who is the treasurer of that society, or of the organization which maintain that work? Will you kindly give me something definite, perhaps some article in the missionary publication of the society. We have but a slight sum of money to send, but I want to know more about the work and to have my people also know.

CHARLES H. POPE,  
Pastor Congregational Church.

**An Incident** "We have had another little experience with the Gi-lân magistrate," writes Rev. Mr. Gauld, our missionary. "There are on the East Coast two Chinese societies (of the secret kind I think) for both offensive and defensive purposes. The head man of the stronger society died recently, and the weaker took advantage of the other's headless state to pay off some old scores. As a result there were several broils and a number lost their lives. The district magistrate failed to arrest the murderers who had fled and therefore arrested more than twenty who were innocent, asking them why they did not endeavor to stop the bloody fights. Among those arrested were five Christians, Pepohoan.

On receipt of this information, Pastor Giam A-Hoa started for the Gi-lân district, to effect, if possible, the release of the Christians.

As his purpose was to interview the Gi-lân magistrate, a man whom he had never met, and who had aforetime been opposed to us and had tried all he could to hinder us, he went armed with a letter of introduction from the prefect of North Formosa.

Arriving one night at the magistrate's Yamen, he sent in his card and asked for an interview. The magistrate in answer asked him to remain till the morrow, which meant, the morrow's night; whereupon Giam sent him the prefect's letter. This had the desired effect; at once he was invited in, kindly received and asked to state his business. He gladly complied, and received the promise that next morning the men would be set at liberty. He was then invited to partake of tea and cake, and the magistrate requested that if we should in the future meet with any opposition from the citizens (he had himself been the chief opposer) to at once let him know, and he would be happy to do all he could to help.

Well, we are grateful, grateful to the Almighty Ruler over all, in whose good Providence this would-be enemy has been defeated by his own designs. Although the man has endeavored to hinder the Lord's work in the past, we are glad now to have his help if needed.

True to his promise he set at liberty the Christian prisoners above referred to by eight o'clock the following morning."



### THE LATEST FROM HONAN.

LETTER FROM REV. M. MACKENZIE.

HONAN, North China, Jan. 2, 1895.

DEAR MR. CROIL,—You will have heard long ago of the death of our two beloved sisters, Dr. Graham and Mrs. Malcolm. Their early removal has saddened our hearts and left a great blank in our ranks. We mourn over them, but are able also to rejoice, believing that while absent from the body they are present with the Lord.

In the war between China and Japan success has thus far attended the Japanese armies, and disasters in quick succession those of China. That must not be taken as evidence of the justice of Japan's conduct in this struggle however. That China should suffer so severely in such a short time is a matter of surprise to many friends and foes. Those, however, who know the extent to which corrupt influences were at work in all departments of national life are not surprised at what has happened. It was simply inevitable in such circumstances.

Japan is the aggressor and the victor. She can now pose before the world as the leading nation of the East, and she will soon find men who will sound her praises as lustily as she has done herself for several years. Sensible men, however, will not be deceived by such talk. They will look at facts fully and fairly and draw such inferences as the facts warrant.

As compared with China, Japan is a progressive nation. There is scarcely room for difference of opinion on that point. But is Japan a more righteous nation than China is? Are her people purer in life, more upright in business, more contented with their lot and more ready to sit and learn at the feet of Jesus? Do missionaries find their work a whit easier among the progressive Japs than we do among the conservative Chinese? Are men humbler there than they are here? Do men in high positions strive to make Japan a great nation by a policy based on truth, righteousness and honesty? Is Japan willing to invite an impartial tribunal to sit in judgment on her motives in bringing on the present conflict? Has she in the past done anything for Corea from disinterested motives? Taking the present crusade fully into account what has she done to entitle her to be regarded with favour by other nations? What nation did regard China as a formidable antagonist?

It will take more than mere ability to humble China to entitle Japan to be regarded as a truly advancing nation. Christ and His Gospel, known, believed in and practised, will make great both China and Japan. But there is no true greatness apart from that which He is able to give. May His kingdom come in these eastern lands. When it does a brighter day will dawn than they have ever known. Time will tell what effect the

present contest will have on the evils now rampant. We pray and work for the regeneration and emancipation of the suffering millions in both countries.

The war does not seem to have seriously interfered with missionary work in China. At most of the mission stations all through the interior of the country, work in all its branches has been carried on as usual. It is possible that in some cases touring may be discontinued for a time, but other departments of work will be prosecuted vigorously.

The year just closed has been quite a marked one in our history here as a mission. Sorrow and joy have been mingled in our experience. Illness has brought some of our number to the gates of death, has caused some to return home, and has left some hearts and homes sad and sorrowful. Malaria, smallpox, typhus, pneumonia and cholera, have each attacked and prostrated some of our number. Two adults and a dear little girl have gone to their eternal rest. Floods destroyed some of the outbuildings of our station at Chu Wang, but these have risen again from their ruins.

The war has had no adverse influence upon the work at our station and we trust that it may not trouble us. A new compound has been secured in a city where our brethren were driven forth four years ago. Seven persons have been received into the church on profession of their faith in Christ. About twenty names have been given of candidates for Christian instruction. Over thirty persons have been gathered together in station classes for instruction during the month of December.

Old converts have stood faithful. New ones have given an encouraging measure of attention to the truth of God. The outlook is brighter than it has yet been. Each of us can and does thank God and take courage.

I am glad to be able to state that my health has been uniformly good since coming to China. Malaria is the only foe that keeps persistently at me each spring and autumn. I never fail, however, to meet it by a generous use of quinine, and it seldom stays longer than a day or two. Thus it does not alarm me. Mrs. MacKenzie had a very severe turn of illness the second year we were in China, but has been blessed with fair health ever since.

Remember your brother and sister workers in far distant Honan, before our Heavenly Father's throne. Pray that this New Year may be a year of much blessing to us.

Those who really love God will be sure to make it known in some way.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.



**Pleasant Surprises.** "We have had two pleasant surprises this year," writes Rev. Dr. Buchanan from Ujjain, Central India, in a private letter to his sister. "Yesterday I received from Central Church, Galt, C. E. 130 rupees, and to-day Rev. Mr. Wilson promised me 100 rupees for our hospital.

"The Lord is watching over us for good. We are now putting on the roof. When that is done we can use all the building. We shall not go on with the plastering just now, unless there are more surprises. I am heartily thankful to have it so that it may be used. Some day, if the Lord will, it may be plastered and the remaining door added. With the walls, flooring, roof and doors on the exposed side, we shall be in a position to do something of the work we long to do, if the Master's blessing rests upon us. How I should like to show you through this building, every brick and stone of which is dear.

"But there is another building going up in Ujjain. It is not to be built of stone nor brick, nor what you Yankees like so much, wood. It is to be built of diamonds. These are not polished yet, but they shall be, and they shall shine as the stars for ever and ever. The mining is going on, and as they are turned up and the sun shines upon them, they are giving proof of their worth by reflecting that glory. Some day we shall walk together in the presence of the Master through that building, praising God that out of the black earth He should make such beauty possible."

**Interest at Ujjain.** In another private letter Dr. Buchanan writes: "We are having interesting times now. But there is need for caution. The leader of the village, or rather Mohullah, that has been so much on our minds of late, is an applicant for baptism, and along with him a great many more will likely wish to follow. Some of them, no doubt, will have worldly motives, but it is very pleasant, after waiting, waiting on God, both here and at home, to see an inclination towards the Saviour.

"The leader of the Mohullah, the 'Patel,' who holds a kind of patriarchial position among them, was here the other day. After talking to this priest, judge and father (a kind of Samuel) for some time, we knelt down and prayed. Like a patriarch, he prayed not for himself alone, but for his people, I trust with prophetic eye, that those dear to him might be brought near to the Saviour Jesus Christ. I joined with him, so will you all at home.

"I am in the dispensary each morning. More patients are coming. Yesterday afternoon we went out along the new line of railway."

An upright pillar in a building sinks deeper in the ground with the more weight you place upon it. Let our trials and tribulations sink us deeper into the Rock of Ages.

Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

PRESBYTERY MEETINGS.

Bruce, Paisley, 9 July, 1.30 p.m.  
Brandon, Oak Lake, 14 May, 10 a.m.  
Clengarry, Alexandria, 9 July, 11 a.m.  
Hallax, Hx., Chal. Hall, 25 April, 10 a.m.  
Hamilton, Ham., Knox, 19 April, 9.30 a.m.  
Lindsay, Beaverton, 16 April.  
Mellita, Deloraine, 2 July.  
Minnedosa, Hamiota, 2 July, 2.30 p.m.  
Quebec, Sherbrooke, 14 May, 10 a.m.  
Stratford, 14 May.  
Sydney, N. Syd., St. Matt. 9 April, 11 a.m.  
Toronto, Tor., St. And., 1st Tues. every month.  
Wallace, Wallace, St. Matt., 7 May, 11 a.m.  
Whitby, Oshawa, 16 April 10 a.m.  
Winnipeg, Win., Man. Col., 15 Mar., 2 p.m.

INDUCTIONS.

Mr. A. Leslie, late of Newcastle and Newtonville, into E. Ashford and Blenheim, Paris Pres.  
Mr. W. M. Fraser to be inducted into Cobourg Road cong., Hx. Pres., 4 April.  
Mr. A. T. McQueen, to be inducted into Hampden, Que.  
Mr. Robert Johnson, of Lindsay, to be inducted into St. Andrew's Ch., London, 11 April.  
Mr. Roderick Mackay, of Bromley, Lan. & Ren. Pres., to be inducted into Hemmingford, Mont. Pres., 9 April.

RESIGNATIONS.

Mr. E. McNabb, of Harbor Grace, Nfld., 31 March.  
Mr. Joseph Barker, of Richmond, St. John Pres., 10 March.  
Mr. J. Turnbull, of Stellarton, N.S.

COMPARATIVE STATEMENT OF RECEIPTS FOR THE SCHEMES OF THE CHURCH.

WESTERN SECTION.

	Mar. 5, '94.	Mar. 5, '95.
Assembly Fund.....	\$ 2,392.50	\$ 2,197.17
Home Missions.....	36,891.59	42,446.92
Augmentation.....	14,192.95	15,432.42
Foreign Missions.....	35,421.56	42,149.20
Manitoba College.....	2,046.80	1,836.74
Widows & Orphans Fund.	3,139.27	3,926.77
Aged & Infirm Min. Fund.	5,396.62	5,337.31
French Evangelization....	16,979.70	15,875.84
Pointe-aux-Trembles .....	6,828.33	6,916.91

EASTERN SECTION.

	Mar. 1, '94.	Mar. 1, '95.
Foreign Missions.....	\$23,197	\$22,075
Home Missions.....	7,633	8,380
Augmentation.....	3,693	3,657
College Fund. ....	7,722	8,051
Bursary Fund .....	725	665
Aged Ministers.....	2,719	2,034

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.



## The Family Circle

### WHEN I WAS A BOY.

BY REV. THEODORE L. CUYLER, D.D.

READERS of the RECORD have often enjoyed Dr. Cuyler's admirable articles, and will be glad to read from his own pen the following interesting sketch of his early life, taken from the *Golden Rule*:

I have been requested to furnish some reminiscences of my boyhood; but I have nothing in the least degree "sensational" to relate. Yet every childhood, however humble, may have in it some lesson for others. I was born on the tenth of January, 1822, in the beautiful little village of Aurora, on the banks of Cayuga Lake in New York, a few rods from the spot where Wells College now stands.

My father died when I was only four and a half years old; he was a young lawyer of striking appearance and captivating eloquence, and the only distinct recollection that I have of him is that he once punished me for using a profane word that some rough boys had taught me. That wholesome bit of discipline kept me from ever breaking the third commandment again.

After his early death, at the age of twenty-eight, I passed entirely under the care of one of the best mothers that God ever gave to an only son. She was more to me than school or college, or pastor, or church, or all combined. God bless good mothers! the salvation of society and the progress of Christ's kingdom depend upon the influence of mothers more than upon any other human agency.

As I was the only child, my widowed mother gave up her house, and took me to the pleasant, comfortable home of her parents, on the banks of the lake, a few miles south of Aurora. How thankful I have always been that the next seven or eight years of my happy childhood were spent on the beautiful farm of my grandfather! I had the free, pure air of the country, and the simple pleasure of a farmhouse; my grandfather was a cultured gentleman with a good library for grown people, and at his fireside was plenty of profitable conversation.

I worked on the farm out of school hours, drove the cows to pasture, rode the horse at the horse-rake in the hay-field, and carried in the stock of fire-wood on winter afternoons. My intimate associates were the house-dog, and chickens, and the kittens. They were all most innocent companions; and my only enemy was a pugnacious old ram, "Julius Cæsar." Whenever, on my way to school, I crossed the field in which he and his flock were pasturing, he used to pitch into me, and upset me and my dinner-basket, as his illustrious namesake used to overthrow the tribes of the Gauls.

The school that I attended was just such a one as my friend Whittier has pictured in his sweet little poem entitled "In School-days." I learned very little beyond the "three R's," and the rudiments of grammar and geography; and, when I was eleven years old, I was sent away to good old Dominie Mandeville's in the town of Caroline, and he was my private tutor for the next two years.

My Sabbaths in my grandfather's house were like the good old Puritan Sabbaths,—serene and sacred, with neither work nor play. Our country church was three miles away, and in the winter our family often fought our way through mud or snow, and sometimes across fields to avoid the huge snow-drifts. I was the only child in our family, and the first Sunday school that I ever

attended had only one scholar, and my good mother was the superintendent. She gave me several verses of the Bible to commit carefully to memory, and these she explained to me; and I learned several questions and answers in the Westminster Catechism.

I was expected to study for myself, and not to sit still and be crammed by a teacher after the fashion in the Sunday schools of these days, where the scholars swallow down what the teacher brings to them, as young robins open their mouths and swallow the worms that the old bird brings to the nest. In my wise mother's home school I committed to memory whole chapters of the blessed Book, and was well grounded in doctrine by that catechism that has always been my sheet-anchor of orthodoxy.

The books that I had to feast on in the long winter evenings were "Robinson Crusoe," "The Pilgrim's Progress," "Walks of Usefulness," and the few volumes in my grandfather's library that were within the comprehension of a child eight or nine years old. I also had many a good cry over "Paul and Virginia," and many a laugh over the story of "John Gilpin."

The temperance reformation was then in its early stages, and the first public meetings that I ever attended were held in our neighboring district schoolhouse, for the purpose of arousing public sentiment against the evils of intoxicating drinks. In those days every farmer had hard cider at his own table, and furnished whiskey or rum to his workmen. Drunkenness was fearfully prevalent, and the drinking customs prevailed in every circle of society. My grandfather was one of the first large agriculturists who banished strong drink from his farm, and his example was widely followed.

I signed a total-abstinence pledge when I was about ten years old; but I got a taste of "prohibition" a year or two before, that made a profound impression on me. One day I discovered some "cherry-bounce" in a wine-glass on my grandfather's sideboard, and I ventured to swallow the tempting liquor. When my vigilant mother learned what I had done, she administered Solomon's regimen of the rod in a way that made me "bounce" most merrily. Dr. Horace Bushnell says that his father never "whipped me but once, and then he flogged me." It was a genuine flogging that my mother gave me that day, and I have been a teetotaler ever since. Let me add just here that the first public address I ever delivered was at a great temperance gathering in the city hall of Glasgow, Scotland, a dozen years afterwards.

"Do you approve of corporal punishment?" some of my readers may ask. To this I reply, "Yes, when it is richly deserved, and administered by the right person, and in the right spirit. My loving mother whipped me very seldom, and then did it after a calm talk with me as to the nature of the wrong that I had done; and I do not doubt that the rod gave her more pain than it did to her boy. Her discipline was very thorough and very conscientious, and it ensured obedience. She never bribed me to good conduct with sugar-plums; and yet she loved to commend me when I had won her approval, for she held that an ounce of honest praise is often worth more than many pounds of punishment.

During my infancy that godly mother had dedicated me to the Lord, as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the offer, and said to him, "I expect my little boy will yet be a minister." This was her constant aim and perpetual prayer, and God graciously



answered her prayer of faith in his own good time and way.

I cannot now name any one day or place when I was converted. I attended revival meetings in our country church when I was a little boy, and was deeply affected by the solemn services. But it was my beloved mother's steady, constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her. If all mothers were like her, the "church in the house" would be the best feeder of the church in the public sanctuary.

For several good reasons I did not make a profession of faith until I left boarding-school and entered into college at Princeton. From my eleventh year I was always from home, and under my good old tutor, Rev. Mr. Mandeville, or at boarding-school in Mendham, N.J., preparing for college. I entered college at sixteen, and graduated at the age of nineteen. The religious impressions begun at home continued and deepened until I united with the church of Jesus Christ.

As an effectual instruction in righteousness, my faithful mother's letters to me when a school-boy were more than any sermons I heard during all those years. I feel now that the happy half-century that I have spent in the joyous ministry of the gospel (for I began to preach in 1845) is the direct outcome of that beloved mother's prayers, teaching, example, and constant influence. This is the chief reason why I have been willing to tell this short, simple story of when I was a boy.

### SEND FOR THE MASTER.

BY REV. THEODORE L. CUYLER.

**W**HEN our Lord was on earth He was often sent for by those who needed His offices of compassion. The centurion of Capernaum beseeches him to come and heal his servant, and the sisters of Bethany send unto Him saying, "He whom Thou lovest is sick." To these and kindred appeals His infinite heart of love made ready response. Why should we not make the same appeals to Him now to come to us in the hours of our deepest spiritual necessity? No prayer could be more directly in the line of the divine promises; if offered aright, no prayer more likely to be answered.

Here is a church which desires a revival, and the first thought with many is to send for some popular preacher or evangelist. Why not *send for the Master Himself*, who has power to forgive sins, convert souls, and quicken the spiritually dead? It is not the prerogative of any invited preacher, however eloquent, gifted, or experienced, to bring Christ with him. First of all, let that company of believers who believe in prayer, put up the fervent petition, "Come, Lord Jesus?"

There is nothing impossible in this, and nothing presumptuous. Our Saviour most distinctly promised His presence with His flock. One of His last and most precious assurances was, "Lo, I am with you!" Jesus Christ was as truly in Jerusalem on the day of Pentecost as He was on the day of His crucifixion. His unseen presence filled that upper room when the sound was like the sound of a mighty wind, and the light was like a tongue of flame. Jesus spoke through Peter's lips when the wonderful discourse pricked through three thousand hearts; He wrought through Peter's hands when the cripple leaped up and began to walk at the beautiful gate. Jesus had a personal encounter with the fiery persecutor, Saul, on the highway to Damascus; all that the converted Paul could say afterwards

was that he "had seen the Lord in the way, and that He had spoken to Him." That same Saviour still has the same converting power. Send for the Master!

Who doubts that the Son of God hovered around the flaming stakes of the martyrs and walks to-day beside every faithful missionary of the cross? Jesus Christ was as veritably with Luther in the imperial Diet and with Bunyan in his Bedford jail and with grand old Livingstone in the wilds of Africa as He was with the disciples in the night storm on Galilee. He still works through His witnesses and His ambassadors. Every genuine conversion testifies to a present Christ. There is not a faithful pastor, or Sunday-school teacher, or any consecrated worker for such who cannot ask and claim—and if he seeks in the right spirit—cannot secure Christ's presence. Still He is knocking at our doors and asking us to open to Him. Is it not passing strange that His people consult together about inviting some human aid when the omnipotent Lord of all is waiting to be invited in?

There is a singular mist of uncertainty over the mind of many Christians when they are exhorted to realize and to actualize their Master as a living presence. Because they see no form of flesh and blood, they think of Jesus as a vague, shadowy personage or as a radiant King away off on a heavenly throne. That Christ should come into their hearts as He came into the heart of Paul seems like a devout illusion. Why put any such insulting limit on His omnipresence, and why give the lie to His promise, "Lo, I am with you"? The most thorough cure for unbelief is a close grip on Christ. The prayer He loveth most to hear and to answer is that deepest and holiest of prayers. "Come, Lord Jesus!" There is a lamentable dearth of revivals this season, and a widespread barrenness of spiritual results. No little machinery is set in motion which ends in empty clatter. Discouragement sits like a nightmare on some hearts. But when did a church ever put away its idols and penitently lay hold of its duties and beseech Christ to come to them and were mocked with a refusal?

The great want in pulpit and pew and everywhere else is *Christ!* With Him everything; without Him nothing. The gift that includes all gifts, the blessing that enwraps all blessings, is a *present Saviour* working in us as a Refiner, as a Chastener, as a converting Power, as a Quickener of the dead to life. A personal Jesus preached awakens sinners; a personal Jesus accepted means salvation; a personal Jesus obeyed is sanctification; a personal Jesus possessed is the fullness of joy and power. If any are honestly longing for a genuine revival of spiritual life and power, let them pray and work for the coming of Christ among them; and whatsoever He saith to them, *do it!* Set the heart-house in order, and send for the Master!—*Evangelist.*

### EXCHANGING BURDENS.

"Come unto Me, all ye that labor and are heavy laden, and I will rest you." That is the way to lay your burden down. "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." That is the way to take His burden up. You will find that His burden is always light. Yours is a very heavy one. Happy day if you have exchanged burdens and laid down your loads at His blessed feet to take up His own instead. God wants to rest His workers, and He is too kind to put His burden on hearts that are already bowed down with their own weight of cares.—*Christian Alliance.*



## International S. S. Lessons.

### THE TRIUMPHAL ENTRY.

7 April.

Les. Mark 11:1-11. Golden Text, Mark 11:9.  
Mem. vs. 9-11. Catechism, Q., 15.

Read the story as given by each of the evangelists.

In December, six months before His crucifixion, Jesus had been in Jerusalem at the feast of Dedication, see John 7:9, 11. The Jews then sought to stone Him. He left and went away East across the Jordan to be out of their way.

Some three months later he came back to Bethany, near Jerusalem, and raised Lazarus. The chief priests again sought to kill Him when they saw that many of the people believed on Him, and again He went away across the Jordan for a few weeks.

Now the Passover was drawing near, and though he knew that He was to die, He would not stay away. He started once more for Jerusalem. On the way He passed through Jericho about a week before His death, lodged with Zaccheus, see last lesson, came up on Friday to Bethany, and lodged at the home of Lazarus. Next day, their Sabbath, He remained there. On their first day of the week He entered the city in triumph as recorded in to-day's lesson.

Many would be gathered to the feast. On Monday morning those who had rested on their journey for the Sabbath at Bethany would be coming into the city. Multitudes in Jerusalem, hearing that He was in Bethany, and not wishing to go out to see Him on their Sabbath, would stream out from Jerusalem the next morning, and finding Him starting, would come back with Him.

Just after starting He sent two of His disciples to get an ass colt, telling them where to find it and how to get it and that He would straightway send it back again to the owner as soon as He was done with it.

The ass was the favorite animal for riding, even by royalty, in times of peace. This is the only record of Christ riding. It fulfilled an old prophecy concerning Him. (Js. 62:11; Zeck. 9:9.) He came on an ass, the symbol of peace, and not on a horse as in war. How fitting, too, that the ass which he rode in his triumph, as well as the sepulchre in which He lay in His humiliation, should be new, never used by man.

What a marvellous scene took place during that two mile ride around the western slope of Olivet, across the Kedron and up to the city gate. The fame of Jesus had widely spread. The multitude gathered there was largely a strange throng which had none of the priestly hatred of Christ, and was not the crowd that shouted "crucify" a few days thereafter. As they saw Him riding with such a procession, some of His more enthusiastic followers began shouting, what would in modern days be "Long live the King." The spirit spread. The multitude took up the cry. Hosannas rent the air. Their loose outer garments were flung in the way to make a carpet for Him to ride on. Others kept decorating the way as He advanced with leaves or twigs of neighboring trees, as paths are sometimes flowerstrewn to-day. Read the account of the procession as given by the different evangelists.

Amid it all He wept (see Luke 19:41-44) for the change that was so soon to come, not to Him, but to them. He saw, some forty years later, a starving city and a most terrible siege, in which, it is said, over one million people perished.

Then He entered the city, looked about upon

what was doing at the temple, and in the evening went out to spend the night in peace at Bethany.

### LESSONS.

1. "The Lord hath need of him"—of that ass colt, of our persons, service, means, family, church, country.

2. What a blessing to lend to the Lord. The ass would be much more prized by his owner after being in such a service.

3. Christ uses all modern means of transportation to hasten His triumphal march over the world.

4. Jesus can use very humble agencies in carrying on His work.

5. We should cast our hopes and prospects, our aims, efforts, attainments, all, before Him.

6. Has He entered, in triumph, your heart?

### THE WICKED HUSBANDMEN.

14 April.

Les. Mark 12:1-12. Gold. Text, Mark 12:6.  
Mem. vs. 7-9. Catechism, Q. 16.

The triumphal entry of last lesson took place on their first day of the week, our Lord's Day, five days before the crucifixion. This parable is supposed to have been spoken on Tuesday, two days after last lesson.

On Sunday evening, after the triumphal entry, He went, as we saw, to Bethany and spent the night.

Next day, Monday, he came back to the city and cleansed the temple, Mark 11:15-18, driving out the traders, overturning the money changers' tables, etc. It might almost be said that the first and last great acts of His public ministry were cleansing the temple. At His first Passover, just after beginning His ministry He did so, John 2:15, and now, just at the close of that ministry, He repeats the act.

Tuesday, the day of this lesson, was His last great day of public teaching in the temple; and it was a fitting time for this parable, directed against them for their rejection of their Messiah.

Two days previously He had offered Himself to the Jews as their King by entering their royal city in triumphal procession. The day following He had presented His claims in another way by assuming authority over His Father's house, and they had rejected this claim. To-day He once more brings before them their great opportunities and their guilt and danger in rejecting them. One of these parables is the lesson, but instead of learning from it their lesson they pronounce their own doom.

1. God's kingdom on earth as a vineyard, v. 1. This figure is often used in Old Testament, and it was a fitting one, because, of their vineyards they took the greatest care, see Deut., 32:32; Ps., 80:8-16; Is., 5:1-7; Jer., 2:21; Ezek., 15:1-16.

*Watch Tower*—To watch against wild beasts and thieves. God's church is like a vineyard in that He takes great care of it in many ways, and looks for fruit from it.

2. The messengers and their treatment, vs. 2-5. How often when God looked for the fruit of Holy living, He found His people worshipping idols. Their treatment of His prophet messengers whom He sent to recall them to Himself is pictured in this parable, see Jer., chaps. 37, 38; 1 Ki., 18:13; 22:24-27; 2 Ki., 6:31; 21:16; 2 Chron., 24:19-22; 36:16; Acts, 7:52, and especially Heb., 11:36-37.

3. The Son and His treatment, vs. 6-8. God's Son had come to His church, and they had been saying for more than a year "come let us kill Him." What forbearance and kindness He had shown. How basely ungrateful were they. He



carries the parable a day or two in advance and tells of the killing of the Son.

4. The doom of the murderers, v. 9. Unwittingly they pronounce their own doom. Their sense of justice decides what they deserve, but although they knew, v. 12, that He spoke this parable against them, knew what He meant by it, they were only the more enraged and sought to carry out their purpose. Only the fear of the people restrained them for the time.

#### LESSONS.

1. Our body is God's vineyard given us to care for and make the best use of for Him. Are we using or abusing it?

2. Our mind is God's vineyard, entrusted to us to think pure thoughts, high aims, noble purposes. How is it being used?

3. Our Soul is God's vineyard. He has given it great capacity and provided for all that it needs. Is that soul rendering Him the return that He asks?

4. Our home, surroundings, privileges, are care that God has expended upon us; day by day He looks for fruit; what does He find?

5. Christ is the Son of God, and being all things

6. The fruits that He looks for are "gratitude, love, obedience, consecration of time, talents, all, to Him, and He is looking for them continually.

7. The awful doom of this parable came upon the Jews some forty years later when the city and temple were destroyed. Over a million were slain and the nation scattered.

9. The Son, the Well Beloved, comes to us to-day; is calling, inviting, commanding, entreating, and if we persist in neglect, we heard in the parable our doom.

#### WATCHFULNESS.

21 April.

##### A TEMPERANCE LESSON.

Les. Matt. 24:42-51. Gol. Text, Mark 13:33.  
Mem. vs. 44-46. Catechism, Q. 17.

This lesson was in the afternoon of the same day as the last one. He had spent most of the day teaching in the temple, His last day there. Then, in sorrow at its fruitlessness, He had left to go out to Bethany. On the way, looking back at the vast stones and buildings of the temple, He spoke to His disciples of the dark days coming when these should be destroyed. "The destruction of Jerusalem bore the same relation to the Jews as the flood did to the Antediluvians, which was emphatically the end of the world to them, and this again was but a miniature on a smaller scale of the great Last Day."—*Monroe Gibson*.

The one charge that Christ gave as a suitable motto for the disciples, and the one which is applicable to the Christian life always and everywhere, is "Watch."

There is no need to adopt any special interpretation of our Lord's second coming in order to apply this command. The idea is not a mere watching for His return, but watching unto duty in His absence; as a master wishes a servant not to be standing at the door waiting and looking for his coming, but busy within during his absence, that all may be right when He does come.

The Christian has constant need of watchfulness against temptation without and within; temptations to negligence in service of God, worldliness, pride, selfishness, etc. Human nature gravitates downwards, and watchfulness is necessary to counteract that tendency.

Above all there is the great spiritual enemy—"Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour." He

is ever watchful, and unless there is constant watchfulness against him, there is sure to be defeat.

Above all we need one stronger and more wakeful than ourselves to watch for us and keep us from the evil one.

The Saviour's charge is especially appointed for to-day as a temperance lesson, and here, too, watchfulness is necessary.

Watch against the first beginnings of the drinking habit. He who touches not the first glass will never be a drunkard. Watch against the company that leads to drinking. Watch against practices and entertainments and recreations and places where it is used.

Watch the training of the young, that right principles are installed. Watch the literature that is distributed. Watch the education in public schools and see that temperance instructions has its place. Watch the laws of the land that they are made more and more exclusive in this respect. Watch the execution of the laws that they do not become a dead letter. The greed for gain will lead men ever to seek gain by the traffic and vigilance is necessary to counteract it.

#### LESSONS.

1. The Christian life in this world is in no sense one of indulgence, but of watchfulness.

2. He who watches not against sin and unto duty is not living the Christian life. The Christian can never be off guard.

3. This watchfulness on the part of the Christian must extend to every department of life, private and public, family, social, business, religious, political, and all others.

#### THE LORD'S SUPPER.

28 April.

Les. Mark 14:12-26. Gol. Text, Luke, 22:19  
Mem. vs. 22-24. Catechism, Q. 18.

Two days have passed since last lesson. After the discourses on the Mt. of Olives on Tuesday evening He went on to Bethany. He spent Wednesday and Thursday forenoon there in quiet, probably at the home of Lazarus; the Jewish rulers meanwhile conspiring to compass His death.

1. Preparation for the Passover, vs. 13-16.

On Thursday afternoon, the day on which the Passover was to be celebrated, the disciples asked Jesus where they would prepare for the evening. He gave them directions. The man whom they were to meet was evidently friendly to the cause of Jesus, and at once gave the room, all prepared. During Passover week there were multitudes of strangers in the city. Hospitality was looked upon as a public duty, and guest chambers were in readiness if they should be wanted. Some think that the man was a friend, perhaps a secret disciple of Jesus. Some even suppose that Jesus had made an arrangement with him, but this is not probable. The story reads as if the disciples understood it to be supernatural knowledge of what would be.

2. Observing the Passover, v. 17. Peter and John, Luke 28:8, went and made ready, and in the evening Jesus bade a last good-bye to the loved family in Bethany, they little dreaming of the awful scenes that were to be enacted before the shadows of another evening should gather.

With His disciples He came into the city to where the two disciples were awaiting Him. They sat down at the supper table, and the last Passover supper of the Old Dispensation was eaten.

3. Foretelling the betrayal, vs. 18-24. "One of you." "Is it I?" How much better than "Is it he." What a contrast between their honest



self-questioning and the black treachery of him, the betrayer, who could si and violate the sacred rites of hospitality by eating from the same dish with Him. The fate of Judas is forever settled by Christ's own statement, "Good if he had never been born." This, too, teaches that for the lost there is no restoration, for if an eternity of happiness could be enjoyed, even after long suffering, it would be good that he had been born.

4. Instituting the supper, vs. 22-25. The last Passover had been completed, and now He takes the bread and breaks it with a new meaning. The bread broken and the wine poured out He gave them to represent His body broken and His blood shed for the sins of men.

The Passover had forever ended and the Lord's supper had taken its place. That upper chamber points back through the Passovers of bygone generations to the Exodus and forward through the communions of the centuries to Christ's coming again.

"He would drink no more, etc.," i.e. He would have no more social meals with them. This was the last. He points them forward, however, to the time when in another place, in another sense, they will rejoice together again.

There is an incident of the supper given in John 13:1-20. Washing the feet on entering the house was a duty of common courtesy. It was usually performed by a servant. The disciples should have attended to it. Probably they thought it too menial. Instead of that they were disputing who should be greatest, Luke, 22:24.

To set them an example Jesus Himself rises from the table and did what one of them should have done had it not been for their false pride. Then He speaks to them of the spirit they should manifest.

LESSONS.

- 1. We should be careful if we eat with Christ at His table not to betray Him by our lives.
- 2. Our first care should ever be an earnest watching of self. "Lord is it I?"
- 3. For all who finally reject Christ, "Good were it if they had never been born."
- 4. There is no atonement for sin but the broken body and shed blood of Christ.
- 5. The "blood of Christ cleanseth us from all sin."

THE AGONY IN GETHSEMANE.

5 May.

Les. Mark 14:32-42. Gol. Text, John 18:11.  
Mem. vs. 34-36. Chatechism, Q. 18.

This lesson follows immediately after the last one, the institution of the supper. Christ and His disciples left the upper room towards mid night and went out of the city, down the ravine, across the Kedron to the Garden of Gethsemane at the base of the Mt. of Olives, and there in the beginning of the last day of His life on earth took place the solemn mystery of this lesson.

When He came to the outside of the garden He left all of the disciples but three, as an outer guard or watch. He went a little farther and the sorrow of soul came upon Him so that even they could not understand Him and He wanted to be alone with God, and left Peter and James and John as an inner guard, while He went alone to pray. A walled enclosure with eight gnarled old olive trees is to-day shown by the monks as the site of the Garden. It is probably near the place.

1. *His agony.* Its depth none can fathom, its cause none can fully know. It is probable that the great cause was the fact that He was the sinner's substitute, and was taking for the time

the sinner's place, suffering for the time in that place the withdrawal of God's favor, being, as the sinner must finally be who clings to his sins, "God-forsaken;" for His cry of agony was "My God, My God, why hast Thou forsaken me."

How this could be; how He could be conscious of being God forsaken, or lose consciousness of His own power and Divinity, none can tell. We stand in the presence of awful mystery.

2. *His prayer.* "If it be possible, let this cup pass." "This cup," whatever that may mean, was what caused the agony. But bitter as it was, He immediately added, "Not My will, but Thine, be done;" leaving us an example of *true prayer* for all time. The prayer was repeated once and again, and in this we have another example regarding prayer, viz., perseverance.

3. *The answer.* He had His answer. The cup was not removed, but an angel appeared, strengthening Him. Answer to prayer is sure.

4. *The sleeping disciples.* It was night, the time for sleep, but He had asked them to watch. When He awakens them He bids them watch and pray lest they enter into temptation. The temptation soon came in the way of fear, for when Judas with his band came, they forsook Christ and fled. Had they watched and prayed they might not have been so cowardly.

LESSONS.

- 1. What an awful burden Christ bore in taking the sin of the world.
- 2. If He suffered so much what must the sorrow of soul be of those who cling to their own sins and bear the penalty.
- 3. What must the love have been to lead Him to bear such sorrow and agony for sinners.
- 4. True prayer desires God's will more than its own will.
- 5. It is right for us to pray for what God may not see fit to grant. Christ did this.
- 6. An answer always comes to true prayer. If the burden be not removed there is strength given to bear it.
- 7. If we slumber at the post of duty we are liable to fall into temptation Satan never slumbers.

Concluded from page 112.

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Mont, Crescent s s.....	50 00	Balderson & Drum.....	40 00	Florence.....	4 00	ce.....	3 50
Richmond.....	5 00	S Plympton.....	13 00	Sutherlands.....	2 00	Morrisburg.....	5 00
Lachute, Henrys.....	21 40	Ham, McNab.....	83 01	Tiverton.....	8 00	Belmore.....	41 00
Prt peds Elmira ch, Ill.	200 00	Toronto East.....	4 80	Esquesing, Boston.....	20 00	Cardinal s s.....	14 30
Ham, Central.....	141 50	Montreal, St Paul.....	400 00	Streetsville.....	60 00	Kirkhill.....	70 00
Granton & Lucan.....	15 50	Napanee.....	15 00	Warton.....	13 00	Kingston, Chal.....	56 25
Hornings Mills.....	3 00	Alvinston.....	10 00	McIntosh.....	12 39	Alexandria.....	52 00
Leeds.....	138 17	Euphemia.....	1 00	Oro, Guthrie.....	11 00	ss.....	14 00
Friend, Ontario.....	25 00	Kamloops.....	35	Garafraxa.....	4 00	ce.....	12 00
Colborne.....	7 00	Revelstoke.....	5 00	Mimosa.....	5 00	Rocky Saugeen.....	12 00
Saltcoats.....	6 00	Grand Bend.....	4 68	Clinton, Willis.....	37 59	Iroquois.....	15 00
Chatham, St And.....	65 00	Hillsburg.....	18 45	Dunbarton.....	15 00	Dixons.....	2 00
Comox.....	5 00	Mandaumin, y p m s....	50	N Nissouri.....	4 00	Blenheim & Guild.....	20 00
Don Guthrie, Guelph.....	10 00	Mimico.....	5 00	Sutton.....	15 00	St. Helens.....	27 00
Essex.....	14 00	Priceville.....	9 00	Ayr, Knox.....	29 50	New Westminster, W.....	5 00
Owen Sd, Knox.....	100 00	Embro.....	60 00	Alberton.....	9 00	Dover.....	7 00
nw.....	20 00	Toronto, Knox.....	216 25	Norval.....	5 75	Dunville.....	1 00
E William, St And.....	25 00	bc l.....	20 86	Stratford, St And.....	30 00	Mattawa.....	8 00
W Puslinch.....	15 00	ss.....	55 63	Russell s s.....	8 00	D Stewart.....	10 00
Dresden.....	12 45	St David's.....	20 00	Leith.....	2 35	N Westminster.....	166 26
Strand.....	10 00	Milton.....	10 00	Dutton.....	50 00	ss.....	5 00
Camilla s s.....	12 00	Norwich.....	19 00	Langley.....	3 00	ss.....	20 00
Beq T Brodie.....	90 00	Westport.....	15 00	Bayfield.....	15 00	ss.....	20 00
Brighton.....	10 00	Newton.....	5 00	Lindsay.....	75 00	St Cath, Knox.....	4 00
Mr & Mrs Lamont.....	10 00	Galt, Central.....	80 00	Alliston.....	5 39	ss.....	10 00
Ridgetown.....	17 00	Vankleek Hill.....	25 00	Eden Mills.....	5 00	ss.....	3 00
Zorra.....	10 00	Manotick & S Glos.....	20 00	Centre Bruce.....	6 59	Pinkerton.....	10 00
S Nissouri.....	40 55	Hamilton, Erskine.....	15 00	Seaforth, 1st.....	66 00	Warton ce.....	16 00
Port Dalhousie.....	16 00	St Cath, Knox s s.....	15 00	Goderich.....	65 00	London, St Ja.....	9 00
Per Rev P M Morrison.....	290 22	Simcoe s s.....	5 00	Burlington.....	5 00	For, Westminster.....	142 50
East Toronto.....	60 00	Stratford, Knox.....	25 00	Lachute, 1st.....	1 00	Winnipeg, North.....	20 00
A Friend.....	1 00	Cold Springs.....	40 00	Montreal, Knox.....	100 00	Albert Switzer.....	5 00
Dunwick, Chal.....	30 00	Minnedosa.....	10 00	Calvin.....	20 00	Beaverton.....	35 00
Deer Park.....	25 00	Aventon s s.....	7 00	Richmond.....	14 39	Peterboro, St Pauls.....	350 00
Colborne.....	10 00	Charlifford.....	1 00	De Salabury.....	5 27	N M, Winnipeg.....	3 00
Parkhill s s.....	12 12	Baltimore.....	22 00	H B Woodrow.....	5 00	N Westminster, St And.....	48 00
New Edinburgh.....	10 00	Bell's Cors.....	2 00	Pt pro's Elmira ch, Il-	200 00	Balderson & Drum.....	25 00
Havelock.....	3 30	Point Edward.....	15 00	Granton & Lucan.....	2 00	Friend, Manit.....	30 00
Rev J M Goodwillie.....	10 00	Rev D Strachan.....	5 00	Hornings Mills.....	2 00	S Plympton.....	12 00
	\$42446 92	Spencerville.....	47 00	Leeds.....	96 58	Per Rev Mr Slimmons.....	5 00
STIPEND AUGMENTATION FUND.		Ventnor.....	18 00	Friend.....	25 00	Toronto, East.....	41 76
Acknowledged.....	\$9,228 09	St Cath, Haynes Ave.....	20 00	Colborne.....	7 00	ss.....	32 00
Brampton.....	75 00	S Mountain.....	5 00	Saltcoats.....	6 00	Per Mr Slimmons.....	106 51
Scarboro, Melv.....	30 00	Heckston.....	3 00	Chatham, St. And.....	38 00	Montreal, St Pauls.....	250 00
Smith's Falls, St Paul.....	95 00	Chatham.....	10 00	Comox.....	22 50	Napanee.....	10 00
Owen Sd, Div St.....	60 00	Tor, St Johns.....	30 00	Essex.....	14 00	Alvinston.....	17 00
Campbellville.....	10 00	John McKay.....	1 00	Owen Sd., Knox.....	51 00	Euphemia.....	2 00
Elora, Knox.....	7 55	Millbrook.....	5 00	Moore, Burns.....	9 00	Kamloops.....	5 35
Strangfield.....	4 00	Toledo.....	20 00	Keene.....	50 00	Nelson.....	23 55
Portage du Fort.....	15 00	Saltfleet.....	5 00	Tilsonburg.....	6 00	Friend of Miss.....	10 00
Alnwick.....	4 00	Binbrook.....	4 00	E William, St And.....	6 00	S Kinloss.....	10 00
Malton.....	3 00	Ham, Locke St.....	5 00	W Puslinch.....	5 00	Effingham.....	2 50
Dixie.....	6 00	Perth, St And.....	100 00	Dresden.....	5 00	Grand Bend.....	5 90
Listowel.....	10 00	Ham, Central.....	350 00	Strand.....	10 00	Hillsbury.....	15 00
Bryson.....	10 00	ss.....	75 00	London, King st.....	12 00	Tilbury Centre.....	7 83
Mitchell.....	15 00	Lobo.....	17 00	Oil Springs.....	10 00	Mimico.....	5 00
Flesherton.....	14 75	N Caradoc.....	12 00	Oil City.....	5 00	Priceville.....	7 00
Eugenia.....	5 25	Camlachie.....	6 25	Mr & Mrs Lamont.....	10 00	Embro.....	160 00
Morrisburg.....	25 50	Moore Line.....	8 00	Brighton.....	5 00	Toronto, Knox.....	436 65
Belmore.....	18 75	Tor, St James Sq.....	657 00	Ridgetown.....	10 00	ss.....	10 00
Kirkhill.....	25 00	St Thomas, Knox.....	250 00	Zorra.....	5 00	ss.....	1 00
Kingston, Chalmer.....	53 25	Hyde Park.....	10 00	S Nissouri.....	12 00	ss.....	26 00
Alexandria.....	23 00	Callander.....	10 00	Port Dalhousie.....	16 00	ss.....	5 00
ss.....	2 00	Maganetawan.....	2 48	E Toronto.....	22 00	ss.....	5 00
Blenheim & Guild.....	10 00	Spence.....	1 43	Apple & Gravel Hill.....	7 00	ss.....	25 00
Rocky Saugeen.....	8 00	Croft.....	2 15	A Friend.....	2 00	ss.....	47 50
Iroquois.....	20 00	Doe Lake.....	2 00	Dunwich Chal.....	20 00	ss.....	12 50
Dixons.....	2 00	Eagle Lake.....	2 00	Deer Park.....	25 00	ss.....	55 00
Guelph, Chal.....	93 00	Raymond.....	2 00	Weiland.....	6 90	Annan.....	37 38
St Helen's.....	11 00	Port Sydney.....	2 00	Colborne.....	10 00	Milton.....	10 00
Vernon.....	10 00	Uffington.....	5 59	Parkhill s s.....	12 12	Norwich.....	25 00
Dover.....	8 00	Parry Sound Road.....	4 75	New Edinburgh.....	10 00	Westport.....	10 00
Dunville.....	9 75	Webbwood.....	4 70	Summerstown.....	13 00	Newboro.....	5 00
Martintown, St And.....	13 00	Manitowaning.....	3 50	Havelock.....	18 00	Galt, Central.....	30 00
N Westminster.....	110 00	Hilly Grove.....	75		\$15,432 42	ss.....	25 00
Mattawa.....	25 00	Maggie.....	75	FOREIGN MISSION FUND.		ss.....	25 00
St Cath, Knox.....	103 00	Providence Bay.....	5 70	Acknowledged.....	\$27,243 62	Glengarry s s.....	1 00
Pinkerton.....	3 70	Alice & Petewawa.....	6 00	Brampton.....	80 00	Kenyon.....	3 00
London, St James.....	9 00	London, 1st.....	15 00	Scarboro, Melville.....	24 00	Vankleek Hill.....	45 00
Sundridge.....	15 00	ss.....	10 00	Smiths Falls, St Pauls	67 00	Manotick & S Glos.....	25 00
Chippawa.....	5 00	Massawippi.....	5 00	Moorefied.....	5 00	Ham, Erskine.....	115 00
Tor, Westminster.....	230 00	A B C.....	8 00	Owen s, Div St.....	31 00	St Davids ce.....	20 00
Winnipeg, North.....	35 00	Baswood.....	2 20	Campbellville.....	20 00	St Cath, Knox s s.....	35 00
Albert Switzer.....	10 00	Scotstown.....	18 00	Mr S Donaldson.....	50 00	ss.....	16 00
Beaverton.....	13 23	Oro, Central.....	7 00	Mrs Donaldson.....	50 00	Simcoe s s.....	8 00
Fort William.....	7 00	Brooksdale.....	5 90	Elora, Knox.....	52 45	Cold Springs.....	20 00
		Uxbridge.....	8 00	Portage du Fort.....	5 00	Minnedosa.....	10 00
		N Plympton.....	9 00	Alnwick.....	9 00	Baltimore.....	10 00
		S Plympton.....	5 25			J R McKenzie.....	25 00
		Millbrook.....	1 00			Bells Cors.....	2 00



Tuckersmith No 9 s s . . . . .	9 06	Montreal, Taylor . . . . .	5 00	Binbrook . . . . .	2 00	Iroquois . . . . .	12 00
Rockwood . . . . .	13 00	Montreal, St Matt . . . . .	50 00	Perth, St Andrew's . . . . .	5 00	St Helens . . . . .	5 00
Ventner . . . . .	10 00	Mont, Westmount s s . . . . .	10 00	Hamilton, Central . . . . .	30 00	St Cath, Knox . . . . .	11 00
Dr Meikle . . . . .	70 00	Geog J H Marshall . . . . .	50 00	Lobe . . . . .	7 00	Balderson & Drum . . . . .	20 00
Metcalfe . . . . .	16 50	Mont, Crescent s s . . . . .	50 00	N Caradoc . . . . .	4 00	Grand Bend . . . . .	1 00
St Cath, Haynes Av . . . . .	10 00	Richmond . . . . .	5 38	Poronto, St James Sq . . . . .	401 48	Galt, Central Ch . . . . .	15 00
" s s . . . . .	10 00	Lachute, Henry . . . . .	39 80	Beechwood . . . . .	12 25	Vankleek Hill . . . . .	12 00
S Mountain . . . . .	27 50	" c e mem . . . . .	1 04	Bethel . . . . .	15 20	Hamilton, Erskine . . . . .	6 00
Heckston . . . . .	11 00	" . . . . .	5 00	St Thomas, Knox . . . . .	35 00	Chatham, Ist . . . . .	10 00
Rylston s s . . . . .	4 00	" . . . . .	15 00	Hyde Park . . . . .	4 00	Saltfleet . . . . .	3 00
St. Helene b cl . . . . .	17 00	" . . . . .	5 00	London, Ist ch . . . . .	50 00	Binbrook . . . . .	2 00
Tor, St. Johns . . . . .	227 78	Pt proceeds Elmira ch . . . . .	200 00	" " s s . . . . .	10 00	Perth, St And . . . . .	5 00
Thorold ce . . . . .	30 00	Granton & Lucan . . . . .	7 59	Brooksdale . . . . .	2 95	Port Dalhousie . . . . .	1 00
John McKay . . . . .	2 00	Horning's Mills . . . . .	2 00	Uxbridge . . . . .	10 00		
Friend . . . . .	2 00	Leeds . . . . .	128 02	Molesworth . . . . .	4 00	MANITOBA COLLEGE FUND.	
Millbrook . . . . .	5 00	Friend, Ontario . . . . .	10 00	Bothwell . . . . .	3 00	Acknowledged . . . . .	\$1047 81
Ham, St. Pauls ce . . . . .	40 00	Kirkton ce . . . . .	10 00	Florence . . . . .	2 00	Brampton . . . . .	16 00
Agnes Trenouth . . . . .	5 00	Queen's Miss Assoc . . . . .	100 00	Sutherland's . . . . .	1 00	Scarboro, Melville . . . . .	5 00
Toledo . . . . .	10 00	Colborne . . . . .	7 00	Esquesing, Boston . . . . .	4 00	Smith's Falls, St Paul . . . . .	10 00
Brooke, Chal . . . . .	6 00	Saltcoats . . . . .	2 00	Strutsville . . . . .	10 00	Owen Sd, Div St . . . . .	8 00
Ferris bequest . . . . .	6,491 50	Maggie McKay . . . . .	0 50	Warton . . . . .	5 00	Elora, Knox . . . . .	5 00
Saltfleet . . . . .	20 00	Don Guthrie . . . . .	10 00	Garafraka, St John . . . . .	2 00	Listowel . . . . .	5 00
Binbrook . . . . .	13 00	Essex . . . . .	10 00	Minosa . . . . .	2 00	Kirkhill . . . . .	15 00
Ham, Locke St . . . . .	5 00	Owen Sound, Knox . . . . .	20 00	Clinton, Willis . . . . .	25 00	Alexandria . . . . .	5 00
" Central . . . . .	150 00	S Nissouri ce . . . . .	25 00	Dunbarton . . . . .	7 00	St Helens . . . . .	7 00
" " s s . . . . .	65 26	E William, St And . . . . .	35 00	N Nissouri . . . . .	2 00	New Westminster, West . . . . .	5 00
Lobo . . . . .	47 00	W Puslinch . . . . .	15 00	Sutton . . . . .	5 00	" " Knox . . . . .	10 00
N Caradoc . . . . .	45 00	Dresden . . . . .	10 00	Mrs Jas Leark . . . . .	5 00	Vernon . . . . .	5 00
Oneida s s . . . . .	16 35	Camilla s s . . . . .	6 45	Norval . . . . .	5 25	N Westminster . . . . .	20 00
Hensall s s . . . . .	33 08	London, King St . . . . .	14 00	Leith . . . . .	1 69	St Cath, Knox . . . . .	13 00
Sarnia, St And s s . . . . .	34 11	Brighton . . . . .	5 00	Dutton . . . . .	10 00	Pinkerton . . . . .	80
Esquesing, Union . . . . .	18 83	Mr & Mrs Lamont . . . . .	10 00	Bayfield . . . . .	1 00	Chippawa . . . . .	5 00
Tor, W'minster s s . . . . .	90 00	Ridgetown . . . . .	10 00	Lindsay . . . . .	13 00	Tor, Westminster . . . . .	50 00
		Zorra . . . . .	8 90	Alliston . . . . .	4 00	Winnipeg, North . . . . .	40 00
		S Nissouri . . . . .	39 00	Goderich . . . . .	15 00	Beaverton . . . . .	6 75
		Port Dalhousie . . . . .	35 00	Burlington . . . . .	10 00	Balderson & Drum . . . . .	15 00
		E Toronto . . . . .	25 00	Hornings Mills . . . . .	2 00	Grand Bend . . . . .	2 23
		Apple & Gravel Hill . . . . .	19 00	Colborne . . . . .	3 00	Hillsburg . . . . .	2 00
		A Friend . . . . .	1 00	Chatham, St And . . . . .	10 00	Toronto, Knox . . . . .	50 00
		Dunwich, Chalmer's . . . . .	11 00	Essex . . . . .	4 00	Milton . . . . .	2 50
		Havelock . . . . .	3 00	E William, St And . . . . .	8 50	Galt, Central . . . . .	25 00
		Paris ce . . . . .	2 40	W Puslinch . . . . .	2 00	Ham, Erskine . . . . .	6 00
		Colborne . . . . .	10 00	Zorra . . . . .	5 00	Coldsprings . . . . .	10 00
		Mr Miller, Wales . . . . .	25 00	Havelock . . . . .	2 00	Baltimore . . . . .	5 00
			\$42,149 10	Port Dalhousie . . . . .	3 00	Bells Cors . . . . .	1 00
				Dunwick, Chalmers . . . . .	6 00	Rockwood . . . . .	4 00
				S Nissouri . . . . .	4 00	Spencerville . . . . .	5 00
				Deer Park . . . . .	9 00	S Mountain . . . . .	1 70
				Colborne . . . . .	5 00	Heckston . . . . .	1 40
						Chatham, Ist . . . . .	10 00
						Saltfleet . . . . .	3 00
						Binbrook . . . . .	2 00
						Ham, Central . . . . .	100 00
						Sarnia, St And s s . . . . .	22 00
						Tor, St James Sq . . . . .	100 00
						St Thomas, Knox . . . . .	16 00
						London, Ist . . . . .	20 00
						St Andrews . . . . .	5 00
						Basswood . . . . .	2 00
						Uxbridge . . . . .	10 00
						Primrose . . . . .	3 00
						Molesworth . . . . .	3 00
						Bothwell . . . . .	2 00
						Elorence . . . . .	1 00
						Sutherland's . . . . .	1 00
						Streetsville . . . . .	10 00
						Warton . . . . .	2 00
						Garafraxa, St John . . . . .	2 00
						N Nissouri . . . . .	2 00
						Clenton Willis . . . . .	25 00
						Dunbarton . . . . .	4 00
						Sutton . . . . .	2 00
						Stratford, St And . . . . .	9 00
						Dutton . . . . .	5 00
						Langley . . . . .	3 00
						Lindsay . . . . .	12 00
						Alliston . . . . .	3 00
						Goderich . . . . .	15 00
						Hornings Mills . . . . .	2 00
						Colborne . . . . .	1 00
						Chatham, St And . . . . .	10 00
						Strand . . . . .	5 00
						Deer Park . . . . .	3 00
						Port Dalhousie . . . . .	4 00
						East Toronto . . . . .	5 00
						Colborne . . . . .	2 50
							\$1,836 74
						MONTREAL COLLEGE FUND.	
						Brampton . . . . .	16 00
						Listowel . . . . .	5 00
						Bryson . . . . .	5 00
						Alexandria . . . . .	5 00
						WIDOWS AND ORPHANS FUND.	
						Collections &c.	
						Acknowledged . . . . .	\$2,863 86
						Brampton . . . . .	10 00



Scarboro, Melville	9 00	Burlington	5 00	Manatick & S Glos	5 00	M Mackenzie	24 00
Smiths Falls, St Pauls	15 00	Montreal, Knox	20 00	Hamilton, Erskine	12 00		
Owen S. Div St.	25 00	Calvin	10 00	Lunenburg & P Val	5 00		\$2,456 39
Campbellville	7 00	Richmond	4 00	Quebec, Chal	25 00	AGED MINISTERS' FUND.	
Elora, Knox	15 90	Lachute, Henrys	17 15	Stratford, Knox	20 90	Port Dalhousie	\$5 00
Portage du Fort	5 00	Hemmingford	11 04	Cold Springs	18 00	Beq Rev L Cameron	300 00
Alnwick	1 00	Granton & Lucan	2 00	Minnedosa	4 55	Brantford	10 00
Listowel	5 00	Leeds	10 00	Baltimore	10 00	J K Macdonald	200 00
Bryson	3 00	Jolborne	4 00	Spencerville	20 00	Oakville	58 00
Mitchell	5 00	Saltcoats	1 00	Ventnor	8 00	Westport	74 35
Morrisburg	3 00	Chatham, St And	10 00	Anon	3 90	Baltimore	57 00
Kirkhill	5 00	Essex	4 00	S Mountain	3 50	Highland Creek	25 00
Alexandria	5 00	E William, St And	4 75	Heckston	2 00	Binbrook & Saltfleet	4 00
Rocky Saugeen	2 00	W Preslinch	5 00	Chatham, 1st	25 00	W Wilson	100 00
Iroquois	8 00	Dresden	6 00	Toronto, St Johns	10 00	Rev J A Macdonald	25 00
Blenheim & Guild	10 00	Cashel	6 25	Millbrook	5 00	Jas McCallum	30 00
St. Helens	5 00	Ridgetown	4 00	Rev T Fenwick	2 00	Ed Beattie	5 00
New W'minster, Knox	2 00	Zorra	1 00	Saltfleet	4 00	Rev T Wilson	5 00
N Westminster	20 00	S Nissouri	3 00	Binbrook	4 82	Brighton	19 00
Mattawa	8 00	Port Dalhousie	2 00	Lobo	7 00	Galt	45 00
St. Cath, Knox	10 00	E Toronto	2 00	N Caradoc	6 90	Iroquois	115 00
Wardsville	3 00	Apple & Gravel Hill	3 00	Toronto, St. James Sq	125 00	Joseph Gibson	67 00
Woodstock, Chalmers	5 00	Deer Park	3 00	Beechwood	1 25		
Pinkerton	2 90	Colborne	5 00	St. Thomas, Knox	50 00		
London, St James	4 00			Hyde Park	2 00		
Toronto, Westminster	30 00		\$3,926 77	King, St And	18 00	EWISH MISSION.	
Beaverton	10 00	Ministers' Rates.		Alice & Petewawa	2 00	Listowel	\$5 00
N W'minster, St And	5 60	Acknowledged	\$1,873 58	London, 1st	32 00	Miss Quinn	2 00
Balderson & Drum	6 00	D G S Conney	2 00	ss	10 00	Kirkhill	9 00
S Plympton	4 00	W Lothead	8 00	Victoria	3 00	D Stewart, Hampstead	10 00
Toronto, East	2 25	D Findlay	8 00	Uxbridge	3 00	Woodstock, Chalmers	5 00
Montreal, St Pauls	50 00	A Stevenson	8 00	Primrose	3 00	Beaverton ss	5 67
S Kinloss	5 00	R Lowlie	9 00	N Plympton	1 00	Chippawa	5 65
Efingham	1 50	J R S Burnet	8 00	S Plympton	1 50	Toronto, Knox	100 05
Grand Bend	2 31	F A MacLennan	8 00	Molesworth	3 00	b cl	13 00
Hillsburg	4 00	R D Fraser, 2 yrs	16 00	Bothwell	5 00	Galt, Central	7 00
Priceville	2 00	R Leach	8 00	Florence	1 50	Hamilton, Erskine	15 00
Embro	5 00	J G Murray	8 00	Sutherlands	2 00	Toronto, St Johns	3 31
Toronto, Knox	156 10	P Straith	8 00	Riverton	8 00	Friend	5 00
Milton	2 50			Esquesing, Boston	10 00	Saltfleet	1 75
Westport	5 00	AGED AND INFIRM MINISTERS' FUND.		Streetsville	30 00	Hamilton, Central	16 00
Vankleek Hill	29 00	Collections, &c.		Warton	5 00	St Andrews	5 00
Manatick & S Glen	4 00	Acknowledged	\$3,537 16	Araxaxa, St John	2 00	Uxbridge	5 00
Ham, Erskine	10 00	Brampton	24 00	Mimosa	2 00	Bethwell	2 00
Lunenburg & P Valley	4 50	Scarboro, Melville	9 00	Dunbarton	8 00	Florence	2 00
Stratford, Knox	10 00	Smiths Falls, St Pauls	15 00	N Nissouri	2 00	Sutherlands	1 00
Cold Springs	5 00	Moorefield	5 00	Ayr, Knox	1 00	Streetsville	3 00
Minnedosa	4 00	Owen Sd, Divi St	25 00	Norval	3 00	Warton	5 00
Baltimore	2 00	Elora, Knox	8 50	Stratford, St And	10 00	N Nissouri	2 00
Spencerville	13 00	Strangfield	1 00	Russell c e	4 00	Lindsay	8 00
Ventnor	5 00	Angus	2 00	Leith	1 37	Alliston	3 00
Anon	3 90	Alenwick	1 00	Dutton	10 00	Goderich	10 00
Metcalfe	10 90	Listowel	5 00	Bayfield	1 00	Lachute, 1st	20
S Mountain	3 50	Mitchell	2 00	Lindsay	46 00	Lachute, Henry	15 00
Heckston	3 00	Morrisburg	20 00	Alliston	5 00	E Williams	2 00
Chatham, 1st	25 00	Kirkhill	3 00	Goderich	25 00	Port Dalhousie	1 50
Tor, St. Johns	10 00	Kingston, Chal	22 50	Burlington	5 00	Coldstream	1 00
Millbrook	5 00	Alexandria	12 00	Lachute, 1st	1 25	Upper Londonderry	2 00
Saltfleet	6 00	Blenheim & Guild	10 00	Montreal, Knox	23 31	Dartmouth	10 00
Binbrook	5 00	Iroquois	10 00	ss	20 00	Mira	7 00
Lobo	5 00	St. Helens	8 50	Montreal, Calvin	15 00	Truro, St And l m & b s	10 70
N Caradoc	4 00	New W'minster, West	5 00	Richmond	4 00	S Nissouri	2 00
Tor, St James Sq	60 70	Knox	3 75	Lachute, Henrys	20 00		
Beechwood	1 50	Dover	4 00	Granton & Lucan	1 00	KNOX COLLEGE STUDENTS	
St. Thomas, Knox	40 00	New Westminster	70 00	Hornings Mills	1 50	MISS. SOCIETY.	
Hyde Park	4 35	Mattawa	8 00	Leeds	10 00	Listowel ss	\$10 00
Alice & Petewawa	2 00	St Cath, Knox	50 00	Colborne	4 00	N Westminster	25 00
Madoc, St Paul & St Col	9 00	Wardsville	3 00	Saltcoats	1 00	ss	25 00
London, 1st	15 00	Woodstock, Chal	5 00	Chatham, St And	25 00	Hamilton, Erskine	11 00
Uxbridge	2 00	Pinkerton	2 00	Essex	4 00	Toronto, St Johns	25 00
Primrose	2 00	London, St. James	6 00	Owen S, Knox	10 00	Tor, Westminster ss	30 00
S Plympton	1 50	Tor, W'minster	78 00	Blackheath	10 00	Moore, Burns ss	15 00
Prairie Road	30	Beaverton	10 00	E William, St And	4 50	Primrose	5 00
Molesworth	3 00	N W'minster, St And	11 59	W Puslinch	3 00	Clinton, Willis	20 00
Bothwell	3 00	Balderson & Drum	15 00	Manitowaning	2 75		
Florence	1 50	Friend, Manit	20 00	Dresden	20 00	NEW HEBRIDES, &c.	
Sutherlands	1 00	S Plympton	4 00	Cashel	5 00	Toronto, Knox, Trin	\$5 00
Tiverton	8 00	Toronto, East	2 25	Ridgetown	4 00	N Heb	5 00
Esquesing, Boston	7 00	Montreal, St Pauls	150 00	S Nissouri	3 00	Sarnia, St And ss, Days	25 00
Streetsville	10 00	Napanee	20 00	Port Dalhousie	5 00	Teach	30 00
Warton	3 00	S Kinloss	8 00	E Toronto	5 00	Rev J M Goodwillie	5 00
Garafrexas	2 00	Grand Bend	3 87	Dunwich, Chal	5 00		
Mimosa	2 00	Hillsburg	4 00	Grassmere	3 30	Received during Feb-	
Dunbarton	8 00	Mardauniny p m s	3 00	Deer Park	10 00	ruary by Rev. P. Mor-	
N Nissouri	2 00	Mimico	4 00	Colborne	5 00	rison, Agent at Hali-	
Norval	2 00	Embro	34 00	New Edinburgh	6 00	fax, Office 39 Duke St.	
Stratford, St And	10 60	Toronto, Knox	160 23				
Leith	1 01	b cl	3 00				
Dutton	15 00	St. Davids	7 00				
Fordwick	5 00	Milton	3 00				
Bayfield	1 00	Norwich	5 00				
Lindsay	18 00	Galt Central	30 00				
Alliston	6 00						
Goderich	20 00						



Fall River s s..... 5 00	Dartmouth, St Jas s s..... 17 55	Int Geo J Heisler..... 90 00	<b>Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Offices, Montreal, to 6th Feb. 1895.</b>
Murray Harbor S..... 7 00	Bathurst, Belledun, etc. 5 50	Div Can B of Com..... 3 50	
Hx, St John's s s..... 40 00	Hx, St Matt s s..... 5 00	Yarmouth..... 24 00	
Coldstream..... 23 00	Sheet Harbor..... 3 70	Windsor, St Johns..... 40 00	
Up Londonderry..... 25 00	Lower Selmah s s..... 1 35	New Annan..... 7 00	
Millsy, Hermon y p s c e..... 20 00	Moose Brook s s..... 3 00	Lunenburg..... 8 00	<b>FRENCH EVANGELIZATION</b>
Hx, Chal s s..... 40 00	Wolfville..... 12 00	Souris, P E I..... 4 00	Acknowledged..... \$11,220 40
St Peters, C B..... 10 05	New London N & Ken. 75 00	St Stephen, N B..... 12 95	Kingston, Chalmers..... 21 50
Amherst, St Ste..... 25 00	Lake Ainslie..... 5 00	Int Wm Rogers..... 37 65	Turin..... 4 95
Onslow..... 174 37	Alberton, P E I..... 5 10	Int St Johns, Hx..... 80 00	Thamesville, s s..... 10 00
W River & Green Hill. 40 16	Yarmouth..... 35 00	Baddeck..... 5 00	Botany, s s..... 5 00
Fourchie, C B..... 2 75	Jacquet River c e..... 1 00	Int Mrs F D Laurie..... 68 17	D Guthrie, Guelph..... 5 00
Canard..... 23 00	J W Young..... 1 00	Mira, C H..... 5 00	Morrisburg, Knox..... 10 00
Dartmouth, St Jas..... 202 05	Windsor, St Johns..... 140 00	Int James Watson..... 36 00	s s..... 5 00
c e..... 43 97	s s..... 25 00	West Bay..... 4 00	Blenheim & Guild..... 9 77
Fergus, St And c e..... 15 00	Moncton, St John's s s..... 30 00	Georgetown..... 4 00	Thornburg & Clarksburg 3 50
Bathurst, Belledun, etc. 4 00	New Annan..... 4 00	Cavendish, P E I..... 15 00	H M, Winnipeg..... 3 00
Hx, St Matt s s..... 42 37	Lunenburg..... 50 00	Div Un Bh of Hx..... 307 50	Leslie & Thorne..... 1 33
Rev D McMillan..... 5 00	Int P G Heine..... 28 00		Seymour, Mm, St And..... 50 00
Noel, Shore s s..... 2 50	Souris, P E I..... 15 00		Rev J Fleck's b cl..... 20 00
" Moose Brook s s..... 3 00	Carleton, St John, N B. 42 00		N Sydney, St Math..... 27 00
Wolfville..... 15 00	Shelburne..... 19 81	<b>BURSARY FUND.</b>	St Helen, Calvin s s..... 9 00
Sheet Harbor Road c e. 4 00	Bass River s s..... 15 70	Acknowledged..... \$543 61	Mr & Mrs Harper..... 10 00
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Lunenburg m bd..... 35 00	St Jas & Little Ridge... 6 00	Div M B of Hx..... 17 50	Mrs J B Elliott..... 25 00
Alberton, P E I..... 85 00	St Stephen, N B..... 27 08	Tabusintac & B Ch..... 1 50	Pembroke, Calvin s s..... 15 00
Mid Musquodboit..... 57 41	Nelson, St James..... 3 00	Up Londonderry..... 4 00	Vancouver, Mt Pleas... 5 55
c e..... 14 61	Mira..... 10 00	Amherst, St Ste..... 3 00	Mont, St Pauls..... 100 00
Yarmouth..... 8 00	West Bay..... 30 00	Onslow..... 8 00	Wardsville..... 2 00
Jacquet River c e..... 3 60	Whycomah..... 5 00	Dartmouth, St Jas..... 25 00	Mont, Calvin..... 25 00
J W Young..... 1 50	Georgetown..... 10 00	Noel..... 4 00	Beq J H Marshall..... 50 00
Windsor, St John's..... 160 00	Cavendish, P E I..... 20 00	Wolfville..... 2 00	Mont, Taylor c e..... 5 00
s s..... 25 00	Div Un Bank of Hx..... 4 50	New Lond N & Ken..... 5 00	Napanee..... 4 00
Sale of map..... 1 50		Windsor, St John's..... 15 00	Balderson & Drum..... 10 00
Moncton, St John's..... 25 00	<b>North-West.</b>	Moncton, St Johns..... 10 00	Jacquet River s s..... 2 10
	Hx, Chal s s..... 15 00	New Annan..... 3 00	Grand Bend..... 4 00
New Annan..... 5 00	c e..... 4 50	Lunenburg..... 2 00	Kenyon..... 25 00
Lunenburg..... 91 00	Amherst, St Ste c e..... 61 00	St Stephen, N B..... 3 00	J A Robertson, Bel cors. 3 00
Dalhousie s s..... 17 00	Onslow..... 25 60	West Bay..... 4 00	Manotick & S Glos..... 15 00
c e..... 21 00	Port Morien s s..... 66 00	Georgetown..... 2 00	Toronto, Ch of Cov ce... 7 00
" P La Min s s..... 5 00	Dartmouth, St Jas..... 10 04	Cavendish, P E I..... 5 00	Simcoe, St Pauls ss..... 5 00
" Eel River s s..... 6 00	Hx, Chal..... 20 00	Div Un Bk of Hx..... 4 50	Finch, St Lukes..... 35 00
" Up Charlross..... 5 00	Mrs H A Archibald..... 2 00		Mrs Jos Douglas..... 3 00
Souris, P E I..... 17 51	Mid Musquodboit..... 20 00	<b>MANITOBA COLLEGE.</b>	Judge Ardagh..... 5 00
Carleton, N F..... 5 35	Moncton, St John's s s. 20 00	Acknowledged..... \$181 41	Ham, St Johns..... 105 00
c e..... 10 00	Lunenburg..... 20 00	Sussex..... 3 00	S Mountain..... 22 40
Black Land..... 4 00	St Stephen, N B..... 10 42	Dartmouth, St Jas..... 5 00	Heckston..... 7 00
Shelburne..... 19 81	Oxford c e..... 6 26	Hx, Chalmers..... 5 00	Bass River ss..... 15 70
Bass River s s..... 25 00		Windsor, St Johns..... 23 00	Pres Ch of Ireland..... 730 00
Hx, Park St Chinese cla. 8 30			Mont, West c e..... 2 00
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Bermuda, Hamilton..... 20 00	Acknowledged..... \$2,643 34	<b>AGED MINISTERS' FUND.</b>	Mitchell, Knox..... 15 00
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Hx, Ft Massey c e..... 60 00	Coldstream, N S..... 15 00	Sussex..... 4 00	Wm Urquhart..... 10 00
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Limehouse s s..... 3 43	St Peters, C B..... 25 00	Up Londonderry..... 5 00	London, 1st..... 35 00
Jane Ann McLeod..... 10 00	Onslow..... 55 00	Onslow..... 10 00	Mont, Croseent s s..... 25 00
Brockville, 1st l b..... 25 00	W Riv & Green Hill..... 21 05	Rev J H Chase, ra..... 4 00	N & S Plymton & P Grov 3 05
Hx, Park St s s..... 50 00	Dartmouth, St Jas..... 125 00	Dartmouth, St Jas..... 25 00	Walter Hartman..... 5 00
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Mira..... 15 00	Wolfville..... 20 00	Wolfville..... 4 00	Drummond, Centre s s..... 4 00
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s s..... 50 00	Mid Musquodboit..... 40 00	Rev E A McCurdy, ad'ra 2 50	Roger's Hills s..... 8 00
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	Newcastle, St Jas..... 52 00	Int Mrs E Chipman..... 19 50	Est Thos Brodie, Que... 90 00
Lochaber s s..... 4 50	Nelson, St Jas..... 4 00	Souris, P E I..... 5 00	Friend..... 15 00
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	Stellarton, Sharon..... 41 35	Rev Dr. Morton, ra..... 6 00	Nairn, St And..... 17 50
	Mira..... 35 00	" Dr Grant, ra..... 6 00	Chateaugay..... 10 00
<b>HOME MISSION FUND.</b>	West Bay..... 34 00	" W. L. Macrae, ra..... 4 00	Beauharnois..... 8 00
Acknowledged..... \$6,765 18	Georgetown..... 25 00	" A. W. Thompson, ra. 4 00	Melbourne, St And..... 5 00
Mid Stewiacke..... 30 00	Cavendish, P E I..... 25 00	" H. A. Robertson, ra. 3 00	Share of tithe, Annan... 8 33
Great Village s s..... 13 00		" J. W. McKenzie, ra. 5 00	Normanby, Knox..... 8 00
Sussex..... 34 68		" W. Calder, ra..... 4 00	Goderich Union, c e..... 3 00
Div M B of Hx..... 21 00	<b>COLLEGE FUND.</b>	Mira..... 2 00	Grimsby, St Johns..... 18 00
" B of NS..... 75 00	Acknowledged..... \$6,604 53	West Bay..... 2 00	<b>Per Rev. P. M. Morrison, Hfx</b>
Hx, St John's s s..... 20 00	Sussex..... 17 00	Georgetown..... 4 00	Sussex..... 11 00
Coldstream..... 35 00	Div M B of Hx..... 56 00	Rev G S Carson, ras... 4 00	Boularderie, friend.... 1 00
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Up Londonderry..... 10 00	Coldstream, N S..... 6 00	Mid Musquodboit..... 5 00	St Peters..... 2 20
Dundas, P E I..... 12 00	Tabusintac & B Ch..... 4 50	Div Un Bk of Hx..... 22 50	Onslow..... 20 00
Hx, Chal..... 21 04	Onslow..... 25 00		W Riv & Green Hill..... 41 00
St Peters, C B..... 6 00	W Riv & Green Hill..... 13 55	<b>COLLEGE LIBRARY FUND.</b>	Green Hill, ce..... 2 68
Amherst, St Ste..... 20 00	Dartmouth, St Jas, ad'l. 1 00	Acknowledged..... \$89 76	Fourchie..... 1 47
Truro, St And..... 117 80	Youghall..... 11 04	Dartmouth, St Jas..... 19 00	Dartmouth, St Jas..... 17 60
Onslow..... 60 00	Wolfville..... 6 00		Noel Shore s s..... 2 50
Green Hill c e..... 2 34	New Lond N & Ken..... 25 00		Wolfville..... 4 50
Pt Morien w h & f m s. 59 00	Noel..... 10 00		
Dartmouth, St Jas..... 112 45			



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Mid Musquodoboit.	10 00
Yarmouth	16 00
Moncton, St Johns s s.	10 00
Lunenbourg	10 00
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Carleton, St Johns.	3 95
Windsor, St Johns.	25 00
Black Land.	1 00
Oxford, c e.	2 00
St Stephen, N B.	22 60
Bkfld, Jane A McLeod.	5 50
Mira.	10 00
Cavendish.	10 00

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Glencoe	20 00
Dovercourt, ss.	3 00
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Moorfield.	6 00
Owen Sd, Div St.	30 00
Campbellville	10 00
Elora, Knox.	14 30
Listowel.	15 00
Bryson &c.	5 00
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Dover.	5 00
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ss.	25 00
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Galt, Central.	60 00
ss.	25 00
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Binbrooke.	10 00
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Hensall ss	33 38
Tor, Westminster s s.	20 00
St Thomas, Knox.	40 00
Hyde Park.	4 15
ss.	6 00
King, St Aws.	7 00
Callander.	1 00
Magnetawan.	1 32
Alice & Petewawa.	2 00
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Uxbridge.	20 00
Primrose.	8 75
Molesworth.	10 00
Bothwell.	6 00
Florence	3 00
Sutherland.	1 50
Esquesing, Boston.	15 00
Streetsville.	30 00
Warton	5 00

Garafraxa	5 00
Mimosa	10 00
Dunbarton	14 00
N Nissouri	5 00
Sutton	5 00
Norval	7 75
Stratford, St Aws.	10 00
Russell s s.	10 00
Leith	1 50
Dutton	20 00
Bayfield	1 00
Alliston	5 00
Burlington	10 00
Hornings Mills	2 00
Leeds	112 79
Colborne	7 00
Chatham, St Aws.	5 00
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W Puslinch	10 00
Dresden	8 00
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Ridgetown	5 00
Zorra	5 00
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Colborne	10 00
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	\$15,875 84

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Mont, St Matt s s.	50 00
Bullocks Cors s s.	6 25
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Kirkwall b cl.	6 00
Valens b cl & s s.	6 00
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Warwick, Knox s s.	50 00
Goderich, Knox s s.	30 00
" b cl.	20 00
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Halifax, St Matt s s.	50 00
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ss	100 00
" h g.	50 00
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Tor, South Side s s.	2 50
" Westminster s s.	50 00
Molesworth s s.	9 00

South Nissouri s s.	7 00
Sutton	2 00
Windsor.	25 00

\$6,916 91

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E Ashfield.	1 00
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\$302 00

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Springfield.	1 00
Kenyon	15 00
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Collingwood.	15 00
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Montreal, St Pauls.	75 00
" Calvin.	23 00
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Osgoode Line.	5 00
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Goderich, Knox.	20 00
Chateauguay.	4 00
Beauharnois.	4 00
Grimsby, St Johns.	5 00

\$1,245 50

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\$1,765 00

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Acknowledged	\$1,720 00
Jas Robertson.	20 00
J R Lowden.	25 00

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" Calvin.	10 00
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Chateauguay.	3 00
Beauharnois	3 00

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Ottawa, Alex Younger.	30 00

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Mt Pleasant s s.	10 00

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Santaluta	6 00
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Thornhill	10 00
Calf Mountain.	5 00
Mountain City.	5 00
Breadalbane	12 05
Melita	12 00
Wapella	7 00
Plympton & Millbr'k.	14 00
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Win. W'tminster, 2 pt.	50 00
ss.	21 20
Comox, B.C.	5 00
Qu'Appelle Station.	5 00
Round Lake.	5 00
Rapid City.	10 00
R M Alanson \$25.00, in last issue, should be R M Thomson, \$25.00.	

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Rev P McDonald, St Thomas.	25 00
W McCrone, St Thomas.	5 00
W Langan,	1 00

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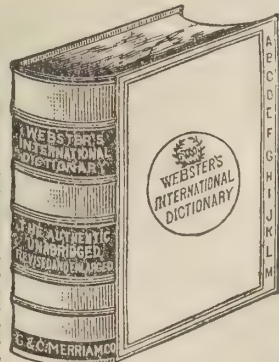
Hillsboro.	\$1 00
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Concluded on page 106.



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### BURNBRAE'S PRAYER.

"Almighty Father, we are a' Thy puir an sinfu' bairns, wha wearied o' hame and gaed awa' intae the far country. Forgive us, for we didna ken what we were leavin' or the sair heart we gied oor Father. It wes weary wark tae live wi' oor sins, but we wad never hev come back had it no been for oor Elder Brither. He cam' a long road tae find us, and a sore travail He had afore He set us free. He's been a gude Brither tae us, and we've been a heavy chairge tae Him. May He keep a firm haud o' us, and guide us in the richt road, and bring us back gin we wander, and tell us a' we need tae know till the gloamin' come. Gither us in then, we pray Thee, and a' we luve, no a bairn missin', and may we sit doon for ever in oor ain Father's House. Amen."—*Beside the Bonnie Brier Bush.*

### HOW TO BECOME A CHRISTIAN.

The parable of the lost sheep teaches how to become a Christian. One says, "I have been seeking Christ for years, but cannot find him." Do you not see that instead of you seeking Him He has really been seeking you all these years, and that you have been simply running away from Him all the while? The way to become a Christian is just to stop in your wandering and let Christ take you up on His shoulder and bear you away rejoicing. People often say, "I am not good enough to be a Christian." But will the lost sheep, faint and hungry, torn and bleeding, lying upon the jagged rocks, nigh to death, have to wait till its wounds are healed and its strength restored before the shepherd will take it up? And must the lost sinner wait for fitness before Christ will save him? Oh, no! To become a Christian is simply to stop *resisting*, to stop trying to find the home alone, and to yield to Christ, saying, "Lord, Jesus, save me." That moment you will be lifted up by those mighty arms and laid upon the shoulders of omnipotent Love—saved.—*Westminster Teacher.*

### THE LORD'S RICE-POT.

A traveller in Ceylon, accompanying a missionary on his pastoral visits, noticed as they walked through the garden that some of the cocoanut-trees were marked "X." On inquiring why they were so marked, the native Christian answered, "Because every 'X' tree is devoted to the Lord." He also noticed that his wife, as she cooked the noonday meal, threw a handful of rice into the pot for each member of the family, and then two handfuls into another pot standing near. The traveller asked why the two handfuls were put in the other pot, and the wife replied, "That is the Lord's rice-pot, and I remember him when cooking each meal."

How the faithfulness of such a convert should shame the meanness of men who eat the loaf and offer the Lord the crumbs; and who, after they have spent their years in seeking worldly gain, and lost their thousands and tens of thousands in disastrous enterprises, *begin to wish they had given it to the Lord!*

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns burst out with plenty, etc."

The Lord would have us acknowledge *Him* as the giver of every good and perfect gift; and in doing this we shall be blessed in the deed. By the prophet Malachi the Lord charged those with robbery who refused to give to God the *tenth* of all their produce, and the offerings which His law prescribed. Thus he says: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and

offerings. —e are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. iii., 9.—*Sel.*

### ATTENDING CHURCH ON RAINY SABBATHS.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen, which a correspondent in Manitoba has forwarded for insertion in THE RECORD:

I attend church on rainy Sabbaths, because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sabbaths.

2. I expect my minister to be there. I should be surprised if he were to stay at home, for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayer and presence.

4. By staying away I may lose the prayers, which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sabbaths when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. (Luke xiv. 18.)

12. There is a special promise that wheretwo or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.



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PREACH THE GOSPEL

ALL THE WORLD AND  
TO EVERY CREATURE

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—GO—I-AM-WITH-YOU-ALWAYS—

BY AUTHORITY OF THE GENERAL ASSEMBLY OF  
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## Literary Notices.

**THE MEETING PLACE OF GEOLOGY AND HISTORY** by Sir J. W. Dawson, has for its object, to give a clear and accurate statement of facts bearing on the character of the debateable ground intervening between the latter part of the Geological Record and the beginning of sacred and secular history. Its chapters are: (1) General Nature of the subject. (2) The World before Man. (3) The Earliest traces of Man. (4, 5, 6) The Palanthropic Age. (7) The Early Neanthropic Age. (9) The Deluge of Noah. (10) Special questions respecting the Deluge. (11) The Prehistoric and Historic in the East. (12) The Neanthropic Dispersion. (13) Summary of Results, pp. 222. Drysdale & Co., Montreal.

**SOME SALIENT POINTS IN THE SCIENCE OF THE EARTH**,—by Sir J. W. Dawson, (with 46 illustrations) is one of Sir William's latest works. It consists of the following chapters: (1) The Starting Point. (2) World Making. (3) The Imperfection of the Geological Record. (4) The History of the North Atlantic. (5) The Dawn of Life. (6) What may be learned from Eozoon. (7) The Apparition and Succession of Animal forms. (8) The Genesis and Migration of Plants. (9) The Growth of Coal. (10) The Oldest Air-breathers. (11) Markings, Footprints and Fucoids. (12) Predetermination in Nature. (13) The Great Ice Age. (14) Causes of Climatal Change. (15) The Distribution of Plants and Animals as related to Geographical and Geological Changes. (16) Alpine and Arctic Plants in Connection with Geological History. (17) Early Man. (18) Man in Nature. Published by Drysdale & Co., Montreal, pp. 496.

These two books, covering such a wide field, and by a scientist of such world wide fame, are of great value and more especially for the light they throw upon the Bible and for strengthening faith in the story it tells of the Story of the World and of Man.

**STUDIES IN ORIENTAL SOCIAL LIFE**,—by H. Clay Trumbull, the well-known Editor of the *Sunday School Times*; is a treatment of Oriental Life and Thought, made vivid by Dr. Trumbull's personal experiences and observations in the East. Its basis is a series of lectures on Oriental Social Life delivered at the Universities of Pennsylvania and Yale. It consists of fifteen chapters: The Past in the Present; Betrothals and Weddings in the East; Hospitality in the East; Funerals and Mourning in the East; The Voice of the Forerunner: Primitive idea of "The Way"; The Oriental idea of "Father"; Prayers and Praying in the East; Food in the Desert; Calls for Healing in the East; Gold and Silver in the Desert; "The Pilgrimage"; Ideas in the East; An Outlook from Jacob's Well; The Samaritan Passover; and, Lessons from the Wilderness. In these chapters many a passage of Scripture is made luminous by the life and scenes of today as pictured by a keen observer. In mechanical execution the book is sumptuous, with its very large clear print, broad margins and extra heavy smooth white paper. The only trouble is that these things make it more expensive, but they make it a luxury to read. Pp. 450. John D. Wattles, publisher, Phila.

**THE PRESBYTERIAN REVIEW ANNUAL**, contains among other matters, brief, valuable, historical sketches of all the Educational Institutions of our Church, of all the Presbyteries, of the Colleges, Publications, Foreign Missions, List of Ministers, etc. *Presbyterian Review*, Toronto.

**PRESBYTERIAN YEAR BOOK**, for the Dominion of Canada and Nfld., for 1895, contains, Officials

of the Dominion, Committees of our Church, Sketches of Church History in different parts of the Dominion, The Roll of Presbyteries, and Alphabetical List of our Ministers. Pres. Pub. Co., Toronto.

**THE OFFICE AND WORK OF ELDERS**, by Rev. Principal MacVicar, D.D.; **THOUGHTS FOR THE SICK ROOM**, by Rev. W. B. Mackay, D.D., of Woodstock, Ont.; and **GOD FINDING FAULT**, by Rev. A. B. Mackay, D.D., of Montreal, are three discourses recently received, all of them strong, sound, meaty, wholesome.

**THE PRESBYTERIAN AND REFORMED REVIEW** for April, has for contents, "Christianity and the Experimental Method," by Robt. McCheyne Edgar; "The Messianic Idea in the Prophets"; by Talbot W. Chambers; "The Formation of the New Testament"; Origin and Composition of Genesis"; "The latest Ecclesiastical Movements in Germany"; with nearly seventy pages of Reviews of Recent Theological Literature. The opening article is a very valuable one. Address, McCalla & Co., Philadelphia, \$3.00 per year, 80c. per copy.

**THE BIBLICAL WORLD** for April contains, "The Place of David in Hebrew Literature and Life"; "Ezekiel the Prophet of the Exile"; "Modern Theosophy, in relation to Hinduism and Buddhism"; The Teaching of Jesus concerning Himself, and other articles. The article on Ezekiel makes his prophecy luminous. \$2.00 per year. Address, Chicago University, Press Div.

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# The Presbyterian Record.

Vol. XX.

MAY, 1895.

No. 5

## THE IDEAL LIFE.

The ideal life is one of service. He who best serves his God and the well-being of his fellow-men, lives the best, the noblest, the happiest, the ideal life. The service may reach but one or it may help ten thousand; it may in itself be small or great; the length of its arm or its dimensions in men's sight, do not measure it in God's sight.

The ideal life is thus within reach of all. It does not depend upon place, or power, or circumstances, but upon a loving performance of "whatsoever thine hand findeth to do." All cannot have riches, or fame, or comforts, or health, or friends; but the highest and humblest, the richest and poorest alike, may attain the highest ideal of which life is capable. Such was the pattern life; "The Son of Man came not to be ministered unto but to minister;" not to be served but to serve.

The ideal life builds up in one the character which only can appreciate and enjoy the better life to come. One does not prepare for the polar regions with linen, nor for the tropics with furs. More foolish he who claims to be on the way to heaven and who is building up, day by day, for taking with him, a character that makes its ideal the comfort and good and joy of self, rather than of others. Only the latter kind of spirit can find a congenial home in that better life which we call heaven; and only the life that knows the luxury of doing good to others has any foretaste of heaven here on earth.

Such is the ideal life, the life worth living, the life of which one never wearies, but which grows brighter and brighter unto the perfect day.

Both East and West will probably have a deficit in the Home and Foreign Mission Funds, especially the latter, at the close of accounts on the 1st of May. The fact suggests some thoughts which may with profit be pondered. 1. It is cause for gratitude that notwithstanding the hard times the offerings have kept up so well. 2. Those offerings, even yet, come far short on the whole of a fair proportion of what God has given to us; if that were attained God's treasury would be overflowing. 3. The expenditure is caused by the very success of the work. Open doors are

before us, calling us to enter with the Message of Life. 4. The next year's work will demand its own income. The work and the expenditure must go steadily on, and we should at once, as we are able, give more to clear off existing claims. 5. The Funds are made up of individual offerings; each is responsible for his share. Am I doing my duty to the Lord's work? 6. There is no halting; the work goes steadily on, but this only gives the better opportunity along one line, of living the ideal life, of spending ourselves in service for the world's good and God's glory.

## MEETINGS OF SYNOD.

The Synod of Toronto and Kingston will meet within St. Andrews Church, Orangeville, on Monday, 13 May, 1895, at 8 o'clock p.m., for conference, and on Tuesday, 14 May, for business, at 8 o'clock in the evening.

JOHN GRAY,

Orillia, 6 April, 1895.

Synod Clerk.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church, Sherbrooke, Que., on Tuesday, 14 May, at 8 p.m. The business Committee will meet in the church on Tuesday afternoon at 4 o'clock. Members will please get a receipt for fare paid, from each road travelled on.

K. McLENNAN,

Levis, 5 April, 1895.

Synod Clerk.

**Synod Conference.** At the Meeting of the Synod of Montreal and Ottawa, which meets in Sherbrooke, 14 May, two conferences will be held. The subjects will be:—

I. Protestantism within the bounds of the Synod, its present position and future prospects.

(1.) English speaking Protestantism. A paper by the Rev. J. R. MacLeod, of Three Rivers.

(2.) French speaking Protestantism. A paper by the Rev. S. J. Taylor.

II. The work of the Holy Ghost.

(1.) In the Christian worker. A paper by the Rev. A. J. Mowatt.

(2.) In the Congregation. A paper by the Rev. James Hastie.

The Synod of Toronto and Kingston will meet for conference on Monday evening, 13 May.



## EXPERIENCES IN TITHING. VII.

**Testimonies.** At a missionary meeting in St. Stephen, N.B., testimonies were asked from any present who gave a tithe. Several responded:—No. 1, "The tenth is the Lord's money and he should have it." No. 2, "I find it convenient always to have something in my box when it is called for." No. 3, "Since I tried the plan I have been able to give six dollars to missions where I only gave one before, not because I have been more prospered, but when I did not tithe, the money was spent for other things and when a call came there was no money." No. 3, "I have a box marked 'The Lord's money box' and all the money that finds its way into that box is used for the Lord's work."

**God's word** God said, and He never took it on tithing. back, "Will a man rob God, yet ye have robbed me." But ye say, wherein have we robbed thee? In *tithes* and *offerings*, (Mal. 3: 8). The new Testament writers did not see the need to enforce so plain a truth just as they did not the duty of keeping one-seventh of the time holy to God. Our great Teacher, however, to prevent our love of money drawing us aside from the Truth puts a "foot-note" to Malachi, that we ought to tithe even our "mint, and anise and cummin," the very smallest sources of revenue, (Matt. 23: 23).

We owe the tithe to God as a *sacred debt* which demands payment *before* all other debts. And He who owns all the "silver and the gold" has promised to help us, pay our debts and give us sufficient besides, if we *first* pay our *rent*, (Mal. 3: 10).

If a gift is to be acceptable to God, the giver must first give *himself* (2 Cor. 8: 5). Some ungodly men purchase respectability (?) and think they can also get a ticket to admit them into heaven, by giving to the church. Even those that earn their money in ruining body, mind and soul of their fellowmen with alcoholic drinks, think God will accept their blood money.

To give because we expect to profit by it is a motive unworthy of a Christian. It is nevertheless true that if we give the Lord one-tenth, we enjoy the nine-tenths more than we would the ten-tenths. In many cases God rewards temporally those that give the tithe. The nine-tenths goes farther, if it does not become larger than the whole formerly. To give one-tenth is not liberality, it is honesty with God. Liberality has to do with "free-will offerings," after the tithe is paid. Considering the need of the world one ought to reduce his expenses as much as possible, consistent with provision for his own, and give the balance to God's needy children, self-indulgence and fashion should not prevent us sending the Bread of Life to perishing souls.

Mistawasis, I. R.

A. W. LEWIS.

March 29, 1895.

A "Tither" from Nova Scotia says: "My mind was first directed to this matter twenty-five years ago on reading letters in the *Home and Foreign Record*, by Rev. E. A. McCurdy. Afterwards I read a series of tracts on 'Systematic Beneficence,' published by the Presbyterian Board, and a series of essays on proportionate giving, entitled 'Gold and the Gospel.' About a dozen years ago I decided to adopt giving at least the tenth. On January 1st, 1883, I opened up a book account with the Lord, Dr. and Cr. My business was partly agricultural and partly manufacturing, and I found a difficulty in estimating my actual income over and above outlay for wages, raw material, wear and tear, necessary improvements, etc., but having done the best I could I went on.

At the time I had a heavy debt on my property and the question often arose in my mind whether it was right to give to the Lord so large a proportion of my income as the one-tenth, while I owed my fellow-man. My experience has cleared my mind on that point. My financial obligations to my fellow-men have been paid, and I can look back upon my dozen years of proportionate giving as the most successful years of my life. I would not go back to the old haphazard, spasmodic method of my earlier years.

The weakness of the tithing system is that the tenth is not an adequate proportion for Christians of the present day to give. I believe it was the proportion under the patriarchal dispensation, but as we come to the Mosaic dispensation a much larger proportion was demanded, and under the Gospel a still more liberal proportion is required. But adequate or inadequate as the tithing system may be, my convictions intensify with experience, that to give a consecrated portion to the Lord is better and more scriptural than to give without rule or method."

An "Ontario Farmer" giving a word of caution says:—"We refer to the goody-goody, sure-way-to-get-rich, lack-of-hard-sense, tone of some of the letters on this subject. We do not wish to be understood as in the least saying that 'our hands have gotten us this wealth,' or that God's blessing in temporal things does not descend on those who honor Him with the tenth of the increase, but only that prosperity does not come in the supernatural, not-to-be-accounted-for manner, suggested by letters that sometimes appear. We believe that the impressions which such letters sometimes give are wrong impressions, and may do much harm by setting against the whole plan those whose good sense causes them to question the logic presented. We believe God works through natural means, that prosperity, generally speaking, is the result of good judgment, industry, integrity, patience, economy, etc., and that it is because these virtues are induced, or at least strengthened by the plan of giving the tenth, that tithers are on the whole more prosperous than other people."



## Our Home Missions.

**Presbytery of Westminster.** As an illustration of the progress of our Church in British Columbia, the Presbytery of Westminster, a field which, until a few years since, consisted of one congregation, has now 45 churches, with 7,100 sittings, 1,000 families, 557 single persons, 1,544 communicants. During the past year there were 255 added to communion rolls, 168 removed, 168 baptisms, 585 attending prayer meeting. The amount paid by the people for salaries was \$11,604, for building \$703, for other congregational purposes \$823, for local benevolence \$602. There was also paid \$1,868 for schemes of the Church. The total paid by the people was \$31,032, or a little over \$31 per family for all purposes.

**Good move in Brandon.** "By a readjustment of territory a large saving of Home Mission Funds was effected." Such is a cheering item in the report of Brandon Presbytery. In these hard times, with fields calling for the Gospel, and insufficient funds to send laborers, much may be accomplished by the above method. Even if a man has to spread his work over a larger field, and each part thus receive service more seldom, yet if it be regular, much may be accomplished. In the Home Mission Field more depends upon regularity, than frequency, of service. It is tenfold better to give each of three fields one Sabbath in three, than to give one field regular supply and leave the others vacant.

Whatever the available means, it should be made to cover, if possible, the whole field.

**Home Missions West.** For three days, 26-27 March, the Home Mission Committee W.D., met in St. Andrew's Ch., Toronto. There were appointments made for the summer, of *one hundred* Home Missionaries, to *twenty-one* Presbyteries, between Quebec and Algoma; *thirty-five* to the Synod of Man. & the N. W.; and *nineteen* to the Synod of B. C.; one hundred and fifty-four in all. Besides these there were *ninety-four* applicants for work, for whom there were no appointments.

It was estimated that unless special donations were received there would be a deficit of \$10,000 at the end of the year. It was resolved to pay 75 p.c. of all claims for salaries for the past six months, and to use all efforts to get the facts of the case before the Church, and secure additional help so as to pay the salaries in full in May. It was further resolved to recommend the General Assembly to reduce all salaries for the future.

**Knox College.** The annual closing exercises were held on Wednesday, 3rd. April, in old St. Andrew's Ch., Toronto. Twenty-six students received their diplomas, having completed their preparatory studies for the ministry. The

degree of B.D. was conferred upon Rev. R. G. Murison, of B. C.; and that of D.D., upon Rev. Edward Graham of California.

**Man. Coll., Winnipeg.** The third summer session in Theology of Manitoba College was opened 3rd April, with a lecture by Principal King on the Atonement. Profs. Scrimger and Ross of Montreal, and Orr of the U. P. College, Edinburgh, will assist the College staff this term. The arts course of the College during the past winter had 138 students in attendance, 13 more than the previous year.

**Pres. Coll. Montreal.** The public close of the twenty-eighth session of this College took place on the evening of the 3rd April. Eleven students completed their course, and received their diplomas. The degree of B.D. was given to Revs. W. M. Tufts, of Hawkesbury, Ont.; C. G. Pidgeon, of Mont. Junction; and J. R. Monroe, of Antigonish, N. S.; that of D.D. was conferred upon Revs. S. Lyle, B.D., of Hamilton; and T. Snyder, B.D., of Preston; and the same, *honoris causa*, upon Revs. John Crombie of Smith's Falls; Bishop Cridge, Victoria; and D. Macdonald, Efate.

### LETTER FROM DR. ROBERTSON.

[NOTE. (1.) Any who do not read this letter until after the end of April, and who wish to help, can send their contribution to Dr. Reid marked for that purpose, if possible before the fifth or sixth of May. (2.) The facts are broader than April, and should be carefully pondered by all who are interested in our country's welfare. Ed.]

The Home Mission debt West, March 28th, was \$18,700, and Dr. Reid estimated a deficit of \$10,000 on the work of the year. To keep the expenditure within the income, the Committee resolved to reduce all claims for salaries for the past six months, 25 per cent., and appeal to the Church for special contributions to pay salaries in full in May. It was further resolved to recommend the General Assembly to reduce all salaries for the future.

Many of our Missionaries are married men with large families, they have suffered losses in salaries already through floods in British Columbia, last season, and drought in Assiniboia, and can ill-afford a further reduction. One missionary lost \$425 of his salary in eighteen months, another got \$230 from his people last year instead of \$600, the whole salary of a third was \$550, of another \$515, of another \$630. Some of these men live in districts where the cost of living is high, they have to keep a horse with which to travel, and financing to them must be a serious problem.

Some of them got goods last winter from merchants, promising their grant in payment, and they will find it difficult to explain to businessmen why they can offer only 75 cents for a dollar promised.



## CAUSE OF THE DEFICIT.

The deficit was caused by a falling-off in revenue and by extension in work. Last year over \$13,000 was received in donations, the amount this year was meagre. Legacies are insignificant in amount this year, and contributions from congregations too have declined. The help given in Great Britain seems to have made the Church think that the Home Mission Fund was in a healthy state, instead of being in arrears. The revenue from Congregations increased about 10 per cent. since 1890, and the number of Missions about 23 per cent. in the same time.

## EFFECT OF THE DEFICIT.

The deficit has compelled the Committee to call a halt, and, although the prospects of immigration are brighter than for years, no advance can be made till this barrier is removed, if then. We had been steadily overtaking the districts neglected in the past, this good work is now arrested. We are trying to get efficient laborers, but the uncertainty hovering over the future makes them hesitate.

## EXTENSION.

In a new country, with immigrants constantly arriving, mission work cannot stand still. Last spring appeals were made by Scandinavians and Icelanders, by Hungarians and Germans to organize missions among them. Did we do right in listening to them? A missionary sent to Cariboo found over 3,000 people, more than one-half of them of Presbyterian origin, and yet no missionary of any Church was laboring among them. Should this continue? In another settlement over 700 people were found like sheep without a shepherd. A student was sent to another district and found 54 families and over 60 young men, and although many of them had been there for years, he was the first missionary of any Church. We aim as far as possible to overtake the wants of our fellow countrymen, of our own kith and kin, feeling sure that we can rely on the help of the Church. As long as the average contribution from congregations is only 30 cents per communicant the work can scarcely be said to be burdensome. If you approve of extension, help the committee to settle claims for the past at least.

## METHODS OF HELPING.

This year closes with April, and help must come quickly if at all. Let any who can afford it send a special contribution to Dr. Reid, whether 50 cents, \$5.00 or \$50.00. General help is needed. The knowledge of the need should be a sufficient incentive to action. Twice he gives who gives quickly.

Yours truly,

J. ROBERTSON.

62 Admiral Road,

Toronto, Ontario.

## FRENCH EVANGELIZATION NOTES.

**Point Aux Trembles.** The present session, so far as spiritual results are concerned, has been the best in the history of the Point Aux Trembles schools. On Sabbath, 30th March, the Sacrament of the Lord's Supper was dispensed at the school, and twenty-two pupils, on profession of their faith, were admitted for the first time to the Lord's table, besides six that were admitted some three months previous. This is one of the best missionary agencies in the Church. Mr. Bourgeois and his excellent staff are doing splendid work. He has now completed a quarter of a century as principal of these schools. He has been laid aside by severe illness, but we are glad to state that he is now improving.

**St. Hyacinthe.** Rev. M. F. Boudreau sends the following very cheering note:—The work among the French people here was never more promising than it is at the present time. It is being prosecuted quietly but none the less effectually. Within the last six months I have received the names of twelve persons who have abjured Romanism and who expect shortly to be received into the membership of our Church. Seven of these are adults.

There is also a considerable number of Roman Catholics who are being gradually brought under the influence of the Gospel. To that good work some of my members are devoting a good deal of their time distributing tracts, Testaments, etc. My little daughter, eleven years of age, has distributed over a thousand tracts the past winter, only two of which were refused. This is surely a sign of the times. Such a thing would have been impossible a few years ago.

The Presbyterian Church here is the only place in a city of over ten thousand people where the Gospel is proclaimed in French. We are trying to do it faithfully, and the evidences are not wanting that the Lord is blessing our labors.

**Ottawa.** Mr. E. F. Seylaz writes:—"The Master's work continues to give us great encouragement. I have visited a good many Roman Catholic families, some of whom I find to be accessible, others satisfied with their system; but on the whole my opinion is that a great many Catholics are entirely dissatisfied with their oppressive system of religion."

**Joliette.** "A woman came not long ago," writes the Missionary, "to inquire a little more into our doctrines. It was late on Saturday night when she retired with her two little girls, who go to the convent. The next Sunday evening she was at church and told me at the close of the service that she had made several attempts to come in, but failing to escape the notice of a small crowd that generally gathers before the church, she at first passed by and took her chance later on. She tells me her brother has a Bible and is greatly interested in it."



## Our Foreign Missions.

In the brief sketch of the New Hebrides Mission, given in the January RECORD, a typographical error gave to our Church four mission families instead of three, the correct number.

**W.F.M.S** The nineteenth annual meeting of **West.** this Society was held in Toronto, 16-18 April. The meetings grow better year by year, and this was the best and largest, 500 delegates being present. Central Church was crowded at the regular meetings, while at their grand evening rally there were enough to fill Cooke's Church and to spare. This Society was formed in 1877, and that year, with 18 Auxiliaries and 3 Mission Bands, it contributed \$1,005.39; ten years later in 1887, it consisted of 256 Auxiliaries and 76 Mission Bands in 20 Presbyterian Societies, and raised \$18,581.00; while six years later, at the present meeting, there were reported 585 Auxiliaries and 250 Mission Bands, in 25 Presbyterian Societies, and an income for the year of \$43,351.16.

Stirring and inspiring addresses were given by returned missionaries and others. China was represented by Mrs. Goforth and Dr. Smith, and India by Mr. and Mrs. Campbell and Miss Jamieson, who all spoke earnestly and effectively.

**Chinese in Montreal.** The Chinese population of Montreal real continues to increase, though most of the upwards of two hundred who have arrived from the West within the last few days have gone on to Cuba, or remain here temporarily until they can be passed over into the States. A new Chinese School has been recently organized in St. Paul's Church, with a present attendance of over fifty scholars. Thus are the different Churches seeking to bring the Gospel to "these from the land of Simin."

The interest at Ottawa is also most commendable, where on a recent visit from our missionary, a school was organized in the Bank St. Church, enrolling about all the Chinese in the city. They also attend the Church service in considerable numbers. A most interesting sight, and one perhaps to be witnessed nowhere else in the world on the same scale, is the Sabbath evening school in Knox Church, Montreal, where one evening we counted *ninety-four* Chinamen, each with a separate teacher, diligently at work, while the alert missionary and superintendent kept all running smoothly, the missionary holding a service with them, before the school, in their own tongue.

**A Trophy.** At the recent thirteenth Annual Meeting of the Montreal W. M. S., there was exhibited an interesting object, a large 3 x 6 feet, richly colored, pictorial scroll idol, that of "Kivan

Sai," the God of War, also the divining blocks, jos-sticks, holder and other articles, used in the popular worship of this idol. A father in China had purchased it six years ago, at considerable cost, for his home, where the family all worshipped it. When his favorite son was leaving, much as the father prized his god he gave it to the son to bring him good luck. The son came to Montreal and opened a laundry. The god was hung upon the wall and faithfully worshipped. But with others he attended the classes of our Chinese Mission and learned of the true God. Having no more use for idols he gave his god to our Chinese Missionary, Rev. Dr. Thompson, a trophy of Christ's triumph over idolatry.

**An Earnest Hindu.** An interesting incident of the zeal and success of a poor humble convert is given by Mr. Wilkie in connection with the Mang ingathering. "Last Sabbath one of these new Christians took me out to his school, which he has been carrying on in his spare hours without any remuneration, and I was most agreeably pleased to find an interested congregation of young and old that looked up to this poor fellow as their teacher. A little more than a year ago, he, too, did not know a letter of the alphabet. The truth and power of Jesus are so manifest in his modest unpretending effort, that I was much cheered.

Oh, it is a grand service in which we are engaged. Oh, for more grace to more fully appreciate our privileges, and appropriate that grace that will enable us in work with and for Him only and alway. Our services are crowded, and we never had such deep interest and attention amongst the people."

**Rome in the New Hebrides.** "About two years ago" writes Mr. Mackenzie, "there was a good deal of talk among the settlers on Efate, who are mostly French, about building a school house, and securing the services of a priest or nun to teach their children. A good site was procured and a sum of money was sent from Noumea—the capital of New Caledonia, a group of Islands, some 200 miles distant, used by the French as a penal settlement—towards putting up the building. As it was approaching completion, the French priests tried to get it completely under their own control. But in doing so they overshot the mark. One of the people, by far the most intelligent and influential settler here, saw through their plans and would have nothing to do with it or them. He was willing enough to engage a priest as teacher, so that if he did not give satisfaction he could dismiss him, but he is very much opposed to the priests as a class. He has engaged a Protestant lady from Sydney as governess, and I have not heard anything farther about the school.



## HISTORY OF OUR TRINIDAD MISSION.

### THE GEOGRAPHY OF TRINIDAD

THE fertile Island of Trinidad lies in sight of the N. E. coast of S. America, ten degrees North of the Equator. It is rectangular in shape, thirty miles E. and W., by fifty miles N. and S., with arms at the N. W. and S. W. corners, reaching out westward, and almost completely enclosing, between themselves and the mainland, the Gulf of Paria. Three ranges of rugged hills run East and West across the North, South, and Centre of the Island.

Its chief products are sugar and cocoa; the sugar estates being principally in the flat country of the West coast, while the Eastern part is more rugged and as yet largely unsettled.

The population is about 225,000, of which nearly 80,000 or over one third, are E. Indians, while the remainder, about one hundred and forty-five thousand, are chiefly colored, with a sprinkling of different European nationalities. Port of Spain, the Capital, pop. 40,000, is in the North-West, on the Gulf of Paria, while half way down the West side, on the same water, is San Fernando, the second town of the Island, with a population of over eight thousand.

### HISTORY OF TRINIDAD.

It was discovered by Columbus in 1496, and from its three ranges of hills, visible far off at sea, was named by him *La Trinita*, in honor of the Holy Trinity, whence the present name, Trinidad.

For a long time it was neglected, and nearly three centuries later, there were but a few hundred colonists settled.

In 1780, the Spanish Government decided that each white person of either sex, being a Roman Catholic, should receive on settling on the Island, a free grant of 32 acres of land, and half that quantity for every slave he should possess; and that each free colored person should receive half the quantity given to whites. The result was, an increase in population of over sixteen thousand, almost wholly Roman Catholic, during the next sixteen years.

At that date, 1797, it was taken by the British, and finally ceded to them by the treaty of Amiens in 1802; since which it has been a British Crown Colony.

### ECCLIASTICAL CONDITION OF TRINIDAD.

As to the religious profession of the people, the E. Indians, except so far as our mission has borne fruit among them, are Hindoos and Mohammedans. The majority of the native population is Roman Catholic. Episcopalians come next, with some fifteen? clergymen. The Methodists have four? congregations; the Baptists two?; and the Presbyterians five?; viz. one Kirk, one Free Church, and three? U. P.

The leading Presbyterian congregation on the Island is in Port of Spain. In 1837, just before

the slaves were freed, a wave of liberality spread over Scotland and certain congregations were led to support a mission of their own. Greyfriars U. P. Church, Glasgow, chose Port of Spain, Trinidad, and the result is a large and influential congregation called Greyfriars, after its parent Church. For the last three years Rev. E. A. McCurdy, late of New Glasgow, N. S., has been pastor of it; and for some eight years previous, Rev. A. Falconer, now of Pictou, N. S. This congregation is thus in closest sympathy with our mission, a sympathy which shows itself in many helpful ways.

### OUR SPECIAL WORK.

All the mission work that had been done by other Churches was for the native population. The E. Indian Immigrants were untouched, until our Church began work there in Jan., 1868. Our special field is thus a section of India brought to our shores. It is what Dr. Duff longed for, a small part of India separated from old associations and influences, and free in large measure from the trammels of caste, which so hinder the work in India. This field is also specially inviting and important, not only because the people are more accessible, but because of its reflex influence upon India. Many go back to their fatherland, and if they can be won by the Gospel while in Trinidad, they act in some measure as missionaries on their return.

### WHY THE E. INDIANS COME.

In 1838, thirty-six years after Trinidad was ceded to Britain, slavery was abolished in the British West Indies. The negroes when set free were indolent and would not work except when necessity compelled them, and on some of the Islands the planters were ruined. Trinidad decided to import Foreign labor. The first was from China, the result of which is over a thousand Chinese in Trinidad to-day, but it was soon given up in favor of labor from India.

This immigration is strictly guarded by law at every point, both in India and Trinidad. In India the Government sees that no natives are induced to leave India under false representations, the terms under which they come are carefully explained, and are as follows:—

Each one gets a free passage to Trinidad, where he must labor on an estate for five years, or by paying a certain sum he may be free in three years. His wage on the estate is about twenty-five cents per day, or three times as much as the ordinary labor wage in India. When the term of indenture is complete, he may return to India by paying his own passage, or he may re-indenture himself for another five years. In the latter case, he is entitled at the end of ten years to a free passage to India, if he wishes to return, or to a free grant of land if he prefers to remain. Numbers return to India, but many settle in Trinidad, cultivating their grant of land, or selling it and following trades, shopkeeping, &c.,



and they are now, as above stated, more than one third of the entire population.

During their term of service their interests are also carefully guarded. Each Estate must provide a hospital, capable of holding at least one-tenth of all its laborers. These hospitals are under the inspection of medical visitors appointed by the Government, who visit them twice a week and inquire particularly into the general health of the employees.

The estate owners live chiefly in Britain, with resident managers and overseers, who are also largely from the old country.

#### MESSES MORTON AND GRANT.

About the time that the first Indian laborers were imported into Trinidad, near 1840, some fifty-five years ago, two boys were born in Pictou Co., N.S., heirs to the best heritage to which any can come, the health, work, fresh air, plain living, and the simple religious life, of a Christian country family. From the home of the one, on its hill top, looking far out on the Gulf of St. Lawrence, could almost be seen that of the other, some half dozen miles away, near to Pictou town. No prophecies went before concerning them, but when Providence was bringing the people of India to Trinidad, He was, in these two boys, raising up agents, who, both on account of the character of their work, their many years of service, and the formative period of the mission in which they have labored, have done more than any other two men, in Church or State, have done or can do, in moulding the character and shaping the destiny of this Colony in which the East Indian will soon be the largest element of the population. Thus did Messrs Morton and Grant begin their course.

How strange God's plans, bringing these myriads to Western shores, and in Nova Scotia, thousands of miles distant, raising up those who nearly a generation later were to carry to them the Gospel!

In another interesting way we may trace God's plan still farther back, and see how the influence of our pioneer missionary Dr. Geddie, then in the early stages of his wonderful work on Aneityum, left its impress upon these boys and helped to fit them for their work. They belonged to different branches of the Presbyterian Church, Mr. Grant's family to the Pres. Ch. of Nova Scotia, and Mr. Morton's family to the Free Church. Mr. Geddie was the missionary of the former Church, and the *Missionary Register* of that Church, the first Colonial Missionary Magazine, with his stirring, thrilling letters from the South Seas, coming regularly to the home of the boy, Kenneth Grant, did its part in fostering the missionary spirit that has marked his work.

But how did it reach the other boy? A neighbor farmer belonging to the Church of Dr. Geddie, took the *Register*. Young Morton used to get it from his companion, the neighbor's son, and

read it with eager interest, his own heart and life growing into closer sympathy with the work among the heathen. His own testimony is that it was a chief instrument in God's hand in making him a missionary.

#### HOW THE MISSION BEGAN.

At the end of 25 years of immigration, 1840-1865, the Indian population of Trinidad numbered 25,000, a thousand for each year. By this time the two boys had finished their preparatory studies, and their Churches being united in 1860, they were both in the ministry of the Presbyterian Church of the Lower Provinces, and were settled, Mr. Morton in Bridgewater, N.S., and Mr. Grant in Merigomish, N.S.

Shortly after beginning work, Mr. Morton's health failed; he had to give up work for a time, and, in Jan., 1865, he took a trip in a sailing vessel to the West Indies, for the benefit of change to a warmer climate. On the voyage he stopped for a short time at Trinidad, where he found 25,000 E. Indians, as purely heathen as when they were at home in India, and he was deeply impressed with their need.

On his return he laid the matter before the Foreign Mission Committee of his Church, which in turn brought it before the Synod that met in Halifax, June 1865. The Committee was asked to gather information and report. This was not done till two years later, in 1867, when the Synod unanimously agreed to authorize the Board to establish a mission in Trinidad. Mr. Morton had already offered his services. He was accepted, loosed from his charge, and after four months spent in visiting the Churches, he sailed 1 Dec., 1867, from La Have, N.S., in a small sailing vessel bound for the West Indies, somewhat after the manner in which Mr. and Mrs. Geddie had gone in a little "coaster" from Halifax to Boston when starting on their long and perilous way to the South Seas twenty-two years before.

This voyage was not without its perils. The story of its awful storm is a thrilling one. The masts had to be cut away to save the ship, and there was for a time little hope of escape, but the Providence that safely led Alexander Duff through shipwreck, to India, preserved those who were going on a like errand to these same Indians in Trinidad. On 3 Jan., 1868, Mr. and Mrs. Morton and one child landed at Port of Spain, the Capital of Trinidad, and received a hearty welcome from the Christian people there.

Where should he begin? He chose Iere village, six miles inland from San Fernando. The U. P. Church of the United States had begun a mission shortly after the Emancipation, in 1838, to educate and christianize the freed negroes. It was discontinued, and when Mr. Morton arrived, was in connection with the Scotch Church at San Fernando. There was a small church and dwelling house, which were transferred to the Nova Scotia



Mission on condition that Mr. Morton should conduct an English service. He faithfully carried out the agreement, but realizing that this was not the work for which he came to Trinidad, he at once began to establish schools, and to study the language. As an adept in the latter he has now probably no equal in the Island.

#### PROGRESS OF THE MISSION.

The twenty-seven years of the history of our mission in Trinidad, divides into two equal parts. At the end of thirteen years, Jan. 1881, the fourth missionary arrived, enabling the staff to occupy the four centres now worked, San Fernando, Princetown, Couva, and Tunapuna. The second period from 1881 to the present time, has witnessed the steady development of the work from these centres, from which, with the aid of native agents, the whole Island may be reached.

#### THE FIRST PERIOD, 1868 TO 1881.

When Mr. Morton reached the field, three years after his first visit, the East Indians had grown to 30,000, and were increasing by an average of nearly two thousand a year, and realizing the utter inability of one man to overtake the work, we find him early appealing for another missionary.

In response to that Macedonian cry, the Synod of 1869 authorized the F. M. Committee, instead of asking for volunteers, to call a man for the work. By unanimous decision, a call signed by the Chairman and Secretary of the Committee was presented to Rev. K.J. Grant, who for several years had been a successful pastor in Merigomish. It was accepted, he was designated in March, 1870, spent the summer visiting the congregations of the Church, and sailed from Halifax, reaching Trinidad on the 22nd of November. After consultation it was agreed that he should settle in San Fernando, the chief town on the Southern division of the Island, having a large Indian population, and near to a number of large estates. The Scotch manse being vacant, the Grants' were given the use of it until a minister should arrive, and he at once set to work, established a school, and began the study of the language.

These three years had been a time of sowing and patient waiting. At the end of two years, Mr. Morton writes that "while none have come forward to give up their system of error, there has been marked progress in good behaviour, less heathenish conduct and language. We have acquired too, during the year, a more thorough insight into the system which we seek to overthrow, a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion, the worship of gods false and impure, and the result as seen in the lives of the worshippers, we find new reason to give thanks at the remembrance of God's holiness."

At the close of his third year, the time of Mr. Grant's arrival, he says, "What shall I say of

results, To the eye of some they are almost nothing; a few scratches on the surface of a field; a few boys taught to read; a number of people taught to question and doubt, a few ready to accept a new Avatar, somewhat different from, and somewhat better than the old; a certain interest awakened; a certain commotion among the people; as one of the young men said, 'Some of the people are getting afraid that if they listen further they will find their old faith subverted.'"

Though not much was visible, foundation work had been done, deep, solid, strong, and on it a grand superstructure was to arise.

When the missionaries arrived some of the Indian population was on estates and some in the towns and villages. Among the latter, the schools were first started. Estate schools were not established till 1871. Five of them were opened that year, largely at the expense of proprietors who have been almost without exception, favorable to the work.

The brightness caused by the coming of a second mission family was shadowed six months later by the illness of Mrs. Morton, caused by a poor house and unhealthy surroundings, and on her recovery the physicians forbade her living at Iere village. The Morton's then removed to San Fernando with the Grants, and for the next four years the field was wrought by the two missionaries from this centre.

But with shadow came more sunshine. On the 1st Sabbath of July, 1871, after the Sab. School work of the day was over, Mr. Grant asked the E. Indians gathered there if they should not have a church of their own. They at once fell in with the idea. A subscription list was opened and from Indians and friends of the mission came a liberal response. The Home Board was asked, and approved, but had "no funds to vote in aid." The missionaries went forward and on the first Sabbath of July, 1872, just one year from the day it was first spoken of, the new church was opened. It cost \$3,260, of which the Indians themselves paid \$800, though but few of them had declared themselves christians.

Of the church opening Mr. Grant wrote: "The quiet reminded me of a solemn communion at home, but here the similarity ends. At home in the centre row of pews we have usually seated the professed followers of the Lord Jesus Christ, but here in the body of the church were seated the worshippers of Vishnu and Siva, of Kali, of the Sun, &c."

A month later was held the first communion, at which, with the missionaries, there sat twelve E. Indian young men. Like the first communion in the upper room, this first one had its "twelve disciples" the first fruits of the mission. Among the twelve were:—C. C. Soodeen, whose health compelled him to leave off teaching, and go into other work; and who has for several years been a member of the Government Board of Educa-



tion; Benjamin Balaram, who after a term of service as catechist, returned to India, where he has since been a valued helper; and, Lal Behari, now for many years a minister and Dr. Grant's right hand man in San Fernando.

Two days before the opening of the new Church, another forward step was taken, the organization of a Presbytery. A previous one consisting of the ministers of the U. P. Church had become defunct. On the 2nd of July, 1872, all the Presbyterian ministers met and decided to form themselves into a Presbytery, which is unique among the Presbyteries of the world. After deliberation, it was resolved:—

1. To form ourselves into a Presbytery, assuming on behalf of the Church we represent, the name of the Presbyterian Church of Trinidad.

2. "That each member places himself in subordination to this Presbytery, but with the right of appeal, in matters of appeal, to the Supreme Court of the Church with which he is connected.

3. "That this Presbytery, while carrying out the Presbyterian system which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the Church with which such minister or congregation is connected.

4. "That all ministers, on becoming members of this Presbytery, be required to sign the above resolutions."

This agreement was signed by the three U. P. ministers then in Trinidad, and by our two missionaries, and was approved by the F. M. Committee, the Synod, and, since the union, by the General Assembly.

There had been standing for some time an offer from proprietors of estates in Couva, a large sugar growing district, lying on the west coast between Port of Spain and San Fernando, to pay the salary (then £250 stg.) of a missionary to labor there. In 1873, Mr. Thomas Christie who had just completed his theological course, offered his services, was accepted, sent out, and with Mrs. Christie, arrived in Trinidad Jan., 1874, three years after Mr. Grant, and 2 Feb., entered upon his work in Couva.

Three schools had been opened in this district by Mr. Morton, and were now gladly handed over to Mr. Christie's charge.

After Mr. Christie's arrival the three formed themselves into a Mission Council, which takes oversight of financial and other matters connected with the mission, and before which all estimates must come for approval, before being sent home to the Committee.

As already noted, the Mortons removed from Iere village to San Fernando, in 1871, a few months after the arrival of the Grants, and from that common centre they carried the mission together, Mr. Morton continuing his work at Iere village, and also with Mr. Grant working at San Fernando, until 1874, when the field was

definitely divided, the Grants remaining in San Fernando, and the Mortons taking up as their headquarters a place not far from Iere village, henceforth known as "the Mission," now Princetown, in honor of a visit paid to it by the two sons of the Prince of Wales in 1878.

In 1873 the Synod decided that the missionaries should have a short furlough once every five years. This is not only necessary for the missionary in the hot trying climate, but helpful to the Church, bringing it into closer touch with the work.

One result of Mr. Morton's first visit home in 1874 was that Mr. John A. McDonald, of Pictou, a young man of good education, offered to go out as a teacher. Owing to his delicate health the Board would not assume the responsibility of his support, unless friends, knowing the circumstances, would contribute the necessary funds. This was done, and 2 Jan., 1875, Mr. McDonald joined the mission staff. For two and a half years he did excellent work as a teacher and superintendent of schools. He then returned and some time later died of consumption.

Mr. Grant's first furlough, in 1876, also resulted in a teacher added to the mission staff; Miss Blackadder, who arrived in October 1876, and who if spared, will soon complete twenty years of splendid service as a teacher and missionary; while many a society and congregation has pleasant memories of her bright addresses on her visits to Canada.

In 1877, the missionaries began to agitate for a fourth laborer, but owing to the low state of the funds, no response could be made, until 1880, when Rev. J. W. McLeod was appointed, arriving with his wife in Trinidad 15 Jan., 1881, just thirteen years after the beginning of the mission. There was a fourth field, in need of a missionary, the district North of Couva, and nearer Port of Spain, with Tunapuna as its centre. The Mortons gave up their comfortable home and older field to the new comers, and settling in Tunapuna, once more addressed themselves to the work of breaking ground and starting a new work. The four chief centres of population were now occupied, and from these, with the help of native agency, the missionaries expect to work the whole Island.

At this stage of the history of the mission, there were in the three stations, twenty-three schools, with 874 pupils enrolled and a daily average attendance for that year, of 572, while the communion roll numbered 135.

#### THE SECOND PERIOD, 1881 TO 1895.

At the end of the first period we saw a mission family in each of the four centres of population; the Mortons at Tunapuna, the Grants at San Fernando, the Christies at Couva, and the McLeods at Princetown. The work of the second period has been the organization and development of the mission from these centres.



One feature of this second period has been the fuller employment of lady teachers from Canada. They are engaged for a term of five years. Their teaching, especially at first, is in English. At the end of their term they need a furlough in any case, and if they do not wish to return, they are free. For a number of years there has been a lady teacher from Nova Scotia in the principal school at each of the four stations, and by their faithful work, in schools, in Sabbath schools, in visiting, they have been a very helpful arm of the mission. The support of these teachers is a part of the work so faithfully and earnestly carried on by the Woman's Foreign Missionary Society, Eastern Division. Miss Blackaddar had now been six years in the field; in 1882. Miss Agnes Semple, a second lady teacher, was appointed, and others as hereafter noted.

An important step was taken this year, 1882, in the ordination of the first native minister, Rev. Lal Behari, one of the first fruits of the mission, and, before and since his ordination. Mr. Grant's valued assistant at San Fernando.

As with our mission in India, there were no deaths in the first period, and it closes with all the fields well filled; but scarcely do we enter upon the second, than sickness and death enter, and within the space of as many years, six of the workers were called to rest.

In 1882, Mrs. Christie had to leave the field and come home in ill-health. From the same cause, Mr. Christie resigned in 1883. He came home and went to California, thinking to do Home Mission work in the better climate of the Pacific coast, but died in 1885. Mrs. Christie returned with her young family to Nova Scotia and died in 1890.

In 1884 Rev. John Knox Wright of London, Ont., was appointed to succeed Mr. Christie at Couva; two lady teachers, Miss Christina Copeland, of Pictou, N.S., and Miss Amy Hilton of Yarmouth, N.S., were added to the mission staff, and all the stations were once more filled, and, in addition, a lady teacher in each of them; if indeed they could be said to be filled, for when the new comers reached the field, Mr. McLeod, through growing weakness, had already tendered his resignation of Princetown.

The resignation was accepted, to take effect when a successor could be obtained, Mr. McLeod meantime looking after the erection of a Church at his station, and giving some instruction to teachers and catechists, continuing in the latter until within a few days of his death, 1 April, 1886, and the opening of the first missionary grave in Trinidad. Mrs. McLeod and children came home and ere long she too passed away.

That same year, 1886, Mr. Wm. Macrae, who had just completed his studies for the ministry, was appointed to the vacancy at Princetown, arriving with his wife at the end of the year.

At the same time a vacancy in the teachers' ranks, caused by the retirement of Miss Hilton,

through ill health, was filled by the appointment of Miss Minnie Archibald, of Truro, N.S., but after several most successful months, she was suddenly called away with a few hours illness, and in a second missionary grave she was laid to rest. The Couva School had now no Canadian teacher, and the mission house was also soon vacated, for in July, 1887, Mr. Wright resigned on account of his wife's health, and again was seen the notice of "missionary wanted."

For some time there was no response, and in the beginning of 1889, Mr. Simon Fraser, a student, was sent out for a few months as a catechist. At the end of that year, Mr. F. J. Coffin of P. E. Island, a licentiate, was appointed, beginning work with 1890.

Meantime other changes had been transpiring. Miss Semple and Miss Copeland came home in 1889, the former to become the wife of Rev. D. McD. Clarke, of Chipman, N.B., the latter to return a little later to Trinidad, the wife of Mr. Geddes Grant, Dr. Grant's eldest son; who while in business in San Fernando, has, together with his wife, given a great deal of valuable service to the mission. Miss Graham, and Miss Adella Archibald, both of Colchester Co., N.S., were appointed to the vacant schools.

A sadder change had come to Princetown, for in Sept., 1889, Mrs. Macrae died after a few days illness, and a third was added to the precious graves of our missionary band.

Miss Fisher of Stewiacke was sent out in 1890, to the Couva School; Miss Kirkpatrick, of Shubenacadie, in 1891, to San Fernando; and in 1894, Miss Sinclair of Guy's Co., to the school at Princetown, as Miss Archibald's term has expired. During the summer of 1894, Mr. Cropper who is studying for service in the mission, and his sister, gave valuable aid.

For some time the missionaries had felt the necessity of better training for native agents. When Mr. Grant was home on furlough in 1890, he received, for a college, \$2,200 from four friends in Ottawa, the F. M. Committee sanctioned the Institution, and a building was erected in San Fernando.

But the missionaries could not do all the work of their fields and of the college as well: a fifth man was necessary, and Rev. A. W. Thompson, of Pictou Co., N.S., was sent out in the beginning of 1891. He took charge of Couva, and Mr. Coffin removed to San Fernando to assist Mr. Grant, and take charge of the students.

The college was formally opened 2 Feb., 1893. The native catechists are divided in two classes, one taking a week at the college, while the other is in the field. The second class then comes for a week while the other takes the work. The third week all are in the field, and the fourth week the circuit is resumed.

One of the senior missionaries, *e.g.* Dr. Morton, the principal, teaches two or three days in the week, then returns to his field, while Dr. Grant



takes the remainder of the week. Lal Behari also gives valuable assistance in teaching.

In this way the College is carried on without interfering with the field work ; the combination is helpful, and the “ Presbyterian College,” Trinidad, with a roll of about thirty students has been an unqualified success.

Mr. Coffin retired, owing to ill-health, in 1893, and Rev. Simon Fraser, who had been there as a catechist, was appointed to succeed him, in 1894.

Mrs. Morton’s ‘ Home for Girls ’ has done much good. Her object is to take and train some of the more promising girls, in house-keeping as well as other things, to fit them for becoming the wives of the Christian young men, that the E. Indian may see what Christianity can do for the home.

Along another line of the same kind of work as Mrs. Grant striven to uplift the women, and bless the homes, viz., by gathering them in sewing classes for instruction.

Miss Morton’s volunteer services have been of great help in many ways, and, ..... well, we will not anticipate.

The following is a list of the missionaries and teachers that have been sent from Canada. The date of appointment means that they went out about the end of that year, and began work about the beginning of the next year ; this being the safest time to take up residence on the Island.

LIST OF ORDAINED MISSIONARIES AND THEIR WIVES.			
	APPOINTED.	REMOVED.	DIED
Rev. John Morton, D.D..	1867	....	....
Mrs. Morton .....	“	....	....
Rev. K. J. Grant, D.D..	1870	....	....
Mrs. Grant .....	“	....	....
Rev. Thomas Christie....	1873	1883	1885
Mrs. Christie.....	“	1882	1890
Rev. J. W. McLeod.....	1880	....	1886
Mrs. McLeod.....	“	1886	1888
Rev. J. Knox Wright....	1883	1887	....
Mrs. Wright .....	“	“	....
Rev. Wm. Macrae.....	1886	...	....
Mrs. Macrae.....	“	....	1889
Rev. F. J. Coffin .....	1889	1893	....
Rev. A. W. Thompson ...	1890	....	....
Rev. Simon Fraser.....	1894	....	...
Mrs. Fraser .....	“	....	....

LIST OF MISSIONARY TEACHERS.			
	APPOINTED.	REMOVED.	DIED.
Mr. John A. McDonald ..	1874	1877	1883
Miss Blackaddar.....	1876	....	....
Miss Semple.....	1883	1889	....
Miss Copeland .....	1884	1889	....
Miss Hilton.....	1884	1886	....
Miss Minnie Archibald ..	1886	....	1887
Miss Graham.....	1889	1890	....
Miss Adella Archibald...	1889	....	....
Miss Fisher.....	1890	....	....
Miss Kirkpatrick .....	1891	....	....
Miss Sinclair.....	1894	....	....

Besides the above there is the large body of native workers, from the monitor in the school to the ordained minister. Some of these have labored for a time and returned to India, some, from different causes, have turned to other occupations, some have died in the Christian

faith, and a large number are now doing faithful work in the mission.

The results of these years of toil are given, as fully as figures can give them, in the RECORD for March, and need not be repeated. Suffice it to say that there are four organized congregations ; there were enrolled during the past year 4,764 children, and a daily average attendance of 2,180, in 53 schools ; while in a still larger number of stations the Gospel is preached every Sabbath. There are 638 communicants, and the giving of these native Churches during the past year was over *three thousand dollars*.

But the results in changed lives, happy hearts and homes, and in the general uplifting of the whole Indian population can only be realized, and that only in part, by those who have seen what they have been and what many of them now are.

Mention should be made of the large proportion of the cost of the mission which is raised in Trinidad. For the sake of having these people educated, the government pays a rental for our school-houses, and a certain sum for every child that passes a given standard of examination ; while at the same time, our mission controls the teachers and the Bible instruction, and has its school-houses for Sabbath services. The estate owners too, have, as a rule, given liberal support. Many of the native converts give a tenth. Mr. Grant’s congregation has for many years paid \$750 per annum of his salary, besides their current expenses. Other friends in Trinidad have given help. Since the mission was started nearly half its total cost has been raised in the Island, and during recent years a much larger proportion. For 1893, for every dollar sent from Canada, nearly two dollars was received from all sources in the field.

Of the work beyond Trinidad, there is space for the barest mention. Trained native helpers have been sent to aid in opening missions to the E. Indians in Grenada, and recently in Jamaica.

For a number of years a work has been carried on in St. Lucia, which owes its origin largely to the gratuitous services of Mr. Cropper, a Government agent, who is now studying for the ministry in our college in Halifax. Catechists were sent from Trinidad. A missionary made an occasional visit, and there are now several schools, and about thirty communicants.

In 1885, the Presbyterian Missionary Society of Demerara having offered to pay half the salary of a missionary to the 70,000 E. Indians of that country, Rev. John Gibson of Ont., was appointed to the work, the other half of his salary to be paid by the Western Section of our Church, and his work to be under the Eastern Division of the Committee. He spent some time in Trinidad studying the language and helping in the work ; and 20th May, 1886, left for Demarara. Here he labored with good success for over two years, when he was suddenly cut off by death in Nov., 1888.

The P. M. S. did not feel able to continue its support. The Presbytery of British Guiana said they would carry on the work among the E. Indians by native agency under the direction of the parish ministers, and our Church withdrew from the field.



**Montreal** The Thirteenth Annual Meeting of **W. M. S.** the Montreal Woman's Missionary Society held 19 March, was the occasion of much encouragement and thanksgiving, for the growth in numbers and in contributions during the year.

The Annual Report shows several new auxiliaries and a more correct estimate of the value of the Society's work.

Madame Coté, the French Bible woman, finds that the same old difficulties beset those who are brave enough to face the boycotting and isolation which await all who desire to evidence the errors of Romanism. These people need our sympathy not less than those who in heathen lands dare all this for the sake of Christ.

The society mourned the loss of their young and enthusiastic medical missionary in Honan, Dr. Lucinda Graham, who was suddenly cut off by Cholera in October last, but are trusting that they shall soon find another to fill the vacant place. Assistance had also been sent to Zenana work in India and to Home and Foreign work in the North West.

The treasurer's statement shows an increase of \$374 in the income, over last year's, the total amount being \$2,248. Of this sum \$818 was spent on Foreign Missions; \$495 on French Missions, and \$837 on Home Missions, leaving \$491 with which to carry on the work during the summer.

At all three sessions of the annual meeting interesting papers were read, and telling addresses delivered by friends and missionaries. Miss Jamieson of Neemuch was listened to with breathless interest as she spoke of matters connected with the life of woman in India, revealing a state of things almost too awful for repetition. Mrs. Jeffrey brought greeting from the W.F.M.S. (Western Division) and spoke of their work abroad and at home, chiefly of that among the Indians of the North West, as she had seen them during a recent visit.

May the lasting result of this annual meeting be a deepening of our sympathy for the work and with the workers, sympathy, not general and vague, but special, definite, thoughtful. This cannot exist without knowledge, therefore let us give more time to the study of the mission work of our church, and other churches, historically, geographically and every other way.—*Com.*

**Arima.** Dr. Morton writes:— "Yesterday I was in the upper end of my district; held four services in different places. The Arima station has assumed the aspect of a well ordered congregation, an enormous change since it was taken up a few years ago. All the services were well attended, and six persons were baptized. There were five baptisms at Tunapuna the previous Sabbath.

## Church Notes and Notices.

### INDUCTIONS.

Mr. Forbes, from Scotland, into Fort Saskatchewan.

Mr. P. S. Langille, into the Cong. of International Bridge, Ham. Pres., 2nd April.

Mr. Roderick Mackay, B.D., into Hemingford Mont. Pres. 11th April.

Mr. Robert Johnson, into St. Andrews Ch., London, 12th April.

### RESIGNATIONS.

Mr. W. E. Wallace, of Little Current, Algoma Pres., to take effect 1st June.

Mr. W. R. Ross of Donald, Kamloops Pres.

Mr. J. S. Stewart, of Cobocok, Lindsay Pres.

Mr. David Millar, of Knox Ch., Brussels, 15th April, '95.

### MINISTERIAL OBITUARIES.

Rev. D. L. Mackechnie, was born at Cheltenham, Ont., 31 May, 1842, studied at Brampton grammar school, and afterwards at Knox College, was ordained at Bothwell in 1875; and seven years later, 1882, was called to Mattawa, Eden Clime, and Klock's Mills, where he labored until his death, on March 8, 1895; in the 53rd year of his age.

Rev. R. McCunn, was born in Greenock, Scotland, 19 June, 1838, received his education in Greenock Academy and afterwards in Glasgow University. In May, 1863, he came to Nova Scotia, and on the 9 September of that year he was inducted into the pastoral charge of the Congregation of River John, Nova Scotia, where he labored for 31 years until laid aside by illness, which a few months later ended in his death, on 28 February, 1895, in the 57th year of his age.

### PRESBYTERY MEETINGS.

Algoma,—Richard's Landing, St. Jos. Island, September.

Barrie,—Barrie, 28 May, 11 a.m.

Brandon,—Oak Lake, 14 May, 10 a.m.

Brockville,—Spencerville, 9 July.

Paisley,—9 July, 1.30 p.m.

Calgary,—Edmonton, 2 Sept., 8 p.m.

Chatham,—Windsor, St. And. 9 July, 10 a.m.

Glengarry,—Alexandria, 9 July, 11 a.m.

Guelph,—Chalmers, 21st May, 10.30 a.m.

Huron,—Clinton, 14 May, 10.30 a.m.

Inverness,—Whyco, 21 May, 10.30 a.m.

Kamloops,—Vernon, 3 Sep.

Lanark and Renfrew,—Carleton Pla., 27 May, 7.30 p.m.

London,—Lond. 1st Pres. ch., 13 May, 7.30 p.m.

Maitland,—Wingham, 21 May, 11.30 a.m.

Montreal,—Mont. Knox, 9 July, 10 a.m.

Orangeville,—Orangeville, 7 May, 10.30 a.m.

Paris,—Paris, 9 July, 10 a.m.

Peterboro,—Peterboro, St. And. 2 July, 9 a.m.

Quebec,—Sherbrooke, 14 May, 10 a.m.

Regina,—Regina, 10 July.

Sarnia,—Sarnia, St. And., 4 June, 11 a.m.

Saugeen,—Mt. Forest, 9 July, 10 a.m.

Stratford,—14 May.

Superior,—Keewatin, Sep.

Sydney,—Syd., St. And., 22 May, 11 a.m.

Toronto,—St. And. 1st Tues., every month.

Truro,—Brookfield, 20 May, 9.30 a.m.

Victoria,—Victoria, St. And. 3 Sep.

West'ster,—Chiffwack, Cook's, 4 June, 7.30 p.m.

Winnipeg,—Man. Col., 14 May, 2 p.m.



## The World Field.

### TWO NEEDS OF INDIA.

BISHOP THOBURN, in his valuable work, "India and Malaysia" makes prominent two points, first that only the workers there can realize the conditions and needs; and, second, that in consequence as full a measure of self control as is possible should be given to them.

He says that in 1864 when an earnest memorial was presented from the Indian Mission to the Home Conference in Philadelphia, asking for the organization of an Annual Conference in the field, it was granted with some hesitation and with a reservation which the missionaries strongly resented. He then goes on to say:

"These missionaries builded better than they knew. Subsequent events have clearly shown that the policy which they advocated was the right one. It was God's plan, and, in fact, the only plan which was at all feasible, if the Foreign Missions of the Church were to prove successful.

In each country the Church should be placed upon such a basis that they can administer their own interests freely, not by a kind of irregular sufferance, but under their own direct authority, and with the same freedom that every Church accords to its members in every part of the world.

The creation of this Annual Conference in India, by which each missionary and each native member of the Conference was clothed with the same rights and privileges which appertain to every member of the Church in the United States, was the establishment of a great principle which has proved invaluable to the missionaries in other parts of the world. The misgivings with which the measure was at first viewed, have entirely disappeared.

For a few years, it is true, it was felt by most of those in authority, that the operations of the Missionary Board in New York were somewhat hampered by the creation of ecclesiastical bodies, empowered with all the functions of Annual Conferences in the various mission fields. This was true enough; but the objection weighed as nothing when put in the balance against the necessity for a healthy and normal development of Christian Churches among the converts gathered in distant lands.

The little Conference organized in India with seventeen members was the first of the great sisterhood of Conferences scattered over the world, all of which are doing a good work, and helping the toilers in their several fields to conserve the invaluable interests which God commits to their hands. Had the appeal for the organization of this Conference failed, and the old policy been perpetuated, beyond a doubt the work in India would have been seriously retarded, and never would have attained anything like the colossal proportions which it seems

destined to assume before many years shall pass."

In the 31st chapter of his book, entitled "Open Doors" he says,—

"It is utterly useless for parties in America to sit down in their quiet homes and form plans for workers on the other side of the globe, which embrace as impossible a condition as that of bodies moving and standing at the same time." "In fact, it is impossible for anyone in America to realize what is meant by an open door, among a people who are counted by the million, and who are accustomed to move in masses. The remark is often made among us that we fear, not that we shall fail to win converts, but that they may come more rapidly than we can care for them."

We often grieve that our dear friends in America seem unable to appreciate such a golden opportunity which angels would eagerly grasp. If they content themselves with a mere nominal support of a work which to them has little more meaning than that of a conventional religious term, they will do so at the peril of their own best interests, and perhaps earn the reproach of generations yet unborn.

The late Professor Christlieb showed that every missionary in the Sandwich Islands created a trade with Christian nations amounting to \$50,000 a year. The exports to those Islands from the single port of San Francisco amounted in three years to four times as much as was spent there for missionaries in fifty years. The plows sold to the Christian natives of Natal in one year amount to more than it cost to sustain the entire Zulu mission. New Zealand opened to the world by missionaries, now uses five thousand American reapers and one thousand threshing machines.

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindoos, one-fifth Mohammedans, about two and one-half per cent are Buddhists, while Christians have only about eight-tenths of one per cent. of the population. On the other hand, while the Hindoos and Mohammedans have increased only ten and seven-tenths per cent., the Christians have increased twenty-two and sixteen-hundredths per cent.—a much larger increase than the rate of population.—*The Mission Field*.

According to Rev. G. Piercy, a missionary who has been thirty years in China, "the Indian traffic in opium has risen from 200 chests, 12 tons, in 1767, to 85,000 chests, or 5,312 tons. The Indian trade is an evil in itself of great magnitude, and also the parent of a still greater evil, for it has forced on and resulted in the home growth and production of this drug in China. For, whereas thirty or forty years ago there may have been a few acres of the poppy grown in the empire, now it is grown in a large acreage in every province. Opium smoking has destroyed innumerable lives and spread a baleful shadow over many men.



## The Family Circle.

### MEMORIZING SCRIPTURE.

REMEMBER THE WORD OF LIFE.

*For God hath given us the spirit of power and of a sound mind.*—2 Tim 1, 7.

ONE of the eminent Christian "Fathers" of the fourth century was distinguished by a name meaning "Golden Mouth," which we see in the form Chrysostom. His teachings so endeared him to his hearers that they are said to have exclaimed, "Let the sun cease to shine, but let not the voice of Chrysostom be hushed."

A truth proclaimed by him, self-evident, but needing greater emphasis in these days, is this: "ignorance of the Scriptures is the source of *all* evils."

How well this accords with the utterance of the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119, 11).

The importance of an absolute verbal mastery of the text of at least the greater portion of the New Testament, not only among the clergy, but among the laity, cannot be too speedily recognized, nor too strongly insisted upon.

Were the words of God spoken not to be remembered? The Scriptures say, "Attend to my words," "keep them," "bind them continually upon thy heart."

In all other lines of thought verbal text-book memorizing, other than to a slight degree, is unnecessary and unwise, as there is no long-continued standard text-book, that of one generation being discarded in the next, and the accepted secular teachings of one generation being expressed by many score different authors with different degrees of skill or clearness, and topical study therein is the mandatory condition of independent mental growth.

In the word of God, however, we have but one revelation, and the original text, as we know it, is unvarying. The importance attached to the revelation by itself, and that it be not only "received," but "laid up," is also emphasized by the many times repeated command, "Forget not my law;" "Keep my words and lay up my commandments;" "for they are life unto those that find them" (Prov. 3. 1; 7. 1; 4. 22.)

Mindful of its importance, the undertaking by all Church youth of the verbal committal of the greater portion of the New Testament should be considered as a mere matter of course; and, *if properly instructed*, instead of being the formidable task often considered, would resolve itself into one of comparative ease, of certain accomplishment, and with the attendant results (besides other important benefits) of constantly increasing acquisitiveness, tenacity, and mental power; and such word of God mastery, so vitally important to others, is to the clergy much more important as the declared expounders of the word of God.

And how more surely can one be "builded upon the foundation of the apostles and prophets" for growth in grace," "and for increasing in the knowledge of God?"

As sources of doctrine, the memorizing of the various epistles is recommended for first efforts, the gospels being left until later, though to be familiarized by repeated readings. The opening and closing sections of the epistles, while often grandly beautiful, are not in themselves—as not embodying doctrinal teachings—necessary to be memorized.

In one of his works Drummond asks readers to join with him in reading the thirteenth chapter of First Corinthians once a week for three months, remarking that a man once did that, and it changed his whole life for the better.

If the benefit of merely reading a chapter weekly for three months is so great, how much more beneficial the absolute mastery, for the spiritual as well as the physical nature is more benefited by possession and assimilation than by mere intellectual observation, however appreciative.

The memorizing of a chapter or epistle is not to be considered as the completion and as making further study thereof unnecessary. The work has only just begun, or rather *study* in connection with it is just at the point of beginning, for the verbal mastery of the text is to be considered *only* the preliminary stage to actual study. After such verbal mastery, study the text "for doctrine and instruction in righteousness." "Knowledge cannot enrich a man until he has brooded over it in the solitude of quiet hours." To become valuable, it must be absorbed, and transmuted by meditation, into character.

Supplement verbal mastery by "expansive study" thereon, consulting commentaries, dictionaries, cyclopedias, sermons on special texts, and all helpful literature. Seek the advice and aid of your pastor. But once having memorized the words of a book, remember them. "Let them not depart from thine eyes; keep them in the midst of thine heart." (Prov. 4. 21).

Objections may be urged against such strengthening exercise of the memory lest it should destroy the inducement and power to originate ideas. Nevertheless the fact that a man *can* choke himself with a piece of bread is no argument against its use to sustain life. It has, however, been remarked, "Those who are so fearful of employing their memories are by no means to be envied for their originality."

The conservators of the surviving great oriental religions put their trust rather in the minds of their believers than in mouldering paper and fading ink. The Babylonians, Assyrians, and Egyptians carved the hymns and prayers to their gods in imperishable stone, but of their religions little remains save the curious monuments. The Confucians, Buddhists, and Brahmans commit-



ted their religious teachings to the care of human brains, and though many generations have entered into dust, the religions yet endure to animate millions of human hearts and minds.

Nor is the explanation difficult. When matters of however great importance are made the subject of record, either by writing on parchment or carving in stone, men take no more serious care of them, counting them safe against all time. Thus it happens that not only is the substance soon absent from human thought, but even the place of record itself may be forgotten. When preserved in the mind, however, and by contemplation and reflection wrought, as it were, into the very fiber of the brain, shadowy suggestions become luminous with light, and half-caught ideas develop into fixed beliefs of augmenting influence, energizing thought and conduct, and constantly inspiring either to bless or destroy. The thought and life of a people have been less animated by that which was carved in enduring granite or inscribed on cold and silent marble than by that which has been treasured in the pulsing chambers of the brain.

The successive teachers of those dominant religions, appreciating the growing and perpetuating power of truths hid in the mind, have insisted not only upon the teaching, but upon the *remembrance* of the teachings, and their believers at the present time are several times the adherents of Christianity, after two thousand years of Christian endeavor, emphasizing the unwise disregard by the latter of the command, "Ye shall lay up these my words in your heart and in your soul" (Deut. 11. 18); "This book of the law shall not depart out of thy mouth." (Josh 1. 8).

A general knowledge of an epistle, or chapter, or doctrine is often insufficient, as the exact scriptural teaching of a book may turn on a single word. The very foundation of Church doctrine in the important matter of faith, as set forth in Gal. 2. 16, is expressed by the small word "but." (Compare A. V. and R. V.)

How shall you as enjoined by Peter, be ready always to give a reason for the hope that is within you, if you have neglected to bind the word upon your heart, but have forgotten it, and know not what your faith is? Shall you not rather, as the foolish virgins, in time of need, be put to shame?

And how shall you, as taught by Paul the unequalled, make melody in your heart to the Lord, speaking to yourselves in psalms, hymns and spiritual songs, if, in your hearts, you have laid up neither hymns nor psalms?

In Gal. I : 15, 16, Paul writes, "But when it pleased God, who called me by his grace, to reveal his Son in me." Note that the connecting word between "Son" and "me" is not "to," as sometimes quoted, but "*in*." Memorize the fourth chapter of Second Corinthians for the reason of its being *in*: "For God, who com-

manded the light to shine out of darkness, hath shined *in* our hearts." Memorizing further the third chapter of Second Corinthians should make it impossible ever to forget that it is *in*. "For if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance," how much more glorious is the ministration of life? The light that attended the revelation of Christ to Paul on the road to Damascus, was visible to but a few, and lasted but a few minutes, whereas the light that attended the revelation of Christ *in* Paul has been witnessed by successive generations since, having already continued for nearly two thousand years, and we believe it will continue to shine until the end of time, as a "light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." (Luke 1. 79),

The psalmist says, "Let my heart be sound in thy statutes, that I be not ashamed." (Psalm 119, 80). "And take not the word of truth utterly out of my mouth, so shall I have wherewith to answer him that reproacheth me." (Psalm 119, 42).

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2, 1).

"When will ye be wise?" (Psalm 94. 8).

"He that hath ears to hear, let him hear." Matt. 11. 15).

"Doth not wisdom cry? and understanding put forth her voice?" (Prov. 8. 1.)

"My son, attend unto my wisdom, and bow thine ear to my understanding" (Prov. 5. 1).

"If thou wilt receive my words, and hide my commandments with thee," "then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2. 1, 5).

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp: and the law is light; and reproofs of instruction are the way of life." (Prov. 6. 22, 23).

"Let the word of Christ dwell in you" (Col. 3. 16).

"*Forasmuch* as ye are manifestly declared to be the epistle of Christ, . . . written *not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart*" (2 Cor. 3. 3).

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." (1 Tim. 4. 6).

The Church is enjoined to put on *the whole armor of God*, of which the sole weapon of aggressive warfare is the sword of the Spirit, which is the word of God, for, as set forth in the sixth chapter of Ephesians, what are the other enumerations but armaments of defence for the



security and protection of the one so armed, hedged in, and fenced around, and thereby made *apparently* so safe when so swaddled around as was the son of Genghis Khan, when first brought into life; for the exigencies of warfare making necessary an immediate and dangerous journey, in order that its delicate, tender little limbs might sustain no possible shock, the newborn babe is said to have been transported a long distance in a basket of dough.

Nevertheless, even when covered by the breastplate of righteousness, and with loins girt about by the the Gospel of truth, and protected from all the fiery darts of the wicked by the shield of faith, and capped by the helmet of salvation, unless there is burning in the heart the word of God, which is the sword of the Spirit, the Church is as unterrifying to the hosts of Satan as a charming, tender babe smiling out of the window of a mighty fortress, or as a sheep placidly gazing out of one of the gunports thereof.

Neither is there any defence, or any security, or quiet enjoyment of a sure faith and hope without the word. There is no easy faith, no permanent assurance of hope, no confident anticipation of future fellowship, no comfort of love, no inspiration to be partakers of the afflictions of Christ, nor of the glory that shall be revealed, without the word of God. Though you have put on all the armor of God except the Word of God, yet without such sword of the Spirit to hold your possessions your breastplate of righteousness will be wrested and torn from you, your shield of faith will be beaten down, and your helmet of salvation lost in the conflict, "*wherefore take unto you the whole armor of God.*" (Eph. 6 : 13).

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2. 1). "As there are also many vain talkers and deceivers" (Titus 1. 10), wherefore, "be ye mindful always of his covenant" (1 Chron. 16, 15); "holding fast the faithful word" (Titus 1. 9), that "by the words of his mouth ye may not only keep yourself from the paths of the destroyer" (Psalm 17. 4), but "be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1. 9, 10).

There is not even security of hope without the constant inspiration of the word of God. Thus, in his epistle, Jude writes, "When I gave all diligence to write unto you, and exhort you that *ye should earnestly contend for the faith* which was once delivered unto the saints." (Jude 3).

The reason is then given for such *contending*; "It was needful for me to write unto you" because "of certain men denying the only Lord God, and our Lord Jesus Christ." (Jude 4).

"He is antichrist, that denieth the Father and the Son" (1 John 2. 22).

But is not that same spirit abroad to-day?

"As ye have heard that antichrist shall come, even now are there many antichrists" (1 John 2. 18).

No matter how strongly intrenched a garrison may be within a massive fortress, if the garrison is without means of defence, the fortress is the conquest of the first enemy wishing to enter and assume possession. Unless your faith is nourished by the word of God that endureth and abideth forever, you become the easy prey to the envy or malice of any more crafty or subtle than yourself.

No matter how precious your faith, unless you are able to defend it, you will lose it; it will be wrested from you by those who "through covetousness shall with feigned words make merchandise of you" (2 Peter 2, 3).

Christians who would abide in the doctrine are to "war a good warfare," "holding faith, and a good conscience; which some having put away, concerning faith had made shipwreck" (1 Tim. 1. 18, 19).

"Let thine heart retain my words; keep my commandments, and live" (Prov. 4. 4).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4. 1). But, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them" (2 Peter 2. 20, 21).

"Wherefore, take heed unto thyself, and unto the doctrine" (1 Tim. 4. 16).

"Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ" (Jude 17); and "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23. 29).

"The word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4. 12).

But how effective is any sword when ungrasped and in its scabbard?

Among business and literary men old papers and manuscripts considered worth preserving, yet which, through pressure of other business, are rarely handled, are laid aside in a receptacle or pigeon-hole, which, from the infrequency with which papers consigned thereto see the light, is called the "The Graveyard."



Has your Bible been laid aside in the graveyard of an unused part of your mind, or in closets and bookcases? If so, it must be "called forth." There must be for it a spiritual resurrection before it can transform the heart into a consuming fire, or the sword of the Spirit, which is the word of God, can go forth conquering and to conquer.

The word of God is often likened to a seed. Nevertheless, in order that even the best of seed bear fruit it must be planted. The seed if stored up in dry chambers, yields no harvest, and might as well not be seed. Small harvest has been gathered from vegetable seed stored up in the pyramids of the ancient Egyptian kings during the thousands of years of darkness. No greater result can be expected from the word of God embalmed in costly volumes, though it may be, if hidden in closets, in unused corners of bookcases, and absent from thought. But if planted in the heart and mind, stirred into life by meditation and prayer, and warmed into strength by the spirit of the everliving God, what force can stand against it, or who can measure the harvest?

Surprise and astonishment have been excited by the bursting of a rocky pavement by the growth underneath of a soft, yielding mushroom. The explanation is not that the mushroom has burst the rock, but that the rock has been burst by the sun, which, by its warmth, has irresistibly drawn the feeble plant to itself.

If the power of so feeble a plant is so great when warmed by a single sun, what shall be the manifestation of force of the seed of the Word of God, when warmed into life and activity not by the sun of our solar system, but by the strength of the Sun of righteousness, by whose word all the hosts of heaven were made, and whose strength is from everlasting to everlasting?

Bible study has never before been prosecuted with so widespread industry as at the present time. Multitudes of new and attractive Bibles are being published, with Bible companions, helps, commentaries, notes, handbooks, manuals, and periodicals without number. The Sunday schools are designed to promote the study of the Bible among the people. Numerous theological universities prepare students for interpreting the Bible to the people. Bible schools for Bible study by correspondence have students in every section of the country. Bible specialists travel over the country in the interest of Bible study. The larger publishing houses issue weekly hundreds of tons of periodicals for Bible readers and students, and in the preparation of such publications thousands of learned men and women are constantly engaged.

Is it not remarkable that while so many aids are furnished as helps to study the Bible that no insistence has been given as to the importance of remembering the teachings of the Bible, and that

no instruction is given as to *how to remember the Bible?*

The chief study of the word of God in the Church is in the Sunday schools, and that the Sunday school lessons are not remembered throughout the nation, though it has been lamented, need not be here affirmed, for it can be speedily ascertained everywhere. If in doubt ask the Sunday school students about Bible lessons of last year, or last month, or *last week!* Does it need to be stated that the *remembrance* of one Bible truth is better than learning and immediately forgetting a score?

The Church does not insist upon the remembrance of the Scripture, or upon the remembrance of preaching, and yet that the *remembrance* is also essential is evident. Paul says, "Brethren, I declare unto you the Gospel which I preached unto you, by which also ye are saved, if ye keep in memory what I preached unto you" (1 Cor. 15. 1, 2). Why does not the Church insist upon its members both preaching and *teaching how to remember the preaching*, not only "in season and out of season to preach the word" (2 Tim. 4. 2), but also to teach how to remember the word.

If in this life fifty different individuals had promised us "corruptible things as of silver and gold" (1 Peter 1. 18), of varying amount, we should doubtless remember the name of each donor and the varying amounts with exactness and tenacity. Is it prevailing indifference or disbelief that causes remembrance to be lacking even concerning "the exceeding great and precious promises of the Gospel" and the "unsearching riches of Christ," given for "the building up of your most holy faith," it "being much more precious than of gold that perisheth?"

Moreover, it is only by keeping and meditating upon the word of God man is enabled to say, "In the multitude of my thoughts within me thy comforts delight my soul" (Psalm 94. 19), "and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15. 16).

JAMES P. DOWNS.

#### KNOWN BY HIS BIBLE.

There are many tell tale marks that reveal a man's inner history. The Bible of the strong, prosperous, rich man—'tis like himself, well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the red-enned eye and the furrowed brow. Ah! all marks and thumbings and turnings down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply."



## ATTEMPTED SUICIDE AND THE UNPARDONABLE SIN.

BY A PASTOR.

ALMOST twenty years ago I was called to visit a young lady who had attempted to take her own life. She was a confessor of Christ in a church not far from my own, but which was without a pastor at the time of my call. Her confession had been made in peculiar circumstances, and from what she told me, without a clear understanding or the way of life through Jesus Christ. When, therefore, a great and unexpected trial came upon her, at a time of serious nervous prostration, she had no rest in the Saviour. When told by some of her companions to put her trust in Him and ask for grace to bear the trial through which she was passing, she could not understand them. And yet she was well educated, and a teacher; but the education of the schools did not help her in the time of her great need.

As her despondency continued, and even grew deeper, she was told, by some one who did not understand her case, that she was in danger of grieving the Holy Spirit. She had a vague and erroneous impression that grieving the Holy Spirit is the sin that hath never forgiveness. Instantly her quick mind sprang to the conclusion that she was lost beyond all hope of salvation, and that the sooner she was dead the better. The attempt to take her own life, in which, happily, she was thwarted by a near and watchful kinsman, quickly followed, and after that she was never left alone.

When I called, at the request of a member of our church, I found her, with a female friend as her attendant, in a beautiful, sunny room, fronting the south. After an introduction by her friend, I was left alone with her, and began by congratulating her on the pleasantness of the day and the place. She answered by saying, with great solemnity, that she was thankful to have the opportunity of telling me her case before she died, for it was evidently her purpose to take her life at the first moment when she had the power. I encouraged her to tell me the story of the trial through which she had been passing; and she was very particular and perfectly coherent from first to last. But I do not feel at liberty to repeat her statement, although it was all creditable to her character, and to her perseverance in overcoming great difficulties. But she went too far and broke down under the severe and protracted effort. In her narrative she drew very strongly upon my sympathy, for I had known the pain and peril of overwork.

At last I took up the matter of self-destruction, and asked her to listen attentively and patiently while I spoke. She did so, and I made as clear as I could the folly of self-destruction, the meanness of it, the cowardice there is in taking our own life, and the awful wickedness of the act. I lingered most upon the last, because the crime is against the known will of God, expressed in the commandment, "Thou shalt not kill." Having dwelt upon each of these points as strongly as possible, I said to her, suddenly: "Miss—, I now ask you to promise me that you will never again attempt to take your life." She hesitated some time, and I waited patiently and in silence, with my eye fixed intently upon her countenance, until at last, and slowly, she gave me her promise.

Then, referring to the sin that hath never forgiveness, I asked if she knew what it was. Perplexed, and apparently surprised at the question, she was compelled to admit that she did not, and she could not explain how she came to believe that she was guilty of it, when she confessed herself ignorant of its nature.

I referred to the accusation of our Lord's enemies that he cast out devils by Beelzebub, the prince of the devils, and his solemn words in that connection Matt. xii. 28, 31), "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." \* \* \* "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." I asked if she had ever said that Christ cast out devils by the prince of devils? She answered quickly that she had not thought of such a thing.

I then referred to Hebrews vi. and x., and gave what I believe to be the teaching of those two appalling portions of Scripture, and asked again if she had been guilty of anything of the kind, and she answered quietly and confidently that she had not.

Finally I turned to the passage in I. John v. 16, 17, and having quoted them, without attempting to tell what the "sin unto death" is, except as revealed in the other passages already referred to, I assured her that if she had committed the "sin unto death," she would have no concern or strong feeling about it; and while I was sure she had not been guilty of it, I was equally sure she did not know how sinful and guilty she was. But God knew all, and offered her eternal life in Jesus Christ. And then I preached the Gospel to her as earnestly and tenderly as possible.

As soon as she was convinced that she had not committed the sin that hath never forgiveness, and that there was a possibility of her being saved, there was a remarkable change in her whole appearance and manner. She seemed to realize, for the moment, how near she had been to death by her own hand, and that God had mercifully kept her from the crime. Our interview had lasted about three hours, and I seemed to have been in conflict with the Prince of Darkness for an immortal soul, and I believed that God was giving me the victory. It was Saturday afternoon, and Miss—said, "I will be in church to-morrow," and she was, both morning and afternoon. But early Monday morning she called at my house to say that she was sorry she had promised not to take her life. I saw that there was a strong reaction, but had no doubt as to the result. After praying with her, I promised to see her the next day, if possible, at her own home. On calling, I found her rejoicing in the hope of eternal life through Jesus Christ; and so she has done ever since. She married happily, but has been a widow several years. She is now in a position of great usefulness as the founder and head of an important educational institution in one of the large cities of our land.—*The Presbyterian*.

### "BE NOT CONFORMED."

We must influence the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.—*The Christian*.



## SUGAR IN THE TEA; OR, THE CHRISTIAN'S ASSURANCE.

BY REV. THEODORE L. CUYLER, D.D.

WHEN a young convert was asked the question, "How do you know that Jesus Christ has accepted and forgiven you, and that you are a Christian?" the answer was, "How do you know when you have got sugar in your tea?" This was a sufficient answer; the forgiven soul had felt the change which conversion brings, and had tasted the love of Jesus. It was a positive experience; he knew whom he had believed.

Some good people who are troubled with a desponding temperament worry themselves about this matter of assurance. To such we would say: Don't vex your soul about assurance; practise the faith of adherence. Cleave fast to Jesus Christ. Fasten your weakness to his omnipotence; in your ignorance seek his guidance. When he says, "My blood cleanseth from sin," believe him; and when conscience bids you do anything to please Christ, do it. That Saviour who died for you asks you to trust him and to follow him; and that is all he demands of you. Are you sincerely, honestly doing that? Then listen to what that loving Saviour says to you: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." Christ never declared that if you or I in a fit of self-confidence or waywardness threw ourselves out of that loving hand we would be safe; we are only safe while we remain there. All that is required of you is adherence and obedience. You have got to put the sugar into your tea if you want to taste its sweetness.

Repentance unto life is a turning away from your sins unto God with a full purpose of and endeavor after new obedience. Are you doing that? Saving faith is the heart's clinging to Jesus and him only. If you are doing that, it ought to give you a cheerful, delightful sense of security. "Faith is the milk," Spurgeon used to say, "and assurance is the cream that rises on it." If your milk is nearly all water, you cannot expect much cream. The stronger your faith of adherence, the more peace of mind and joy you will have. The Bible does not declare that assurance is essential to salvation, but it does declare that faith and obedience to Jesus are essential. I don't doubt that a great many people will get into heaven who had rather a feeble faith and still less joy in this world. Their feet were not "like birds' feet;" they hobbled along on crutches. That was not Christ's fault; it was their own fault.

Poor Peter had rather a feeble faith when he screamed to his Master out of the waves, "Lord, save me!" He had received from the Holy Spirit a great baptism and attained a mighty faith when his trenchant sermon at Pentecost brought in thousands of converts. Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout; "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We have just said that assurance is not a positive essential to salvation; but it is essential to our peace and comfort. It is the duty of every Christian to seek for it; the more sugar we put into the draught the sweeter will it be to our taste.

Old heroic Latimer used to say that when he had a strong, steadfast trust in his Master, he could face a lion; when he lost it he was ready to run into a mouse-hole. If you and I have put our entire trust in Jesus Christ for our salvation, and are striving every day to do his will, and to bless our fellow-men with our religion, then he is responsible for the trust. Why should we worry?

When I built this house I got a deed for the land and recorded it. I don't run down to the registry office every week to see that the title is good. If we have taken Jesus Christ at his word, and committed our souls to his keeping and our lives to his ordering and our powers to his service, let us not weary about our title-deeds to heaven. Go about your life-work, brother, and do it thoroughly and conscientiously. God is responsible for the results sooner or later, and for your final reward. The Shepherd knoweth his flock, and calleth them all by name. To you his voice is, "Only believe," "Follow me!" If your cup of trial is sometimes bitter, put in more of the sugar of faith. If you feel chilled by the disappointments of your plans or the unkindness of others, get into the sunshine of Christ's love. If income runs down, invest in God's precious promises. A good, stout, healthy faith will sweeten your affections and sweeten your toil, and sweeten your home, and sweeten the darkest hours that may lie between this and heaven. Adherence will bring assurance.

"If your love were but more simple,  
You would take him at his word,  
And your life would be all sunshine  
In the sweetness of our Lord."

—*Christian Intelligencer.*

### PRAYER.

Martin Luther said concerning prayer: "When I feel that I am become cold and indisposed to prayer, by reason of other business and thought, I take my psalter and run into my chamber, or, if day and reason serve, into the church to the multitude, and begin to repeat to myself—just as children use—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul or some Psalms. Therefore it is well to let prayer be first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, 'Wait a little and I will pray an hour hence; I must perform this or that.' For with such thoughts a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long."

### WHY YOU SHOULD WORK FOR FOREIGN MISSIONS.

BY REV. R. P. MACKAY.

1. Because Missions are God's thought. He asks your co-operation.
2. Because the need is urgent. 70,000 die daily who never saw a Bible or heard of Christ.
3. Because Foreign Missions are successful. Souls were brought to accept Christ during the last year at the rate of 2,000 per week.
4. Because all nations are accessible, and with more means that rate might be indefinitely increased.
5. Because your example will help others to obey the Lord's command.
6. Because a special effort is to be made during the remaining years of this century.
7. Because you will be blessed. Jesus pays back a hundred fold.



## International S. S. Lessons.

*Adapted from the Westminster Question Book.*

### JESUS BEFORE THE HIGH PRIEST.

12 May.

Les. Mark 14 : 53-64. Gol. Text, Isaiah 53 : 3.  
Mem. vs. 60-62. Catechism Q. 20.

Study also the following accounts by the other Evangelists, Matt. 26 : 57-66; Luke 22 : 54-55; John 18 : 19-24.

#### HOME READINGS.

M. Mark 14 : 43-52.....*Jesus Betrayed.*  
T. Luke 22 : 39-54.....*The Traitor's Kiss.*  
W. John 18 : 1-14.....*Jesus Taken and Bound.*  
Th. Mark 14 : 53-64.....*Jesus Before the High Priest.*  
F. Zech. 11 : 4-13.....*Zechariah's Prophecy.*  
S. Matt. 27 : 1-10.....*The Traitor's Fate.*  
S. Acts 1 : 15-26.....*The Traitor's Place Filled.*

#### LESSON PLAN.

- I. The Failure of the Witnesses, vs. 53-59.
- II. The Questions of the High Priest, vs. 60, 61.
- III. The Answer of Jesus, vs. 62-64.

*Time.*—A. D. 30, Friday, April 7, between two and five o'clock in the morning.

*Place.*—The palace of Calaphas, the high priest at Jerusalem.

#### BETWEEN THE LESSONS.

Our Lord was betrayed by Judas, and arrested immediately after the agony in Gethsemane. He was led first to Annas, the lawful but deposed high priest, a man of great influence, father-in-law of Calaphas whom the Romans had made high priest. Annas sent him bound to Caiaphas. Then occurred the trial and condemnation at the night-session of the council, as told in this lesson. Parallel passages, Matt. 26 : 57-66; Luke 22 : 54, 55; John 18 : 19-24.

#### HELPS IN STUDYING.

53. "Chief priests and the elders and the scribes"—the Jewish council, the Sanhedrin. 54. "Peter... warmed himself"—in the court of the palace, from which opened the judgment hall where Jesus was being tried. John was with him, John 18 : 16. 55. "Sought for witness"—Matthew says (26 : 59) "false witness," attempting to supply testimony according to their wishes by bribery or persuasion. "Found none"—that is, to answer their purpose. 58. "We heard him say"—misrepresenting what he had said in the early part of his ministry, John 2 : 19-21. 59. "But neither so"—even in regard to this no two agreed so as to satisfy the requirements of the law. 61. "The high priest asked"—other witnesses failing, he would convict Jesus on his own testimony. 62. "I am"—a plain and positive answer, after the high priest had put him under oath. Matt. 26 : 63. "Son of man"—a well-known title of the Messiah. Dan. 7 : 13. "Coming in the clouds"—as the righteous Judge. 63. "Rent his clothes"—in token of horror and indignation. 64. This implies that Jesus falsely claimed to be divine, otherwise it could not be blasphemy. In a mere man what Jesus said would be blasphemy.

#### LIFE TEACHINGS.

1. Christ's enemies are always seeking evidence against him, but never agree in their charges.
2. Christ's enemies are always ready to pervert and misinterpret his word.
3. Christ's enemies shall yet see him as the King in power and glory.
4. We should be patient even though we suffer innocently.
5. Silence is sometimes the best answer to slander and reproach.

### JESUS BEFORE PILATE.

19 May.

Les. Mark 15 : 1-15. Gol. Text, Mark 15 : 5.  
Mem. vs. 14-15. Catechism Q. 21.

Study carefully the following parallel passages  
Matt. 27 : 1-30; Luke 23 : 1-25; John 18 : 28-40;  
19 : 1-16.

#### HOME READINGS.

M. Mark 14 : 66-72.....*Jesus Denied by Peter*  
T. Mark 15 : 1-15.....*Jesus Before Pilate.*  
W. Luke 23 : 1-12.....*Jesus Before Herod.*  
Th. Matt. 27 : 11-31.....*The People Persuaded.*  
F. Luke 23 : 13-25.....*Christ Rejected.*  
S. John 19 : 1-16.....*Jesus Delivered to be Crucified.*  
S. Zech. 13 : 1-9.....*The Shepherd Smitten.*

#### LESSON PLAN.

- I. Silent before the Governor, vs. 1-5.
  - II. Rejected by the People, vs. 6-11.
  - III. Sentenced to be Crucified, vs. 12-15.
- Time.*—A. D. 30, Friday, April 7, from five to eight o'clock in the morning, the day of the crucifixion.

*Places.*—The Sanhedrin hall, near the temple court · Pilate's judgment-hall, Jerusalem.

#### BETWEEN THE LESSONS.

Jesus was condemned by the council soon after his arrest, before daybreak. While the council was in session, Peter, who had followed Jesus, with John, to the high priest's palace, there denied him. Matt. 26 : 69-75; Mark 14 : 66-72; Luke 22 : 54-62; John 18 : 15-18, 25-27. After the council had pronounced him guilty of blasphemy, it suspended its session until daybreak. During this recess Jesus remained in the high priest's palace, exposed to ridicule and insult. Matt. 26 : 67-68; Mark 14 : 65; Luke 22 : 63-65. As soon as it was day the council re-assembled and adjudged him to death. Then they led him to the Roman governor, Pontius Pilate, that he might approve their sentence and order his execution. Pilate, hearing that Jesus was from Galilee, sent him to Herod, who was then in Jerusalem. Herod, after shamefully insulting Jesus, sent him back to Pilate. Luke 23 : 5-12. Pilate, after declaring him innocent and making some weak efforts to release him, finally yielded to the clamor of the priests and people, and delivered him to be crucified.

#### HELPS IN STUDYING.

1. "In the morning"—about 6 o'clock. "A consultation"—a formal meeting of the Sanhedrin. 2. "Art thou the King of the Jews?"—the accusation of the council on this point was of treason. Jesus inquired why Pilate asked the question, and then declared himself a King, explaining the nature of his kingdom. See John 18 : 33-37. Pilate promptly declared him innocent. Luke 23 : 13-19; John 18 : 38-40. 6. "At that feast"—the passover. 7. "Barabbas"—Pilate let them choose between Barabbas and Jesus. Matt. 27 : 17. 13. "Crucify him"—This was not the crowd which shouted the hosannas five days before. 14. "What evil hath he done?"—the only answer was a more excited demand, "Crucify him!" 15. "Willing to content the people"—he had pronounced Jesus innocent, but he weakly and wickedly yielded to the clamor of the mob.

#### LIFE TEACHINGS.

1. Jesus is King—he reigns by truth and love over the heart and life of his people.
2. To us the choice is offered—the world or the Saviour.
3. God overrules the wickedness of man.
4. Our rejection of Christ will make us sharers in the guilt of the Jews, and will bring upon us severe punishment.
5. What will you do with Jesus? Will you reject him, or receive him as your King and Saviour?



JESUS ON THE CROSS.

26 May.

Les. Mark 15 : 22-37. Gol. Text, Rom. 5 : 8.  
Mem. vs. 25-27. Catechism. Q. 22.

Study the account in the following parallel passages, Matt. 27 : 31-66 ; Luke 23 : 23-56 ; John 19 : 16-42.

HOME READINGS.

M. Mark 15 : 22-37 ..... *Jesus on the Cross.*  
T. Matt. 27 : 31-50 ..... *Darkness and Death.*  
W. Luke 23 : 26-49 ..... *The Veil Rent.*  
Th. John 19 : 16-31 ..... *"It is Finished."*  
F. 1 Pet. 2 : 11-25 ..... *Christ Suffering for Us.*  
S. Gal. 3 : 1-14 ..... *Re leemed from the Curse.*  
S. Gal. 6 : 1-18 ..... *Glorying in the Cross.*

LESSON PLAN.

I. Nailed on the Cross. vs. 22-26.  
II. Mocked on the Cross. vs. 27-32.  
III. Dying on the Cross. vs. 33-37.  
Time.—A. D. 30, Friday, April 7, from nine to three o'clock.

Place.—Calvary (Golgotha), just outside the city of Jerusalem. The exact site is unknown.

BETWEEN THE LESSONS.

Review all that is recorded of the last scenes of suffering in the life of Jesus—his agony in Gethsemane; his betrayal and arrest; before the high priest and the council; Peter's denial; mockings of his enemies; condemned for blasphemy; before Pilate, charged with sedition; sent to Herod and mocked by him; Pilate's efforts to release him; Barabbas preferred: Jesus condemned, scourged, and mocked by soldiers; Pilate again seeks to release him; led away to be crucified. Study the record of the crucifixion in Matt. 27 : 27-54; Luke 23 : 26-47; John 19 : 16-30.

HELPS IN STUDYING.

22. "Golgotha"—a hillock so named because shaped like a skull. "Calvary" has the same meaning. 23. "Mingled with myrrh"—to stupefy. 24. "Parted his garments"—by Roman custom they belonged to his executioners. 25. "Third hour"—nine o'clock in the morning. 26. "King of the Jews"—the truth told in mockery. See Luke 23 : 38. 27. "Thieves"—robbers. Jesus was placed between them as the chief malefactor. 29. "Destroyest the temple"—perverting his words as when he was before the council. 30. "Save thyself"—he did not save himself because he was suffering to save others. 32. "They that were crucified with him"—one of these repented and was saved. Luke 23 : 39-43. 33. "Sixth hour"—noon. "Darkness"—a supernatural token of God's displeasure. "Ninth hour"—three o'clock in the afternoon, the hour of the evening sacrifice. 34. "Eloi, Eloi"—a quotation in Hebrew of Psalm 22 : 1. 36. "Vinegar"—sour wine. Jesus had said, "I thirst." John 19 : 28, 29. 37. "Cried with a loud voice"—seven sayings of Jesus on the cross are recorded. 1. His prayer for his enemies, Luke 23 : 34. 2. His promise to the penitent robber. Luke 23 : 43. 3. His charge to Mary and John. John 19 : 26-27. 4. His cry of distress to God. Mark 15 : 34. 5. "I thirst." John 19 : 28. 6. "It is finished." John 19 : 30. 7. "Father, into thy hands I commend my spirit." Luke 23 : 46.

LIFE TEACHINGS

1. Jesus was crucified that we might be crowned.  
2. He was mocked by men that we might be honored and blessed by God.  
3. He was forsaken of the Father that we might be received to His favor  
4. He suffered in darkness that we might rejoice in the light of God's countenance.  
5. He died the just for the unjust that He might bring us to God.

THE RESURRECTION OF JESUS.

June.

Les. Mark 16 : 1-8. Gol. Text, Luke 24 : 34.  
Mem. vs. 6, 7. Catechism Q. 23.

The lesson should be studied also in the parallel passages; Matt. 28 : 1-8; Luke 24 : 1-9; John 20 : 1-2

HOME READINGS.

M. John 19 : 31-42 ..... *The Burial of Jesus.*  
T. Matt. 27 : 57-66 ..... *The Guard at the Tomb.*  
W. Mark 16 : 1-8 ..... *The Resurrection of Jesus.*  
Th. Matt. 28 : 1-15 ..... *The Council's False Report*  
F. 1 Cor. 15 : 1-27 ..... *Christ the Firstfruits.*  
S. 1 Cor. 15 : 23-58 ..... *Death Swallowed up in Victory*  
S. Col. 3 : 1-17 ..... *Risen with Christ.*

LESSON PLAN.

I. The Women at the Grave. vs. 1-4.  
II. The Vision of Angels v. 5.  
III. The Announcement of the Resurrection. vs. 6-8.

Time—April 9, A. D. 30, Sunday morning, the third day after the crucifixion.

Place—A garden outside the walls of Jerusalem, near the place of the crucifixion.

BETWEEN THE LESSONS.

Our Lord was crucified on Friday, and buried the same evening. The chief priests obtained a guard from Pilate to watch the grave, lest, as they said, his disciples should steal his body away and pretend that he had risen from the dead. He lay in the grave two nights and on the intervening day, the Jewish Sabbath, and rose from the dead on the morning of the first day of the week. Parallel passages, Matt. 28 : 1-8; Luke 24 : 1-9; John 20 : 1-2.

HELPS IN STUDYING.

1. "When the Sabbath was past"—after sunset on Saturday. "Mary Magdalene"—of Magdala. See verse 9. "Mary the mother of James"—a comparison of Matt. 27 : 56, Mark 15 : 40, and John 19 : 25 shows that she was the sister of the mother of Jesus. "Salome"—the wife of Zebedee. Luke 24 : 10 shows that Joanna, the wife of Chuza, Herod's steward (Luke 8 : 3), was with them. 2. "The first day of the week"—thenceforth honored as the Lord's day, the Christian Sabbath. 3. "They said among themselves"—the sepulchre was closed by a stone roller or door, set in a groove or small trench in front of the opening. They had not heard of the seal and guard, but were troubled as to how to roll this stone back. 4. "When they looked"—an angel had removed their difficulty. Matt. 28 : 2. 5. "Entering"—all except Mary Magdalene, who thinking the body had been taken away by his enemies, ran into the city to tell Peter and John. "A young man"—an angel. See Matt. 28 : 1-5. 6. "Be not affrighted"—there was no cause for fear. "He is risen"—glad words for angel voices to utter! may we as joyfully tell of a risen Saviour! 7. "And Peter" specially named because he needed special proof of forgiveness. "As he said unto you"—Mark 14 : 28. 8. "They went out quickly"—filled with awe and gladness. Christ was alive again! Their sorrow was turned to joy.

LIFE TEACHINGS.

1. God sends his angels to minister to the friends of Jesus.  
2. We have a risen and a living Saviour.  
3. We should gladly tell others of this our Saviour.  
4. Loving devotion to Jesus finds rich reward even in this life.  
5. Christ's resurrection is the pledge and pattern of his people's resurrection.



**Acknowledgments.**

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Yorkton .....	14 00	J B McLaren, Madore .....	50 00	Woodland .....	12 65	Doon .....	4 00
Shanks .....	0 00	Per Dr Robertson .....	6 00	Allenford .....	6 70	St Vincent .....	6 00
Dal Mills & Cote St Geo .....	60 00			Ballyduff .....	10 00	Chilliwack .....	10 00
Aberarder .....	5 00			St George .....	6 35	Peterboro, St And .....	50 00
Holland .....	7 00			Harriston, Guthrie .....	20 00	Motherwell .....	11 00
Temple Hill .....	16 00			" c e .....	5 00	Avonbank .....	8 00
Crawford .....	20 00			Kildonan .....	30 00	Tilsonburg .....	3 22
Toronto, West .....	37 00			Lyn, Caint'n, Malloryt'n .....	60 00	Nicola Lake .....	10 00
" .....	50 00			Toronto, College St .....	107 20	Brockville, 1st .....	100 00
Creemore .....	9 00			Vaughan, St Pl & St Aw .....	36 00	" s s .....	25 00
Dunedin .....	5 00			Delta .....	5 00	Hilton .....	12 00
E Nottawasaga .....	6 00			Sydenham, Knox .....	15 00	Hamilton, St Paul's .....	85 30
Hull .....	10 00			Toronto, College St s s .....	30 00	Aurora .....	8 00
Aylmer .....	5 50			" Cooke's .....	100 00	Belgrave .....	4 00
" s s .....	4 50			" Erskine .....	100 00	Paris .....	80 00
Harriston, Knox .....	13 90			Southampton .....	19 00	Wallacetown .....	17 00
Thornhill .....	9 00			Burgoyne .....	11 00	Portage la Prairie .....	150 00
Dunville .....	4 68			London, St Andrew .....	180 00	Birtle .....	35 00
N Bruce & Saugeen .....	45 25			Madoc, St Peter's .....	40 00	Yorkton .....	3 00
Williamstown c e .....	40 00			Walkerton .....	15 00	Shanks .....	10 00
Aylmer .....	10 01			" s s .....	2 00	Dal Mills & Cote St Geo .....	25 00
Bran, Argyle .....	4 40			Roslin .....	8 00	Holland .....	7 00
Winchester .....	40 00			Thurlow .....	8 00	Temple Hill .....	16 00
Craighurst .....	18 00			E Garafraxa .....	10 00	Toronto, West .....	30 00
Port Arthur .....	20 00			Londesborough .....	7 60	Ottawa, St Paul's .....	28 00
Belleville, St And .....	80 00			North Bay .....	18 00	Sarnia, St And .....	61 25
Sydney .....	6 10			Toronto, St Mark's .....	20 00	Creemore .....	5 00
Bethesda .....	8 00			Danville .....	27 00	Dunedin .....	4 00
John Leask .....	5 00			W Guillimbury, 2nd .....	12 70	E Nottawasaga .....	4 00
Burk's Falls .....	21 45			Parry Sound .....	12 70	Hull .....	20 00
Katrine .....	12 05			Kemble .....	8 00	Aylmer .....	5 00
Barriedale .....	4 00			Whitby .....	30 00	Kincardine .....	25 00
McAulay .....	6 62			Midhurst .....	3 00	Centreville .....	9 26
Muskoka Falls .....	9 81			Wick .....	20 27	Harriston, Knox .....	10 00
Uffington .....	3 95			E Gloucester .....	25 00	Thornhill .....	3 00
Powasson .....	10 29			R H Henry .....	5 00	Dunnville .....	3 09
Sprucedale .....	7 65			Wallaceburg .....	15 00	N Bruce & Sawyer .....	14 75
Emsdale .....	17 97			Claude .....	40 00	Aylmer .....	15 00
Commenda .....	15 32			Glenallan .....	6 00	Ayr, Knox .....	1 00
Carling .....	6 82			W Bentinck .....	3 80	Winchester .....	20 00
Nipissing .....	4 20			Toronto, Bruce .....	20 00	N Augusta .....	2 37
South River .....	6 25			Churchill .....	10 00	Craighurst .....	4 00
Ophir .....	14 50			Dunsford .....	5 00	Belleville, St And .....	85 00
Massey .....	2 95			Kenyon .....	17 82	Bethesda .....	7 00
Smith's Falls, St And .....	72 00			Rosemont .....	10 00	John Leask, senr. ....	5 00
Aldboro .....	28 00			Mansfield .....	4 00	Burk's Falls .....	6 00
N Easthope .....	30 00			Laskay & W King .....	20 00	Katrine .....	3 00
Richmond Hill .....	22 00			W Flamboro .....	30 00	Berriedale .....	1 65
J K McLean .....	10 00			Port Dover .....	14 00	McAulay .....	2 20
Kendall .....	5 00			Vittoria .....	3 00	Muskoka Falls .....	3 20
Burford .....	3 00			Gananoque .....	30 00	Sprucedale .....	2 00
Paisley, Knox .....	108 50			Windham .....	7 00	Emsdale .....	4 00
Mildmay .....	12 00			Greenbank .....	14 45	Commenda .....	3 83
Burns' ch .....	6 00					Carling .....	1 70
Carman c e .....	5 50					Nipissing .....	1 00

## STIPEND AUGMENTATION FUND.

Acknowledged .....	\$15,432 42
Oakville .....	40 00
Normanby, Knox .....	5 00
Grimsbay .....	10 00
Victoria, St Paul's .....	5 00
Carluke .....	2 00
London, Knox .....	60 00
Warsaw & Dunmore .....	6 75
Parkhill .....	21 00
McGillivray .....	3 65
Melbourne .....	12 00
Pine River .....	15 00
Monkton .....	1 94
Pickering, St And .....	12 00
Kingston, Cooke's .....	40 00
Leeburn .....	7 00
Ottawa, Erskine .....	40 00
Glen Sandfield .....	7 00
Toronto Junction .....	12 00
Centre, Bruce .....	0 25
Pakenham .....	32 00
Gladstone .....	20 00
Shoal Lake .....	6 00
Oak River .....	10 00
Woodstock, Knox .....	70 00
Fingal .....	60 00
Enniskillen & Cartw't .....	30 00
Orangeville .....	6 00
Amherst Island .....	25 00
Tilbury E & Fletcher .....	26 00
Atwood .....	31 00
Toronto, Chalmer's .....	29 00
" s s .....	15 00
Moosejaw .....	15 00
Hespeler .....	29 25
Richmond .....	5 00
Killarney .....	12 00
Hartney .....	5 00
Crumlin .....	14 00
Glenvale, Harr. Wilton .....	17 00
Sonya .....	7 00
Lakeport .....	1 75
Port Elgin .....	20 00
Toronto, Fern Ave .....	10 00
Dundas Street .....	6 00
Clydesdale .....	7 75
Cedarville .....	5 00
Esplin .....	5 00



South River.....	2 55	Toronto, Fern Ave.....	11 00	V Flamboro.....	20 00	Richmond Hill.....	13 00
Ophir.....	3 50	Vancouver, Zion.....	15 00	Eng settlement.....	1 00	J K McLean, Tees.....	10 00
Massey.....	1 76	Fordwich.....	3 75	Port Dover.....	50 00	Burgoyne.....	19 00
Fisherville.....	6 00	Dundas St.....	10 00	Vittoria.....	10 00	Kendall.....	2 00
Powassan.....	3 42	ce.....	15 00	Vancouver, St And.....	88 00	Mildmay.....	8 00
Port Arthur.....	10 00	Toronto, Mrs J G H.....	30 00	Gananogue.....	25 00	Burns ch.....	4 00
Rev J Douglass.....	15 00	Hyndman.....	5 00	Windham.....	1 00	Madoc, St Peter's.....	34 00
Smith's Falls, St And.....	35 00	Cedarville.....	5 00	Alexandria.....	5 00	West Tilbury.....	2 00
Aldboro.....	6 00	Esplin.....	5 00	W McKay, Brule.....	75	Port Credits s.....	5 04
N Easthope.....	10 00	Percy.....	9 00	Chateauguay.....	14 00	Granmore.....	3 20
Richmond Hill.....	5 00	A Tithe—Annan.....	8 33	Beauharnois.....	16 00	Carleton Pla, Zion.....	120 00
Mildmay.....	5 00	Annan.....	1 50	Eng Riv & Howiek.....	20 00	Colborne.....	2 00
Burns' ch.....	4 00	Bethesda.....	10 00	Cote des Neiges.....	10 00	Craigvale, Lef Cent.....	10 00
Springville.....	12 00	Amos s s.....	9 25	Russell'n & C. Hill.....	9 00	Georgetown.....	40 00
Teeswater.....	44 00	Glenarry Pres s s ass.....	1 6 00	Mont, Erskine.....	700 00	Browns Cors.....	4 00
Colborne.....	1 00	Ottawa, Bank St.....	150 00	special.....	1025 00	Unionville.....	8 00
Onondaga.....	6 00	Napier.....	13 70	Orinstown.....	114 00	Andrew Duff.....	3 00
Craigvale, Lef Cent.....	7 00	Orillia.....	160 00	Montreal, St Mark.....	5 00	St Thomas, Alma st.....	8 00
Glenmorris.....	10 00	E Puslinch.....	26 00	ss.....	10 00	Maxwell.....	3 00
Hanover.....	11 00	Milverton.....	34 00	St Lambert.....	20 75	McIntyre.....	6 75
St Thomas, Alma St ss.....	12 00	Wellesley.....	12 00	m bd.....	10 00	Feversham.....	5 75
Maxwell.....	2 50	Dawn.....	2 50	Montreal, St Giles.....	20 00	Massawippi.....	2 35
McIntyre.....	3 00	Ottawa, St And.....	400 00	ce.....	10 00	Montreal, Victoria.....	25 00
Feversham.....	4 25	Port Colborne.....	5 00	Mrs John Gilman.....	3 00	Stanley st.....	50 00
Ballantrae.....	3 00	Hensall.....	134 16	Montreal, W M S.....	369 31	Westwood.....	30 00
Montreal, Victoria.....	25 00	Keene.....	7 00	N W.....	55 00	Eden Mills.....	3 00
Stanley St.....	10 00	Brussels, mem Melv.....	1 00	.....	207 05	Beamsville.....	10 00
St Hyacinthe.....	15 00	Carlisle.....	18 00	.....	37 21	Clinton.....	5 00
Westwood.....	25 00	ss.....	2 00	.....	25 00	Knox Col Sem Ass.....	552 00
Beamsville.....	5 00	Appin.....	1 00	.....	30 00	Richmond.....	9 56
Clinton.....	3 00	ss.....	5 00	Georgetown.....	30 00	Sherbrooke.....	22 06
Blyth.....	28 00	Lynden.....	14 00	Dundee.....	21 58	Windsor Mills.....	4 91
Kingston, St And.....	100 00	N Easthope s s.....	2 00	Richmond.....	2 60	Kingsbury.....	18 28
Victoria, St And.....	30 00	Colborne.....	3 00	Elgin.....	30 00	Flodden.....	3 44
Storrington, Pitts, Glen.....	25 00	Fergus, Melville.....	100 00	.....	13 00	Blyth.....	44 00
St Louis de Gonz.....	22 00	Cornwall Disciple.....	30 00	Jas Fraser.....	2 50	Kingston, St And.....	126 00
Rev F Ballantyne.....	10 00	Kinloss.....	8 00	Airlie & Blackbank.....	15 00	Victoria, St And.....	20 00
Bridge End.....	10 00	Riversdale.....	7 00	Cashel m bd.....	3 00	Kintore.....	16 00
Drumbo.....	8 00	Windsor.....	32 00	Doon.....	4 00	A Friend.....	5 00
Clifford.....	35 00	Rothsay.....	10 00	Markham, St John.....	16 50	Richmond.....	8 00
Richmond.....	8 00	Shelburne.....	18 00	Chilliwalk.....	5 00	Bridge End, Beth Rid.....	22 00
Ospringe.....	2 00	Brantford, 1st.....	30 00	Erin.....	12 00	Whitton.....	6 00
		Buckingham.....	25 50	ss.....	3 00	Pembroke.....	75 00
		Rev J M Goodwillie.....	5 00	J & M C Thanet.....	1 50	Belleville, St And.....	67 00
		Williamstown, Heph.....	100 00	Nicola Lake.....	5 00	Clifford.....	40 00
		Ottawa, St Paul's.....	4 19	Brockville, 1st.....	195 00	.....	24 26
		The Ridge s s.....	3 00	ss.....	25 00	Ospringe.....	2 00
		Mt Lehman.....	2 00	Ham, St Paul's.....	20 00		
		Woodland.....	20 00	.....	20 00		
		Cornwall, Knox.....	35 00	.....	20 00		
		Allenford.....	10 00	.....	20 00		
		H M Box, Guelph.....	4 00	Roslin.....	8 00		
		St George.....	15 00	Thurlane.....	6 00		
		Harriston, Guthrie.....	70 00	Aurora.....	10 00		
		ss.....	9 00	Belgrave.....	9 65		
		ce.....	5 00	Woodville.....	175 00		
		Kildonan.....	30 00	Paris.....	25 00		
		Lyn, Caintown, Mall.....	80 00	Ashfield.....	37 00		
		Beckwith.....	29 00	Monkton.....	3 25		
		Toronto, College St.....	40 00	Wallacetown.....	9 00		
		S Westminster s s.....	10 00	Port Perry.....	38 00		
		Vaughan, St Pl & St Aw.....	50 00	Portage la Prairie.....	120 00		
		A Mother.....	100 00	Birtle.....	2 00		
		Toronto, College St s s.....	40 00	Sydenham, St Paul's.....	36 00		
		Kennebunkport.....	10 00	Dal Mills & Cote St G.....	100 00		
		Toronto, Cooke's.....	170 00	Eden Mills.....	10 50		
		Erskine.....	280 00	W F M Soc.....	375 00		
		Southampton.....	9 00	Kippen.....	13 28		
		London, St And.....	31 00	Holland.....	6 00		
		Walkerton.....	60 00	Temple Hill.....	10 00		
		ss.....	10 00	Creemore.....	5 00		
		Queenville.....	5 25	Dunedin.....	3 00		
		Montreal West.....	17 00	E Nottawasaga.....	3 00		
		E Garafraxa.....	10 00	Hull.....	5 00		
		Gleichen.....	3 00	Roxborough.....	28 00		
		Exeter L Society.....	25 00	Harriston, Knox.....	19 30		
		ce.....	10 00	Thornhill.....	10 00		
		Toronto, St Mark's s s.....	33 00	Dunnville.....	1 25		
		Danville.....	7 00	N Bruce & Saugeen.....	41 20		
		W Guillimbury, 2dd.....	10 00	Ayr, Knox.....	53 76		
		Kemble.....	20 00	Winchester.....	21 00		
		Whitby.....	13 00	Craighurst.....	12 00		
		Coulonge.....	13 17	Port Arthur.....	10 00		
		Wallaceburg.....	6 00	Bethesda.....	10 00		
		Claude.....	43 50	John Leask, sen'r.....	5 00		
		Glenallan.....	10 00	South River.....	2 65		
		W Bentinck.....	5 35	Tilbury.....	25 00		
		Toronto, Bonar.....	10 00	A Barnet, Renfrew.....	20 00		
		Hamilton, McNab St.....	125 00	Allan McNab.....	1 00		
		Churchill.....	20 00	Per Rev P M Morrison.....	164 14		
		Dunsford.....	3 00	Smith's Falls, St And.....	55 50		
		Rosemont.....	6 00	Aldboro.....	20 00		
		Mansfield.....	5 00	N Easthope.....	25 60		
		Laskay & W King.....	15 00	Your Friend.....	5 00		
- \$21,801 82							
FOREIGN MISSION FUND.							
Acknowledged .....	\$42,149 20						
Oakville.....	24 00						
ss.....	26 00						
Normanby, Knox.....	10 00						
Grimsby.....	25 00						
Carlue.....	4 00						
St Catharines, 1st ce.....	5 50						
London, Knox.....	10 00						
Prescott s s.....	10 00						
Pine River.....	5 00						
Pickering, St And.....	10 00						
Morden w s s.....	17 00						
Leeburn.....	4 00						
Motherwell.....	15 40						
Avonbank.....	16 60						
Harrington.....	14 07						
Kingston, Cooke's.....	10 00						
Ottawa, Erskine.....	40 00						
Glen Sandfield.....	3 00						
Per Mr Summers.....	1 85						
Pakenham.....	10 00						
Gladstone.....	6 00						
Ottawa, St And s s.....	20 00						
Woodstock, Knox s s.....	20 00						
ss.....	20 00						
Fingal.....	75 00						
Andrew Denholm.....	25 00						
Moosemine ce.....	5 00						
Enniskillen & Cartw't.....	10 00						
Orangeville.....	20 00						
Amherst Island.....	4 00						
Tilbury E & Fletcher.....	70 00						
Gamebridge.....	4 60						
Atwood.....	50 50						
Winnipeg, Aug s s.....	5 60						
Toronto, Chalmers.....	50 00						
.....	25 00						
Dunwich, Duff.....	20 00						
Moosejaw.....	15 00						
Hespeler.....	8 75						
Alma.....	16 14						
Hastney.....	2 80						
J H.....	1 00						
Crumlin.....	5 00						
Glenvale, Har & Wil.....	7 00						
Sonya.....	10 00						
Lakeport.....	1 75						
Port Elgin.....	48 00						



Southampton.....	10 00	Erin.....	9 00	Pakenham.....	7 00	Dunedin.....	1 00
London, St And.....	25 00	Brockville, 1st.....	40 00	Enniskillen & Cartw't.....	3 00	E Nottawasaga.....	1 00
Newmarket s s.....	16 00	am, St Pauls.....	100 00	Orangeville.....	3 00	Hull.....	2 00
E Garafraxa.....	3 00	Dal Mills & Cote St Geo.....	15 00	Amherst Island.....	3 00	Kincardine.....	6 00
Toronto, St Mark's.....	5 00	E Nottawasaga.....	2 00	Tilbury & Fletcher.....	15 00	Thornhill.....	2 00
W Guillimbury, 2nd.....	3 00	Kincardine.....	6 00	Atwood.....	7 75	Dunnville.....	2 90
Whitby.....	8 00	N Bruce & Sawgeen.....	8 60	Toronto, Chalmers.....	10 00	N Bruce & Saugeen.....	9 60
Wallaceburg.....	6 00	Belleville, St And.....	30 00	Hespeler.....	7 45	Avlmer.....	1 00
Claude.....	10 00	Winchester.....	10 00	Richmond.....	5 00	Winchester.....	10 00
Glenallan.....	3 00	Smith's Falls.....	25 00	Alma.....	1 25	Port Arthur.....	1 00
Ham, McNabb's.....	50 00	Leeswater.....	5 00	Sonya.....	2 00	Banks, Gibraltar, &c.....	1 00
Churchill.....	10 00	Blyth.....	3 00	Toronto, Fern Ave.....	3 00	Bethesda.....	1 00
Lasky & W King.....	10 00			Lakeport.....	1 25	John Leask, senr.....	2 50
W Flamboro.....	15 00	MANITOBA COLLEGE FUND.		Port Elgin.....	5 00	South River.....	1 75
Port Dover.....	6 00	Acknowledged.....	\$1,836 74	Dundas Street.....	2 00	Smith's Falls, St And.....	5 00
Windham.....	1 00	Normanby, Knox.....	4 00	Leith.....	0 25	Aldboro.....	8 00
Dunwich, Duff.....	5 00	Grimsby.....	5 50	Bethesda.....	3 00	Hichmond Hill.....	3 00
Belgrave.....	1 00	London, Knox.....	10 00	Ottawa, Bank St.....	20 00	Mildmay.....	2 00
Paris.....	15 00	Pine River.....	2 00	Napier.....	1 50	Burns' ch.....	2 00
Ashfield.....	5 00	Kingston, Cooke's.....	5 00	Orillia.....	12 00	Colborne.....	0 25
Wallacetown.....	6 00	Glen Sandfield.....	2 00	E Puslinch.....	10 00	Craigvale, Lef, Cent.....	10 00
Dal Mills & Cote St G.....	5 00	Carluke, St Pauls.....	4 00	Milverton.....	4 00	Georgetown.....	3 00
Dunedin.....	2 00	Orangeville.....	2 00	Wellesley.....	2 00	McIntyre.....	1 50
Kincardine.....	7 00	Tilbury E & Fletcher.....	10 00	Ottawa, St And.....	153 00	Feversham.....	2 50
Thornhill.....	3 00	Atwood.....	7 00	Port Colborne.....	2 00	Montreal, Stanley St.....	10 00
Dunnville.....	2 00	Toronto, Chalmer.....	10 00	Keene.....	7 00	Westwood.....	5 00
Bethesda.....	6 00	Hespeler.....	5 00	Newcastle.....	2 65	Beamsville.....	5 00
Aldboro.....	8 00	Port Elgin.....	3 00	Lynden.....	2 00	Clinton.....	2 00
N Easthope.....	10 00	Dundas Street.....	3 00	Fergus, Melville.....	30 00	Blyth.....	7 00
Burnsch.....	1 00	Hyndman.....	8 00	N Luther.....	4 00	Kingston, St And.....	9 00
Palmerston.....	10 00	Ottawa, Bank st.....	35 00	Kinloss.....	2 00	Victoria, St And.....	10 00
Teeswater.....	15 00	E Puslinch.....	12 00	Riversdale.....	1 00	Drumbo.....	10 00
Georgetown.....	10 00	Ottawa, St And.....	50 00	Windsor.....	10 00	Whitton.....	3 00
Browns Cors.....	1 15	Lynden, s s.....	5 00	Shelburne.....	7 00	Pembroke.....	15 00
Unionville.....	3 00	Colborne.....	2 00	Brantford, 1st.....	5 00	Clifford.....	8 00
Glenmorris.....	2 00	Fergus, Melville.....	40 00	E Hawkesbury.....	3 00	Richmond.....	4 00
Westwood.....	10 00	Kinloss.....	1 96	Cornwall, Knox.....	14 00	Kintore.....	5 00
Beamsville.....	5 00	Brantford, 1st.....	6 00	Woodland.....	5 00	Osnrtinge.....	2 00
Blyth.....	10 00	Cornwall, Knox.....	20 00	St George.....	3 00		
Cliff rd.....	15 00	Gilvall.....	1 10	Harriston, Guthrie.....	5 00		\$5,095 48
Kintore.....	6 00	Woodland.....	5 00	Kildonan.....	10 00		
Ospringle.....	2 00	Lyn, Caintown Mall.....	15 00	Lyn, Caintown, Mall.....	30 00	Ministers' Rates	
		Toronto, College st.....	12 00	Toronto, College St.....	6 00	Acknowledged.....	\$1,96 58
		Vaughan, St Pl & St Aw.....	10 00	Galt, Central.....	15 00	H Sinclair.....	8 00
		Toronto, Cooke's.....	10 00	Toronto, Cooke's.....	40 00	G Sutherland.....	8 00
		Erskine.....	15 00	Erskine.....	10 00	R Hume.....	8 00
		Walkerton.....	5 00	Southampton.....	5 00	A Wilson.....	10 00
		s s.....	1 00	London, St And.....	40 00	T Fenwick.....	8 00
		E Garafraxa.....	3 00	Walkerton.....	10 00	W Hodnett.....	8 00
		Toronto, St Mark's.....	5 00	E Garafraxa.....	2 35	J Gourlay.....	8 00
		Whitby.....	3 00	Toronto, St Mark's.....	5 00	D Sutherland.....	8 00
		Wallaceburg.....	6 00	Danville.....	1 00	S Acheson.....	8 00
		Claude.....	10 00	W Guillimbury, 2nd.....	3 00	W McConnell.....	30 00
		Ham, McNab St.....	20 00	Kemble.....	2 00	R M Crell.....	8 00
		W Flamboro.....	5 00	Whitby.....	8 00	J W Rae.....	8 00
		Port Dover.....	3 00	Miss Mackay, Lowry.....	5 00	Dr Armstrong.....	8 00
		Vittoria.....	1 50	Wallaceburg.....	8 00	J Douglas.....	10 00
		Brockville, 1st.....	20 00	Claude.....	5 00	A U Campbell.....	8 00
		Ham, St Paul's.....	10 00	Glenallan.....	2 00	M Macleod.....	8 00
		Belgrave.....	1 00	Toronto, Bonar.....	4 00	W A Hunter.....	15 00
		Paris.....	10 00	Hamilton, McNab St.....	22 00	J Mutch.....	46 00
		Dal Mills & Cote St Geo.....	5 00	Churchill.....	3 00	T R Shearer.....	8 00
		Creemore.....	1 00	Rosemont.....	4 00	J M Munro.....	10 00
		Dunedin.....	1 00	Mansfield.....	2 00	J M Crombie.....	8 00
		E Nottawasaga.....	1 00	Laskey & W King.....	5 00	J L Murray.....	8 00
		Kincardine.....	6 00	W Flamboro.....	10 00	D Kelso.....	10 00
		Roxboro.....	7 00	English Settlement.....	3 00	J H Ratcliffe.....	8 00
		Thornhill.....	2 00	Port Dover.....	3 00	J Mackie.....	16 00
		Winchester.....	13 00	Vittoria.....	1 50	G Cuthbertson.....	8 00
		John Leask, sen.....	5 00	Vancover, St And.....	35 00	Dr Fletcher.....	8 00
		Smith's Falls, St And.....	15 00	Windham.....	2 00	R W Leetch.....	8 20
		Aldboro.....	4 00	Chateauguay.....	3 00	G Munro.....	8 00
		Westwood.....	5 00	Beauharnois.....	3 00	A MacTavish.....	35 00
		Port Hope, 1st.....	9 54	Eng River & Howick.....	6 00	R Pettigrew.....	8 00
		Blyth.....	5 00	Cote-des-Neiges.....	5 00		\$2,323 78
		Pembroke.....	10 00	Russell'n & Covy Hill.....	5 00	AGED AND INFIRM MINISTERS' FUND.	
		Clifford.....	5 00	Montreal, Erskine.....	25 00	Collections, &c	
				St Mark's.....	5 00	Acknowledged.....	\$5,337 31
				Georgetown.....	14 00	Oakville.....	15 00
				Elgin.....	10 00	Normanby, Knox.....	2 00
				St Vincent.....	2 00	Grimsby.....	10 00
				Erin.....	7 00	Victoria, St Paul's.....	2 00
				J & M C Tharet.....	1 00	London, Knox.....	20 00
				Brockville, 1st.....	40 00	Carluke.....	2 00
				Hamilton, St Paul's.....	20 00	Woodville.....	10 00
				Aurora.....	5 00	Milburne.....	5 00
				Belgrave.....	3 00	Prescott s s.....	7 00
				Paris.....	20 00	Pine River.....	6 00
				Ashfield.....	10 00	Monkton.....	1 74
				Wallacetown.....	5 00	Pickering, St And.....	4 00
				Portage la Prairie.....	15 00	Leeburn.....	2 00
				Birtle.....	2 00		
				Dal Mills & Cote St Geo.....	8 00		
				Creemore.....	2 00		



Strabane .....	5 00	Dundee .....	10 00	Merrickville .....	7 75	South Gut & Eng'town ..	8 30	
Kilbride .....	1 00	Elgin .....	10 00	Toronto .....	20 00	New Annan, ad'l .....	2 50	
Harrington .....	0 50	St Vincent .....	2 00	Windsor .....	39 67	A B R M .....	5 00	
Ottawa, Erskine .....	8 00	Peterburgh, St And. ....	10 00	Prescott .....	61 00	Spry Bay .....	4 25	
Glen Sandfield .....	3 00	Erin .....	5 00	London .....	25 00	Tryon & Bonshaw .....	11 00	
Pakenham .....	8 00	J & M C Thanet .....	1 00	Hamilton .....	33 00	Yarmouth s s .....	27 00	
Woodstock, Knox .....	25 00	Brockville 1st .....	60 00	James Scott .....	100 00	Louisburg .....	2 50	
Enniskillen & Cartw't ..	3 00	Hamilton, St Pauls .....	60 00	Kingston .....	229 34	" s s .....	4 00	
Orangeville .....	4 00	Aurora .....	5 00	NEW HEBRIDES, &c.				
Amherst Island .....	3 00	Belgrave .....	3 00	Helen Sutherland .....	10 00	Pleasant Harbor .....	1 75	
Tilbury E & Fletcher .....	15 00	Paris .....	20 00	Mrs. W. Russell .....	25 00	Carleton & Chebogne ..	15 70	
Atwood .....	4 25	Ashfield .....	10 00	Ham, St Pauls s s .....	20 00	Boularderie ad'l .....	5 00	
Toronto, Chalmers .....	10 00	Wallacetown .....	7 00	Dundas s s .....	5 00	Chatham, St And, mem. ....	5 00	
Richmond .....	5 00	Portage la Prairie .....	20 00	JEWISH MISSION.				
Alma .....	1 00	Birtle .....	2 00	Friend, Blackheath .....	\$50 00	Mahone Bay .....	50 00	
Sonya .....	5 00	Dal Mills & Cote St Geo. ....	5 00	Alma .....	2 00	Stellarton, Sharon .....	14 90	
Lakeport .....	1 25	Kippen .....	3 72	Sonya .....	2 00	Belfast .....	61 00	
Port Elgin .....	8 00	Creemore .....	2 00	Cedarville .....	5 00	Framboise .....	20 00	
Toronto, Fern Ave .....	3 00	Dunedin .....	2 00	Milverton .....	11 00	N Glasg, New St Aw c e ..	62 39	
Dutton .....	5 15	E Nottawasaga .....	1 00	Wellesley .....	3 25	Moose Riv gold mines ..	5 11	
Dundas St .....	2 00	Hull .....	2 00	N Luther .....	4 00	Gabarus .....	19 00	
Eden Mills .....	4 00	Kincardine .....	10 00	Riversdale .....	2 00	Glace Bay .....	170 64	
Cedarville S Helpers .....	6 00	Roxboro .....	14 00	Brantford 1st .....	5 00	Rev A Stirling .....	25 00	
Leith .....	0 25	Thornhill .....	2 50	Woodland .....	5 00	Clifton & Granville .....	117 56	
Bethesda .....	3 00	Dunnville .....	2 00	St. George .....	2 00	Congs West, p'r Dr Reid ..	250 00	
Ottawa, Bank St .....	75 00	N Bruce and Saugeen .....	9 10	Kildonan .....	7 00	Wallace, Knox .....	18 00	
Napier .....	5 00	Belleville, St And. ....	30 00	Lyn. Caintown, Mall .....	13 00	" s s .....	11 00	
Orillia .....	20 00	Aylmer .....	2 00	Walkerton .....	6 50	North Sydney .....	8 00	
E Puslinch .....	10 00	Winchester .....	15 00	Claude .....	5 00	Est Thos Fulton .....	5 00	
Milverton .....	8 00	Port Arthur .....	1 00	Dunsford .....	1 00	Wallace, St Matt .....	20 00	
Wellesley .....	3 00	Banks, Gibraltar .....	1 00	Vancouver, St And. ....	5 00	Ottawa, St And s s .....	5 00	
Ottawa, St And .....	80 00	Bethesda .....	1 00	Medante .....	2 00	Little Narrows .....	10 00	
Port Colborne .....	3 00	John Leask, Sen. ....	2 50	Montreal w m s .....	25 00	St John, St David's .....	100 00	
Caledon, St And .....	2 00	Smith's Falls, St And. ....	15 00	Cashel m b .....	2 80	Pictou, Knox, J J D .....	1 02	
Lynden .....	2 00	Aldboro .....	8 00	N Bruce and Saugeen .....	1 50	\$23,755 01		
Fergus, Melville .....	50 00	Richmond Hill .....	2 00	J. K. McLean, Tees .....	5 00	HOME MISSIONS.		
N. Luther .....	4 07	Mildenay .....	2 50	Mahone Bay .....	2 00	Acknowledged .....	\$8,380 12	
Kinloss .....	3 00	Burns ch .....	2 00	Montreal, Stanley .....	10 00	Div Hx Bank .....	27 30	
Riversdale .....	1 00	Craigvale, Lef, Cent .....	9 00	Pembroke .....	5 00	St Peter's Bay .....	25 00	
Windsor .....	10 00	Georgetown .....	10 00	Richmond b c .....	2 00	Cardigan .....	5 00	
Rothsay .....	6 00	Montreal, Victoria .....	5 00	KNOX COL. STUD. MISS. SOC.				
Shelburne .....	7 00	Montreal, Stanley St .....	10 00	Woodstock K'x ch s s ..	\$20 00	Hx, St Matthew's .....	10 00	
Brantford, 1st .....	5 00	Westwood .....	5 00	Ospringle .....	7 00	Lower Musquodoboit ..	28 33	
E Hawkesbury .....	3 00	Beamsville .....	5 00	Blyth c e .....	32 59	Coup Louisburg Deb .....	6 00	
Cornwall, Knox .....	20 00	Clinton .....	2 00	Westminster s s .....	18 00	Still Water .....	3 64	
Woodland .....	5 00	Blyth .....	10 30	Tor. College St s s .....	10 06	Caledonia, P E I .....	10 00	
St George .....	3 00	Kingston, St And .....	68 00	Scarboro, Knox .....	19 50	Montagne .....	20 37	
Harriston, Guthrie .....	5 00	Victoria, St. And .....	10 00	Receiv'd during March				
Kildonan .....	10 00	Bridge End, Beth. Rid. ....	10 00	by Rev. P. Morrison,				
Lyn, Caintown, Mall .....	30 00	Whitton .....	3 00	Agent at Halifax,				
Toronto, College St .....	10 00	Pembroke .....	25 00	Office 39 Duke St.				
Vaughan, St Pl & St Aw ..	15 00	Clifford .....	15 00	FOREIGN MISSION FUND.				
Toronto, Cooke's .....	70 00	Richmond .....	4 00	Acknowledged .....	\$22,075 46	Lakeville & Watervl .....	10 00	
" Erskine .....	52 00	Kintore .....	5 00	Milford c e .....	4 57	Rev J D Murray .....	2 00	
Southampton .....	12 00	Ospringle .....	3 09	St Peter's Bay .....	35 00	Annie A Davidson .....	1 50	
Burgoyne .....	5 00	\$6,996 00		Cardigan .....	22 00	Lochaber .....	16 00	
London, St And .....	\$120 00	Ministers' Rates.		" s s .....	8 00	Rev J M Fisher .....	1 50	
Walkerton .....	10 00	Acknowledged .....	\$2,456 39	Hlfx, St Matthew's .....	25 00	Riversdale .....	5 00	
E Garafaxa .....	3 00	A. Macdonald .....	4 00	Lower Musquodoboit ..	1 00	Hx, Chalmers .....	102 00	
Blake .....	3 50	W. Hodwitt .....	4 00	Gay's Riv, Anon .....	1 00	" Grove .....	5 00	
Toronto, St Marks .....	5 00	H. Sinclair .....	6 00	Geddie Memorial Fund ..	30 06	Milford & Gay's Riv .....	52 70	
Danville .....	1 00	J. Gourlay .....	4 50	Orwell .....	40 49	Quoddy & Moser Riv .....	7 38	
W Guilimbury, 2nd .....	3 00	D. Sutherland .....	3 75	Campbellton, St And .....	55 00	Truro, First .....	60 00	
Kemble .....	3 00	S. Acheson .....	4 50	Campbellton c e .....	15 00	Merigomish .....	13 67	
Whitby .....	8 00	D. Armstrong .....	5 00	Hx, Park st c e .....	15 06	Caraget .....	2 00	
Midhurst .....	2 50	W. A. Hunter .....	4 05	Caledonia, P E I .....	13 00	Portaupique s s .....	3 00	
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Point Edward .....	6 19	A. Y. Hartley .....	5 00	W A McDonald .....	2 50	South Gut & Eng'town ..	8 00	
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Apple and Gravel Hill .....	4 00	W. Trizzell .....	5 05	Dartmouth, St Jas c e ..	16 03	Mahone Bay .....	30 00	
Dunsford .....	1 00	D. Kelso .....	3 75	Tynish, Mont & Elm .....	15 00	Belfast, P E I .....	10 00	
Rosemont .....	4 00	J. L. McLaren .....	3 75	Lakeville & Waterv .....	12 25	Rev Wm McLeod .....	11 00	
Mansfield .....	2 00	J. Mackie .....	7 50	Lakeville m bd .....	3 00	Gabarus, C B .....	9 00	
Laskay and W King .....	5 00	A. Findlay .....	23 40	Red Bank & Whit s s .....	2 00	Escuminac .....	12 00	
W Flamboro .....	10 00	A. MacTavish .....	4 50	Rev J D Murray .....	5 00	Glace Bay .....	200 00	
Eng. Settlement .....	3 00	\$2,571 81		Lochaber .....	12 00	Int E Hubley .....	60 00	
Port Dover .....	5 00	AGED AND INFIRM MINISTERS'		N Sydney, St Matt c e ..	30 00	Granville, P E I .....	2 32	
Vittoria .....	1 00	ENDOWMENT FUND.		Riversdale .....	5 00	North Sydney .....	93 00	
Vancouver, St And .....	28 00	Burlington .....	\$ 6 00	Quoddy & Moser Riv .....	21 28	Wallace, St Matt .....	20 00	
Moose Line .....	3 00	Grimsby .....	123 00	Moser River c e .....	2 06	Richmond .....	3 75	
Windham .....	3 00	Glen Sandfield .....	2 00	" s s .....	6 25	Little Narrows .....	5 00	
Prescott .....	12 00	Jasper .....	9 50	Caraget .....	2 00	Florenceville .....	3 00	
Chateaugay .....	4 00	Toronto, A Friend .....	40 00	Portaupique s s .....	8 00	St John, St David's .....	112 00	
Beauharnois .....	4 00	Dorchester .....	9 00	St John, St John's .....	3 80	North-West.		
Eng. River and Howick ..	6 00	Whitby .....	5 00	Rev J D Murray .....				3 00
Core des Neiges .....	5 00	Workworth .....	25 75	Stellarton, Sharon .....				14 91
Russell'n and C Hill .....	6 00	Windsor .....	167 33	Glace Bay .....				200 00
Montreal, Erskine .....	75 00			Brule, W F M S .....				5 00
Ormistown .....	39 09							
Montreal, St Marks .....	5 00							
Georgetown .....	14 00							



AUGMENTATION FUND.		Coupon, N S Deb.....	25 00	Mont. Cres. b cl w o b ..	25 00	Lynden .....	5 00
Acknowledged.....	\$3,657 03	St John Deb.....	30 00	Eng. Riv. & Howick.....	15 00	“ ss .....	5 00
Mergmsh & French Riv.....	30 00	Halifax, St Matt.....	37 15	Ottawa, Bank St.....	15 00	N Easthope ss.....	1 00
St Peter's Bay.....	20 00	Caledonia, P E I.....	1 00	Miss MacMartin.....	2 00	Colborne.....	2 00
Cardigan.....	10 00	Montague.....	2 00	Wm. Thomson.....	5 00	Fergus, Melville.....	50 00
Orwell.....	25 00	Gore & Kennetcook.....	3 00	Cote Neiges, St L & Nor.....	10 00	Rothsay.....	10 00
Sherbrooke.....	15 82	Musquodob Har.....	1 00	Montreal, St Marks.....	5 00	She burne.....	14 00
Linden.....	15 82	Tignish, Mont & Elms.....	3 00	Hamilton, Central.....	100 00	E Hawkesbury.....	2 00
Campbellton, St And.....	52 15	Int D B.....	16 50	Srathelair, Man.....	5 00	Woodland.....	10 00
“ ss .....	1 25	Fredericton, St Paul's.....	5 00	Nashwaak ss.....	5 00	Allenford.....	8 00
Caledonia, P E I.....	25 00	Lochaber.....	4 00	Danville.....	5 00	H M Box, Guelph.....	4 90
Montagne.....	40 00	Riversdale.....	2 00	Chatham & Grenville.....	10 27	Ingersoll.....	58 40
Kempt & Walton.....	10 00	Truro, First.....	5 00	Georgetown, Que.....	42 00	St George.....	6 00
West Cape & Campb.....	25 00	S Gut & Englishtown.....	2 00	Sydenham, Knox.....	5 00	Harriston, Guthrie.....	5 00
Lockeport & E Jordan.....	30 00	Tryon & Bonshaw.....	1 75	London, St Aws.....	50 00	“ ss .....	7 00
Tignish, Mont & Elm.....	25 00	Int D I Welch.....	30 00	N Bruce & St Aws, Saug.....	0 00	“ cc .....	5 00
Lakeville & Waterville.....	10 00	Boularderie.....	2 00	Morewood.....	20 00	Kildonan.....	1 00
Murray Harbor.....	25 00	Mahone Bay.....	2 00	Montreal, Victoria.....	15 00	Lyn, Cain'tn, & Mall.....	55 00
Lochaber.....	25 00	Glace Bay.....	5 00	Newmarket ss.....	10 00	Toronto, College S.t.....	14 00
Richmond.....	34 00	Wallace, Knox.....	1 00	Mrs. Hyde.....	2 00	S Westminster ss.....	14 00
Hlfx Grove.....	25 00	N Sydney.....	2 00	Miss Clara Hyde.....	2 00	Vaughan, St Pl & St Aw.....	10 00
Quoddy & Moser Riv.....	20 00	Wallace, St Matt.....	1 00	Dundee, Zion.....	18 00	Toronto, College St ss.....	10 00
Scotsburn.....	27 50			Elgin.....	10 00	“ Cooke's.....	140 48
Millville.....	10 00		\$850 51	Richmond, St Aws.....	2 00	“ Erskine.....	25 00
Portaupique ss.....	3 00	MANITOBA COLLEGE.		Pt aux Trem pupils ass.....	25 30	Southampton.....	9 00
St John, St John's.....	5 05	Acknowledged.....	\$217 41	Puslinch.....	40 00	Walkerton.....	20 00
S Gut & Engl'town.....	25 00	Lochaber.....	2 00	Rosemont.....	5 00	“ ss .....	5 00
New Annan.....	10 00	Glace Bay.....	10 00	Mansfield.....	4 00	E Garafraxa.....	10 00
River Hebert.....	10 00	St John, St Davids.....	20 00	Medonte.....	2 00	Kemble.....	5 00
Newport.....	25 00			Antigonish, St Jas.....	30 10	Whitby.....	8 00
Noel.....	25 00		\$249 41	Neil McDonald.....	0 25	“ ss .....	11 00
Tryon & Bonshaw.....	20 00	AGED MINISTERS' FUND.		Per Rev S. C. Perry.....	30 00	Claude.....	20 00
Salt Springs.....	17 00	Acknowledged.....	\$2 033 96	Creemore, St Aws.....	2 00	Glenallan.....	8 00
Boularderie.....	25 00	St Peters Bay.....	12 00	E Nottawasaga.....	2 00	Toronto, Bonar.....	5 00
Woodstock.....	30 00	Hlfx, St Mathews.....	73 30	Dunedin.....	2 00	Hamilton, McNab St.....	160 00
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Hlfx, Fort Massey.....	300 00	Int. Murd. Campbell.....	18 00	Port Dover.....	25 00	Laskey & W King.....	7 00
Mahone Bay.....	44 00	Montague.....	6 00	Vittoria.....	5 25	Vancouver, St And.....	30 00
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Black Riv & Nappan.....	24 00	Rev D. McKinnon ra.....	3 00	Lobo, Melville.....	7 00	Airlie & Black Bank.....	12 00
Musquodoboit Har.....	20 00	Tignish, Mont. & Elm.....	3 12	North Caradoc.....	6 00	Markham, St John's.....	9 50
Gabarus, C B.....	25 00	Red Bank & Whit.....	7 00	Strathalbyn, v e i.....	8 00	Brookville, 1st.....	95 00
Sheet Harbot.....	11 17	Fredericton, St Pauls.....	5 00	Alexander, Man.....	1 00	“ ss .....	17 00
Escuminac.....	20 00	Rev Ewan Gillies.....	0 50	M. O.....	2 45	Hamilton, St Paul's.....	25 00
Glace Bay.....	60 00	Lochaber.....	2 00	Erin, Burns ch ss.....	3 00	Aurora.....	10 00
Clifton & Granvl.....	17 00	Int. H. C. Barnaby.....	37 50	Peterboro, St Aws.....	20 00	Belgrave.....	2 00
St George.....	23 00	Riversdale.....	4 20	Smith's Falls, St Aws.....	42 00	Wallacetown.....	8 00
Wallace, Knox.....	36 00	Rev McL. Harvey, ra.....	4 00	Aldborough, Argyle.....	10 00	Birtle.....	4 00
N Sydney.....	26 00	Quoddy and Mos. Riv.....	2 00	West Tilbury, Knox.....	2 00	Yorkton.....	2 00
Thorburn & S Riv.....	30 00	S Gat. and Englisht'n.....	2 00	A. E. Kirkland.....	3 00	Holland.....	2 55
Wallace, St Matt.....	36 00	Rev Jas Falconer, ra.....	4 00	Montreal, Stanley St.....	25 00	Temple Hill.....	7 00
Florenceville.....	19 00	Int C J Kelley.....	45 00	Teeswater.....	65 00	Kincardine.....	16 00
	\$5,095 03	“ Geo C Peters.....	96 00	Richmond, B.C.....	6 00	Thornhill.....	9 00
COLLEGE FUND.		“ P. McSweeney.....	45 00	Belleville, St Aws.....	16 00	Dunnville.....	2 00
Acknowledged.....	\$8,051 39	Mahone Bay.....	4 00	John Leask, Sen.....	20 00	Aylmer.....	1 00
Div Peoples Bank.....	90 00	Belfast, P. E. I.....	5 00	Chesley, Glnwd.....	31 60	Winchester.....	40 00
St Peter's Bay.....	16 00	Framboise, C.B.....	3 00	Per Rev J Matthieu.....	390 55	Craighurst.....	9 00
Cardigan.....	5 00	Gabarus, C.B.....	3 00	Bridgeport, Ct, 1st ch.....	10 00	Port Arthur.....	5 00
Halifax, St Matt.....	15 00	Rev Wm. McNichol, ra.....	15 64	Kintore.....	10 00	Banks, Gibraltar, &c.....	2 00
Coup Canso Deb.....	40 00	Rev S. Boyd, ra.....	3 00	Oakville.....	5 00	Bethesda.....	6 00
Campbellton, St And.....	15 00	Glace Bay.....	10 00	“ ss .....	10 00	South River.....	0 25
Caledonia, P E I.....	5 00	Rev A. Sterling, ra.....	4 00	Carluke.....	2 00	Marsey.....	2 90
Montague.....	12 00	Rev H. B. McKay ra.....	3 50	London, Knox.....	40 00	N Easthope.....	15 00
Gore & Kennetcook.....	10 00	North Sydney.....	20 00	Pine River.....	8 00	Richmond Hill.....	11 25
Int S Waddell.....	36 00	Thorburn and S Riv.....	4 00	Strabane.....	15 00	J K McLean, Tees.....	10 00
Tignish Mont & Elms.....	8 00	Wallace, St Matt.....	6 00	Kilbridge.....	3 75	Mildmay.....	5 00
Int L W Johnston.....	210 00	Florenceville.....	1 00	Harrington.....	0 50	Burns' ch.....	3 00
Fredericton, St Paul's.....	45 00	St John, St Davids.....	20 00	Kingston, Cooke's.....	10 00	Colborne.....	1 00
Lochaber.....	5 00			Carluke, St Paul's.....	23 00	Craigvale, Lef & Cent.....	6 00
Riversdale.....	4 00		\$2,522 11	Oak River.....	2 00	Georgetown.....	10 00
Quoddy & Moser Riv.....	3 00	Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office Montreal, to April 6th, 1895.		Woodstock, Knox mem.....	5 00	Brown's Cors.....	2 00
Truro First.....	20 00	FRENCH EVANGELIZATION.		Fingal.....	28 00	Unionville.....	4 70
S Gut & Englishtown.....	6 00	Acknowledged.....	\$15,875 84	Orangeville.....	4 00	Feversham.....	3 25
Int W S Rogers.....	29 20	Montreal, w m soc.....	9 00	R Turnbull, Galt.....	100 00	Westwood.....	15 00
Tryon & Boushaw.....	4 00	Ottawa, Erskine.....	15 00	Tilbury E & Fletcher.....	20 00	Beamsville.....	3 00
Int C E Durkee.....	12 00	Montreal, St Marks ss.....	15 00	Atwood.....	23 50	Clinton.....	2 00
Boularderie.....	9 00	Pickering, St Aws.....	5 00	Toronto, Chalmers.....	15 00	Blythe.....	22 00
Mahone Bay.....	8 00	Pakenham, St Aws.....	10 00	Alma.....	9 07	Victoria, St And.....	10 00
Belfast, P E I.....	12 00	Enniskillen and Cartw't.....	5 00	Sonya.....	5 00	Cedarville.....	5 00
Int S P.....	180 00	fairbairn.....	1 00	Lakeport.....	1 75	Drumbo.....	23 00
Glace Bay.....	40 00	Russeltown & C. Hill.....	7 00	Port Elgin.....	27 50	Whitton.....	6 00
Wallace, Knox.....	7 00	Richmond, Chalmer's.....	5 00	Toronto, Fern Ave.....	4 00	Clifford.....	30 00
Wallace, St Matt.....	9 00	Grafton.....	9 00	Dundas St.....	3 00	Ospringle.....	2 00
North Sydney.....	18 00	Grafton ss.....	10 00	Annan.....	1 50	Per Rev V M Morrison, Hfx.	
St John, St David's.....	60 00	Orms town.....	120 17	Bethesda.....	6 00	St Peter's Bay.....	3 00
Stellarton.....	13 75	Moose Jaw.....	2 00	Napier.....	2 70	Halifax, St Matt.....	43 00
	\$8,998 34	Montreal, Erskine.....	450 00	Milverton.....	21 00	Montague.....	15 00
BURSARY FUND.				Wellesley.....	7 00	Gore & Kennetcook.....	5 00
Acknowledged.....	\$665 11			Ottawa, St And.....	100 00	Musquodoboit Harbor.....	5 00
St Peter's Bay.....	4 00			Caledon.....	3 00	Tignish, Mont & Elms.....	13 00
				Appin.....	5 30	Fredericton, St Paul's.....	20 00
				Tait's Cors.....	7 00	Lochaber.....	2 40
				Newcastle.....	2 00	Riversdale.....	3 50







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children, you mean," replied the other, and the  
first man blushed and looked ashamed.—*Detroit  
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### INFIDELITY AND POVERTY.

**G**ODLESSNESS tends to poverty. Beggars, tramps and dead beats, are not Christians.

A man who had charge of a sort of refuge or shelter for the homeless in Boston told me he had had about three thousand such persons pass through his hands one winter, about eighty a day.

"How many Christians did you find among them," I asked

"Not one," was the answer.

In a mob of 'unemployed,' you find, not many Christians, but a large percentage of the ungodly. Why so? Because the Christians are *not unemployed*. They have usually all they can attend to.

Among the wild theorists who cry out for land, and wish to confiscate property, you find few Christians. Why? Because Christians usually have all the land they need, and can get more if they want it; as others could, if they would break their bottles, throw away their pipes, serve the Lord, and live soberly, righteously and godly in this present evil world.

"The principles of Christianity are adapted to the elevation and improvement of the poor. Atheism and infidelity in all their forms tend to produce poverty and crush the poor.

"The late Bishop Thomson, in his *Moral and Religious Essays*, gives an account of an influential, intelligent, and strong-minded infidel in Ohio, who gathered about him a community of unbelievers whose religious views corresponded with, and were largely moulded by his own. He took pride in his benevolence and kindness to the poor. Soon the drafts on his liberality became so numerous as to awaken the inquiry: How does it happen that this community is becoming more and more thriftless, while prosperity abounds among people who live near?' Prosecuting his investigation thoroughly, he discovered that in homes where the Bible was found and well used *there was no want*, but where the Bible was absent he found present or approaching poverty. Soon after an itinerant preacher came to hold services in a school-house, and when 'lewd fellows of the baser sort' sought to break up the meeting and drive away the minister, this champion of infidelity defended him, and said to his infidel neighbors:

"I have been abroad among you, and I find that you who revere the Bible live in prosperity; you who dispise it are approaching pauperism, if not actually in distress. I am alarmed at what I have done; *I have made you infidels*, but in doing so have I not ruined you? Many of you are young men of good minds. I have a family of daughters; but I would rather *follow them all to the grave* than to see them *united in marriage to you*. Henceforth I will be the friend of the Bible; it is the instrument of good.'"—*Sel.*

### HOW TO BECOME A CHRISTIAN.

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give.

On this occasion, addressing himself to the sick one, he said: "I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished, and whosoever believeth in him shall not perish, but have everlasting life.'"

From that sick-bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*

### THE JOY OF GIVING.

At a dinner party in Baltimore many years ago, at which were present among the guests George Peabody and John Hopkins, some one inquired:

"Which did you enjoy most, Mr. Peabody, making your money or giving it away?"

"Well," answered Mr. Peabody, slowly, and John Hopkins was observed to be deeply interested in the answer, "I enjoyed making money. I think it is a great pleasure to make money. And when the idea was first suggested to me that *I give money away*, it did not please me at all. In fact *it distressed me*. But I thought the matter over and concluded I'd try it on a small scale. So I built the first of the model tenement houses in London. *It was a hard pull*. But after it was done, I went around among the poor people living in the rooms, so clean and comfortable, and I had quite a new feeling. I enjoyed it very much. So I gave some more, and the feeling increased. And now I can truly say that, much as I enjoyed making my money, *I enjoyed giving it away a great deal better*."—*Sel.*

### SEEING THE GOSPEL.

"I've heard the Gospel for fifty years," exclaimed a good brother whose works of charity and mercy were known throughout the community where he lived. "What I want now is to see a little more of it before I die!"

Concrete Gospel is what we want nowadays—Gospel that is visible to the naked eye; Gospel that doesn't require a microscope to discover its own good works; Gospel in the street, Gospel in the shop; Gospel in the home. We want to see men acting like brothers, as well as sitting under the preaching of brotherhood. We want to see common honesty in business and in politics, more than we need to hear uncommon saintliness enjoined from the pulpit. The world is full of the echoes of the Gospel, but there is room for more substantial Gospel examples walking around where we can see them.—*Sel.*



GO YE INTO  
PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE.

# The PRESBYTERIAN RECORD.

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No duty is performed until it is performed in  
the right spirit.

Many men owe the grandeur of their lives to  
their tremendous difficulties.—*Spurgeon*.

So live that death may never surprise thee un-  
prepared. Happy the man who constantly keeps  
the hour of his death in view, and every day pre-  
pares himself for it.

A man who lives right, and is right, has more  
power in his silence than another has by his  
words. Character is like bells which ring out  
sweet music and which when touched, accident-  
ally even, resound with sweet music.—*Phillips  
Brooks*.

God never works only for to-day. His plans  
run on and on. The web he weaves is from ever-  
lasting to everlasting, and if I can fill a part of  
that web, be it ever so insignificant, it will abide  
forever. And this is one of the most comforting  
thoughts to us. While on earth we may do  
something for eternity.—*Bishop Simpson*.

The man who feels that his special mission is  
to chastise the churches is lustily cheered by all  
who are eager to hear the sensational and are  
on the lookout for scandal; but he does not  
instruct the penitent in the way, nor elicit the  
prayers of the faithful for the success of his  
ministry. He fully satisfies his admirers, as  
would any other actor, but his mission as a peace  
messenger is a failure.

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# The Presbyterian Record.

VOL. XX.

JUNE, 1895.

No. 6

**Meeting of Assembly.** The General Assembly meets in St. Andrew's Church, London, Ont., on the 12th June, at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, at least eight days in advance. The conveners of Standing Committees should have their reports printed and ready to be stitched together before the meeting of the Assembly. The Committee on business meets in St. Andrew's Church, London, Ont., on the 12th of June at 4 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare: and their attendance will be certified by the Clerks of Assembly at London, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last six years.

WM. REID, D.D.  
ROBT. CAMPBELL, D.D. } Joint Clerks.

The clerk of Assembly writes that "many matters of grave importance to the Church fail to be considered by the Assembly this year. Besides the usual Reports on all the great mission and educational undertakings of the Church, the final verdict of Presbyteries on the 'Book of Praise' will be received. The result of the separation of the Augmentation scheme from the Home Mission scheme, resolved on at last Assembly, will be looked for with interest. And then the Report of the special committee to take into consideration what can be done to secure the earlier settlement of vacancies in the Church, and to utilize more fully the strength of our ministry cannot fail to occasion earnest discussion."

**Coming Moderators.** While a few of the Funds may show a deficit at the coming Assembly, there will not be lack of good material for Moderators. Several have already been nominated by Presbyteries, as well suited for the position and well worthy of it, *e.g.* Drs. Robertson, Warden, Gordon, Proudfoot, Gregg, McDonald, and Torrance. I think these are all.

Would it not be well to have a Moderator in Chief who should sign documents, and an acting Moderator for each successive day, thus lessening the burden and care, and utilizing to the utmost the available material,

In the Pres. Ch. of the United States there is an agitation to have the Assembly meet every three years, on account of the expense. Perhaps our own Church will take a leaf.

**Our Home Work.** The Home department of this issue is devoted to a careful and thoughtful paper, by Rev. J. R. McLeod, upon a subject of intense interest to our Church, and to all Protestants throughout the Dominion, both as citizens and Christians, for the struggle for ascendancy and power on the part of the hierarchy is everywhere the same. Further it is of interest to all, inasmuch as Quebec and Eastern Ontario is so large a factor in the Government of our Dominion that the condition of this part of our country directly affects the well being of all the other Provinces.

**Summer Perils.** One class to whom the summer brings its perils, is the large and increasing number in towns and cities, who move to the country during the hot weather; some of them but a few miles distant, where they can get to their work morning and evening by train, others who are not tied by work, going farther off. The peril is not bodily but moral and spiritual. If the city has its temptations for the young man from the country, the summer country resort has its temptations for the dweller from the city. The one great temptation is Sabbath breaking. Away from their home surroundings, in the freedom of the country, the habit of spending the day in idleness is readily acquired. From that to pleasure is an easy step, until in many cases God is given no place on his own day. The evil does not cease with the summer outing. The habit of non-attendance at worship, of making the Sabbath a day of pleasure continues more or less after returning home. The great injury however is to the young, who in these summer resorts, through the carelessness of parents, form Sabbath habits that are almost sure to influence the whole later life. The summer outing of the family should be a matter of special watchfulness and care on the part of Christian parents.



## PROTESTANTISM IN QUEBEC AND EASTERN ONTARIO.

BY REV. J. R. M'LEOD, OF THREE RIVERS, P. Q.

MY information rests upon (a) personal knowledge of a large portion of the area covered by the Synod of Montreal and Ottawa, (b) upon answers received to questions addressed to a large number of members of the Synod, and (c) upon a comparison of the census of 1881 and 1891.

### I. THE PRESENT CONDITION OF PROTESTANTISM IN THESE BOUNDS.

In presenting the matter it may be well to consider the two Provinces separately.

#### 1. *Eastern Ontario.*

That part of Ontario within the bounds of our Synod, embracing the counties of Glengarry, Prescott, Stormont, Russell, Dundas, Carleton, Grenville, part of Leeds, Lanark, Renfrew, and a part of the Nipissing district.

In this part of our Synod the Protestant population is, with a few exceptions, holding its own or gradually growing. There are limited portions where a gradual exodus of Protestants is going on. I expected to find this true of Glengarry, Stormont, Prescott and Russell. I am happy to say that the information furnished does not justify that expectation. In several localities the French population is increasing more rapidly than the English, but Protestantism is gaining. In some places it is reported that Protestants are buying farms more freely than formerly. One correspondent assures me that in Eastern Ontario, i.e., the counties named, Protestantism is slowly gaining ground.

In the territory covered by the counties of Carleton, Lanark and Renfrew, with a part of the Nipissing district, Protestantism is gaining in the towns, save at several points where saw-mills are operated; while in a number of country districts there is a gradual exodus of the English portion, the young people especially moving to cities or going West-ward. This exodus is so marked among the Presbyterian element that some of the self-sustaining congregations have been for several years under the necessity of applying for grants from the Augmentation Fund.

Along the C.P.R. route through Nipissing, the Protestant population is said to be slowly increasing. There are large sections of this portion of our Synod where there is a constant and healthy growth of Protestant population, with every prospect of continuance.

#### 2. *The Province of Quebec.*

In this Province generally the Protestant population is not increasing. In a few places it seems stationary, but in many others it is declining.

Of course there are exceptions. A very marked one is the city of Montreal. While the R. C. is far in excess of the Protestant population, the

latter is strong and ever growing, having numbers, wealth and influence, and controlling much of the business. The leading Protestant churches are strong and their congregations numerous, and they use their wealth liberally in church extension in the city and throughout the Dominion, and in sending the Gospel to the heathen.

In Sherbrooke there is progress; a few years ago our congregation there was receiving aid, to-day it is strong and self-sustaining; the town of Richmond has seen like growth, our congregation there was supplemented, now it is self-supporting on a very liberal scale; the large congregation of Leeds, is holding its own; and what is true of these is also true of towns and villages in the Presbyteries of Montreal and Ottawa.

But there are many other portions of the Province of Quebec where different conditions prevail. The Protestant population of the city of Quebec; taking Baptists, Episcopalians, Methodists and Presbyterians, has decreased 1,561 between the census of '81 and that of '91; one Protestant Church has been closed and in many others there is room and to spare. In Three Rivers, the three Protestant congregations, which twenty-five years ago were all strong and flourishing, now struggle for existence, and extinction awaits some, if not all of them.

Throughout the Eastern Townships a diminution of the Protestant population is constantly going on. Several Baptist and Congregational churches have been closed. A member of the Presbytery of Quebec had, ten years ago, over six hundred under his pastoral oversight, to day he has a little over four hundred.

Nor is this depletion confined to the Eastern Townships. Ten years ago the Presbyterian part of the population in the Counties of Huntingdon and Chateauguay was said to be strong and at least stationary. Now there is a reported change. One of my correspondents from the County of Chateauguay, writes:—"There is a gradual decrease of English-speaking Protestants in this vicinity; more marked in the adjacent sections than in — town."

Another from Huntingdon County writes:—"The English-speaking Protestants are unquestionably decreasing every year in this locality; many farms once occupied by families belonging to the Presbyterian Church are now occupied by French Roman Catholics. We can count our young men and women by the score on the other side of the line and in Montreal."

The same is true of Argenteuil County. One of my informants writes:—"Decreasing, I think about ten per cent. in this quarter for the past six or seven years."

Another:—"In the country parts the Protestant population is certainly decreasing. In my own locality the average for the past 15 years would be one family per hundred per year."



Let this suffice. The condition of Protestantism within the bounds of the Synod, so far as I can gather, may be thus stated :

(a) In the Province of Quebec, a decline generally, with Montreal as a notable exception,

(b) In a section of Ontario, stationary in some localities with a slight decrease in others.

(c) But in the remaining portion of Ontario within the bounds of this Synod, Protestantism is strong, ascendant, and steadily increasing.

## II. THE CAUSES OF DECREASE.

A mere enumeration of some of these causes must suffice.

1. The drift of the young people to the cities.
2. The tendency of young men to enter upon professional and commercial life.
3. Aversion to farming.
4. Length and severity of the winter in Quebec Province. Some regard the months as twelve kine ; six of them beautiful and well favored, six of them lean and ill-favored, and these eat up the well favored and fat kine. Those who thus view the year naturally desire to get to some favored region where the fat kine are more numerous and the lean ones less so.
5. Poverty of the soil. (True of some parts.)
6. Haste to be rich.
7. The push and enterprise of the Celtic and Anglo-Saxon races in leaving the old for newer regions.
8. The difficulty of maintaining Gospel ordinances.
9. The disabilities and disadvantages under which Protestants labor.

Some of these last may be mentioned :

(a) As a rule, it is felt that, where the French gain the ascendancy the wheels of progress clog and the shadow on the dial goes back.

As a very simple illustration of this, I may mention a small matter, yet a matter of much annoyance to the enterprising, viz., that in many municipalities where the French predominate, roads for double teams are not allowed. In many counties in this Province it is impossible to drive a double team in the winter. Should a young man of push and pluck desire to employ himself and double team in the winter months in hauling wood, logs, bark, etc., he will find, if he attempts to drive his horses abreast, first, that he cannot do it because of the condition and gauge of the roads, and, secondly, that he would be fined for attempting to do so.

(b.) Property usually decreases in value and taxes become more and more burdensome. This is a heavy grievance. The Church of Rome and her numerous orders of brotherhood and sisterhood, by purchase, by donations and bequests, are annually enriching themselves by the possession of real estate. The moment it is transferred to them it is free from taxation, and the

increased burden falls at once upon the other owners of real estate.

(c.) The use of the French as the official language in municipalities where the French are in the majority. It is comparatively an easy matter to bring about a change whereby the business of the corporation shall be conducted in the French, as well as keeping the record of the proceedings and the giving of official notices. This is certainly galling, and in cases may be a positive injury to those who do not understand that language, and yet have interests in a municipality.

(d.) The erection of ecclesiastical parishes by Bishops, which parishes become at once the civil municipalities. This is a crying evil, a positive wrong, a flagrant injustice to all, but particularly to Protestants. To them it is often a grievous gerry-mander.

(e.) Another (and resulting at times from the former) is the difficulty of maintaining proper schools. One correspondent writes : " At ——— Que., the school is closed up altogether. The burden was so heavy on the few families that they had to abandon it." In other cases schools are known to be open for but 3 and four months in the year. Under these circumstances many enterprising Protestants move away from surroundings which are so uncongenial to them, their removal making the lot of the brethren they leave behind more grievous than before.

## III. THE FUTURE PROSPECTS.

1. In the portions of Ontario within our Synod the prospects are that the Protestant population is there to stay and to increase, with a probable diminution in few localities. In this portion of our Synod the prospects are bright.

2. The prospects for the Province of Quebec are :—(a.) Continuance in some places. (b.) Growth in some (as Montreal). (c.) *Extinction* in various places, if present conditions continue. Speaking from my own knowledge I cannot come to another conclusion.

My opinion is confirmed by that of several of my correspondents. One : " There is great fear of extinction under the present state of affairs. It will take time, however, but it is sure to come. Another " Danger of extinction ? Most certainly there is. Unless there come a reaction, extinction is the inevitable result. This ceaseless outflow cannot go on always without our reaching the end at last." Another, than whom there is none in the Synod more judicious, nor better qualified to speak, replies to the question, " Is there danger of extinction ? " " I believe there is under present conditions."

## IV. WHAT IS THE REMEDY FOR THIS DECADENCE ?

It would be easy to theorize ; but to find a sufficient remedy and to apply it, is a difficult task. Many to whom the situation has given deep concern see no remedy. Some fear that



there can be "no real remedy till the great West is filled up, and the conditions of existence East and West more equal, or believed to be."

The following are suggested:—

"The cherishing of a greater spirit of patriotism and of religious zeal might dispose many to remain for the public good, or if they sold out to sell if possible to Protestants"

"The encouraging and stimulating of both weak and strong congregations by a more efficient Presbyterian supervision, and by the frequent visits of able and popular men from the cities and elsewhere might through God's blessing help somewhat, in some quarters, to retard the exodus."

"An outpouring of God's spirit, leading to more contentment and less eagerness for riches."

While holding that the above are important, I would like to emphasize the following.

1. The prosecution of the work of French Evangelization. Their enlightenment and evangelization would certainly remove not a few of the causes of discontent. But this is so important that it requires a paper to itself.

2. The more generous and loyal fostering of the weak congregations and missions, and the encouragement of those who stand by them. Both the Augmentation and Home Mission Committees of our own Church aim at this; and I believe in this matter our Church is in the van of all the Churches in the Dominion. Yet we have not attained to perfection. These congregations, and the ministers of them, have much to discourage them. Hence perhaps the frequent changes and vacancies when these fields are numerous, as in the Presbytery of Quebec. Hitherto the fund has not been a certainty, although it has done great things.

In many ways ministers in these fields are at a disadvantage. It matters not how they labor, even if they did so with the energy and fervor of St. Paul, they see their people leave them. A self-sustaining congregation, giving a good stipend, may feel able in the course of time to add to it and the minister gets the benefit; but the congregation of his brother in the weak field comes up \$50 one year, and \$50 another year, but he does not partake in the benefit. The strong congregation may give its minister or his wife a present, and all is well; but if an augmented congregation ventures on a gift, no matter how the funds are secured, there will be a shout from Dan to Beersheba that the "congregations should be just before they are generous" If these congregations do not contribute to the schemes, the committee refuses or reduces the grants; if the ministers are interested in the schemes, and by diligence and entreaty secure for these liberal returns which they would not secure for themselves, there will be a cry that congregations which do so much for the schemes should support themselves.

The ministers, too, are sometimes made to feel they occupy inferior and unimportant positions. I entirely dissent from such a view. Ministers in these weak congregations, particularly in Quebec, occupy very important positions. I shall not say that I have not experienced a longing for other scenes; but I can say that whenever opportunities came to do so, the thought of deserting the weak places in this Province always produced such feelings as might come to a soldier who deserted the ranks and his comrades in the time of need and danger. Fathers and brethren, I believe that here we have one remedy for the exodus. Foster the weak congregations and encourage the hearts of those who stand by them. And, lastly,

3. Protestants should be more vigilant and more persistent in resisting the pretensions, the arrogance, and encroachments, of the Romish hierarchy.

There is no doubt, unless with the simple, that the hierarchy aims at controlling the education, the religion and the politics of the land. With unblushing effrontery, it demands special privileges which others do not think of asking, and which if asked would not be granted. It is not satisfied with robbing of their freedom those who willingly or unwillingly are submissive to it, but it often seeks to lay hands upon our birth-right as Christians and as British subjects.

Protestants have looked on the aggression of this hierarchy with much indifference; allowed it to go on from stage to stage, with only an occasional protest, followed by long periods of slumber. But the hierarchy never slumbers, never loses an opportunity of pushing forwards its peculiar claims, degree by degree, with promises or threats to political parties or individual politicians as may best suit their purposes.

Compare their methods with ours, and the treatment meted to each by the powers that be, in the Jesuits' Estates Act passed by the Legislature of the Province of Quebec, and the Manitoba School Act passed by the Legislature of Manitoba in 1890.

In the first Act the Protestants of the Dominion claimed they had a grievance; that a positive wrong was done; that their consciences were wounded. In addition to this they claimed that the endowing of the Jesuit order by public funds would be inimical to the interests of the realm, and would in the end prove injurious to the Catholic as well as the Protestant portion of the population. What was done? Protestants protested; held meetings; sent petitions, some of which were not considered until the time for remedying the evil had passed; the Federal authority was invoked to veto the obnoxious Act: requests were made to submit the matter to the courts to test the validity of the Act—a private citizen making a deposit to guarantee



the cost: a deputation or deputations waited upon the Governor-General, and received but scant courtesy. What was the result? Our petitions were virtually waste-basketted. Our entreaties were not heard: our deputations met with insult. Our just demand for the submission of the grievance to the Supreme Court or Privy Council received no attention, and the money for that purpose was spurned. A vote in the Federal Parliament declared the Jesuits' Estate Act "*inter vires*" of the Province with but thirteen dissenting voices. And the matter ended. And the Jesuits (an order all but universally acknowledged to be inimical to the best interests of every country in which they were allowed) were endowed by public funds to the extent of \$400,000: and \$63,000 were flung to us as if the money question were our only or chief grievance.

Look at the Manitoba School Act. The fact that the Federal Government did not veto the act within the prescribed time shows they knew it was "*inter vires*" of the Manitoba Legislature. Knowing that, as they did from the beginning, that would have been an end of the matter had the grieved party been Protestants. The hierarchy said the Catholics had a grievance, that an injustice was done them. Deputations were sent. They were received with every mark of respect; they were patiently heard; they were promised that everything that could be done would be done in their behalf. Their case, at the public cost, a great cost, was submitted to the highest tribunals. Our own Supreme Court decided in favor of Manitoba. That did not end the matter. The government at the public cost submitted the matter to the Privy Council. That Council declared the Manitoba Act of 1890 "*inter vires*" and declares that the contention of the Roman Catholics, (viz. that the Act deprives them of rights which they enjoyed previous to the union) was not well founded, that the Act did not deprive them of rights.

Did the hierarchy and the Government accept this verdict as final? No, giving up the contention that they had been deprived of *rights*, they shifted their position to that of being *grieved* as a minority. Then another question was submitted to the Privy Council, no doubt at our expense largely. To this question the Council replied that the Catholics of Manitoba may appeal to the Governor-in-Council for a remedy. Then other petitions poured in which were respectfully treated, and learned counsel got a patient hearing before the advisers of the Crown. This was followed by a hasty Remedial Order to Manitoba. And there the matter stands. We shall see in a few weeks whether the Dominion Government and the House of Commons are as jealous of the provincial autonomy of Manitoba as it was of that of Quebec a few years ago.

What causes this difference in the treatment of the subjects of the same Sovereign? It is because of the aggressiveness, the assumption, the bold pretensions of the hierarchy especially in Quebec. It is because they take politicians as it were by the throat, and thro' threats or promises enable or persuade them to do their behests; and because the mandements to the electorate are so effective in settling the fate of politicians. And we tamely look on and let legislation take its course to the detriment of our country, of ourselves and our posterity. This gives impetus to the exodus of which we have already spoken.

We should with all vigilance note, and with all determination resist, the encroachments of the hierarchy upon the rights of the people, be they French or English, Catholic or Protestant. We should demand and insist upon getting equal courtesy and treatment at the hands of those whom we keep in authority.

I believe the time has come when we should begin and keep up an agitation for the use of the English language in all the schools, the courts and the legislatures. Why should not the language of the Empire be the language of our civil courts and our legislative halls? We should lend a helping hand to the hundreds of our French fellow-citizens who demand, and to the thousands who feel the need of, better schools for their children. We who know that the fruits of the French educational system of this Province are largely ignorance and illiteracy, should in some way encourage the hearts and strengthen the hands of those who wish to be delivered from such a state of things both in our own and in other Provinces.

And lastly, we should, I believe, use every legitimate and constitutional means of repealing the law which gives the Roman Catholic bishops the power to erect, and change the boundaries of, civil municipalities practically at their will. This is a bondage to which no British subject should submit. By going along these lines calmly, persistently, constitutionally, justly, I believe we would in a good measure be remedying the evils complained of in this paper.


Lack of space prevents notice in this issue of many matters of deep interest to our Church; the closing of the colleges—Presbyterian College, Halifax, and Queen's College, Kingston; the Meetings of Synod, of Montreal and Ottawa, of Toronto and Kingston, and of Hamilton and London; and other matters of both local and general interest; but the "Home" space is well occupied, and will, we trust, stimulate to greater watchfulness and more earnest activity in standing fast for our rights and liberties, and in seeking to fill our land with the light of Gospel truth, and to deeper sympathy with those who are so bravely working amid much discouragement and opposition.



## Our Foreign Missions.

### NATIVE TEACHERS ON ERROMANGA.

BY REV. H. A. ROBERTSON.

 VIVID picture of the work of these faithful men and women is given in a recent letter by our missionary, Mr. Robertson.

"One fact which must rejoice every one is this, that I now have *forty teachers* at work on Erromanga. Of that number, our Church in Canada supports *thirty*. These thirty teachers themselves support *two* others, and *eight* besides these thirty-two have been settled on Faith. But as we live in a practical world, and they must have something to eat, I am going to ask a few friends anywhere and everywhere to help us pay these eight men and their wives, as they are thus far without any guaranteed salary. The sum total of £40, I feel bound in honor to give the eight of them as co-workers with us, for they are as able and useful as any of the other thirty-two who are on a salary of five pounds each per year. I have only just begun to ask aid, and already I have the promise of £6 annually from a Melbourne lady Sunday-school teacher and her class.

"All my teachers teach from one to two hours in the morning four days of each week, opening and closing always with singing and prayer. On Wednesday they conduct a prayer-meeting either in the forenoon or afternoon, as most convenient for the people.

"Each Sunday they conduct two services in their church or school-house, and a Sunday School.

"Besides all these services, the more competent and energetic teachers conduct a special class for the more promising young people, and endeavor, besides more thorough instruction in reading and spelling than is possible in the mixed morning school of old and young people, to teach the art of writing, and they also attempt to teach them simple addition, multiplication, and division, but no more.

"The Elders, all of whom are also teachers, instruct persons with a view to their identifying themselves more closely with the Church and mission work, by becoming members; and from these I draw my classes which meet once a week for one year, if possible; in the case of the more advanced not so long; in the case of the more backward ones, for one, two, or even three years; and then if there is nothing against them in regard to their outward conduct, and they appear interested about spiritual matters, and are willing and helpful in the work up to the measure of their ability, and desire it themselves, I baptize them and admit them to the full communion of the Church at the next sacrament thereafter.

"The teachers do a great deal of itinerating work, especially in the newer districts occupied, preach the Gospel to these backward and ignorant natives found there who are too far from the teacher's school house; too indifferent, too lazy, too old, too young, or too sickly and weak, to attend his regular services at the usual place of meeting.

"Then nearly all my teachers, unless in feeble health, perform an immense amount of general work for the extension and development of the mission cause, and the good therefore of the Erromangans in body, mind, and soul, which does not come within the teachers regular duties at all.

"In this work may be mentioned visiting and nursing the sick and dying, going on foot, 5, 10, 20, 30 and 40 miles as the case may be, to the missionary, for counsel, medicine, and nourishing European food for these; carrying all that stuff back; and, if need be, repeating again and again the same journey for the same objects.

"The teachers also conduct the funeral services within their own districts. Along with the Elders and other leading good men, they exclude from school and congregational privileges and society, men and women of immoral character or bad influence, and keep constantly on the watch to prevent, if possible, bad conduct, or to examine carefully the grounds or evidence when a charge is made or suspicion rests on any of their people.

"In the case of a charge made against a member, the same careful inquiry is made by the teacher and the result reported to the nearest Elder or to myself, or to several Elders and myself, when there may be some special meeting or gathering at the mission station; and then along with my Elders I sift the matter as carefully and thoroughly and justly as our information and witness enable us to do, and the person is then acquitted or suspended as the case may be. Thereafter, where discipline has been necessary, every effort is made by the teachers of the district to which the party belongs to bring him or her back to the paths of right and good report.

"My teacher also takes the lead in preparing the arrowroot, the proceeds of which go for printing and binding books and for general missionary purposes throughout the Island; and they assist me in doing the mission boating, church building and repairing, and are the foremost helpers and most trusty and willing in all my varied work, and largely provide the native food for myself and those who accompany me when I am visiting the various districts.

In a word they are the best men physically, morally and spiritually, on the Island.

"I do not know what I would do without my native teachers. They are worthy of the support of the Church, and are our right eye and right arm in carrying on the mission."



## OUR MISSION IN HONAN.

HONAN is one of the eighteen provinces of China. The accompanying sketch map of China shows the position of Honan in relation to the other provinces, while the other map, giving a large part of North Honan, shows our two chief missionary centres, *Chu Wang*, and *Hsin Chen* or "New Market," as the words

fifteen to eighteen millions, three times that of our Dominion. Its climate is a milder edition of some parts of Canada, the rivers freeze for two or three months, but the snow-falls seldom lie more than a few days, while in summer the temperature is sometimes over 100° for weeks, and occasionally reaches 112°.

Most of it is level as a floor. In the extreme



MAP OF CHINA.

mean. The name "Honan" means "South of the River" *i.e.* of the Hoang-Ho or Yellow River. and from the maps may be seen how small a corner of this great Province our mission can touch, while the millions beyond are perishing without the Gospel.

In size, Honan is 350 miles long by about the same in width, and it has a population of from

North there is a mountain range. It contains some of the most fertile parts of the Empire, and has been called "The Garden of China." Wheat and other cereals abound, and cotton is a chief article of export.

Though fertile it has frequent famines, caused chiefly by floods. The latter are sometimes the result of excessive rain-falls, the flat country



affording little opportunity for the water to escape; and sometimes they are caused by the overflow of the great Hoang-Ho, or Yellow River, so called from the quantities of mud which it carries down from the mountains in the far interior. When it reaches the plain its sluggish flow allows the mud to deposit and fill the river bed, the stream is driven out to seek new channels which in their turn fill and overflow. For generations the Chinese have tried to keep the river in its bed by building dykes on either side of it, raising them gradually, until in some places the bed of the river is higher than the surrounding country. When the floods from the melting snows come down from the mountains these embankments frequently give way, the waters pour out and flood the neighborhood, often with great loss of property and even life.

In this way, despite its fertility, famine has been a frequent visitor. The country can scarce do more than provide for the wants of the people year by year, and the flooding of even a small district means a local famine, in which some die of starvation, some eke out a bare existence, and some drag themselves away to beg in other districts. What a sum total of suffering is represented by the eight hundred recorded famines in different parts of the province during the past thousand years! In striking contrast to the floods are the dust storms that sometimes last for two or three days, and leave everything covered with a coating of fine earth.

Honan ranks third of the Provinces in hostility to foreigners, and previous to its occupation by our Church, missionaries had scarce effected an entrance, three of the C. I. M. being the only ones, and these were in the more southerly part.

For convenience, we may divide the eight years of this mission into four parts, one year at the first and one at the last, with two periods of three years between them; each period marked by its own features.

#### I. THE BEGINNINGS.—FROM THE SUMMER OF 1887 TO 1888.

The Foreign Mission Report presented to the General Assembly in June, 1887, in Winnipeg, contains the following:—

“The remarkable interest in Foreign Mission Work that pervades the Colleges of our Church may be well spoken of as a ‘sign of the times.’ In Montreal, Queen’s, and Knox, numbers of students, some of whom have completed their Theological course, are ready to go whither soever the Church may send them, to publish the glad tidings among those who have never heard the name of Jesus. The Missionary Society of Knox College has actually selected Mr. Jonathan Goforth; and that of Queen’s College, Mr. J. Fraser Smith, who are prepared to go to the Foreign Field, in the event of their being accepted as missionaries by the Assembly. The Missionary

Societies just named have become responsible for the support of these brethren.”

The same report states that:—“Four of the students of Knox College, all of whom have offered themselves for service in the Foreign Mission Field, are now, with the full approbation of the Committee, engaged in visiting congregations in various parts of the country, with a view of deepening interest in our Mission work.” Four students of Queen’s “will be similarly engaged (D. V.) after the end of June.”

The Assembly accepted with thanks the offer of the Colleges, and appointed Messrs. Goforth and Smith as missionaries, empowered the F. M. Com. to select a field, and directed that “should the Province of Honan, China, be found on full investigation to be suitable, that it be accepted.”

Mr. Goforth was ordained by the Toronto Presbytery, 30 Oct., 1887, and Dr. Smith by that of Kingston, 24 Jan., 1888.

They had intended starting in the summer of 1888, but tidings came of a flood and famine in Honan, and thinking they might be able to give some relief, and that it would be a good opening for the Gospel, Mr. and Mrs. Goforth, with some money hastily gathered for the relief of the sufferers, set out in January, sailing from Vancouver, 4 Feb., reaching China in the end of the same month.

They intended going in to Honan, 400 miles distant, at once, but experienced missionaries who knew better than they did the unwisdom of going into a hostile province with no knowledge of the people or language, advised very strongly against it, and urged that they should spend at least the first year in acquiring the language, and in work at the older stations, and that in this way they would be furthering the true interests of their mission.

Reluctantly yielding to this advice they settled for a time at Chefoo, a mission station on the sea coast, two days north of Shanghai, and now a point of interest as the place where the treaty between China and Japan has just been concluded.

A few days later, 19 March, their house took fire and they lost considerable both in books and clothing, but they were soon at work again.

In July, Dr. and Mrs. Smith left Canada, sailing from Vancouver on the 31st of that month, accompanied by Mr. Wm. McClure, M.D., and Miss Harriet Sutherland, a trained nurse. Dr. McClure, after a distinguished course at McGill, had been for three years medical superintendent of Montreal General Hospital, and resigned his position for work among the heathen. He was supported by Mr. Morton, a gentleman of London, England, who had kindly made an offer to the Committee to support a medical missionary in China for three years.

The first year closes with two Mission fami-



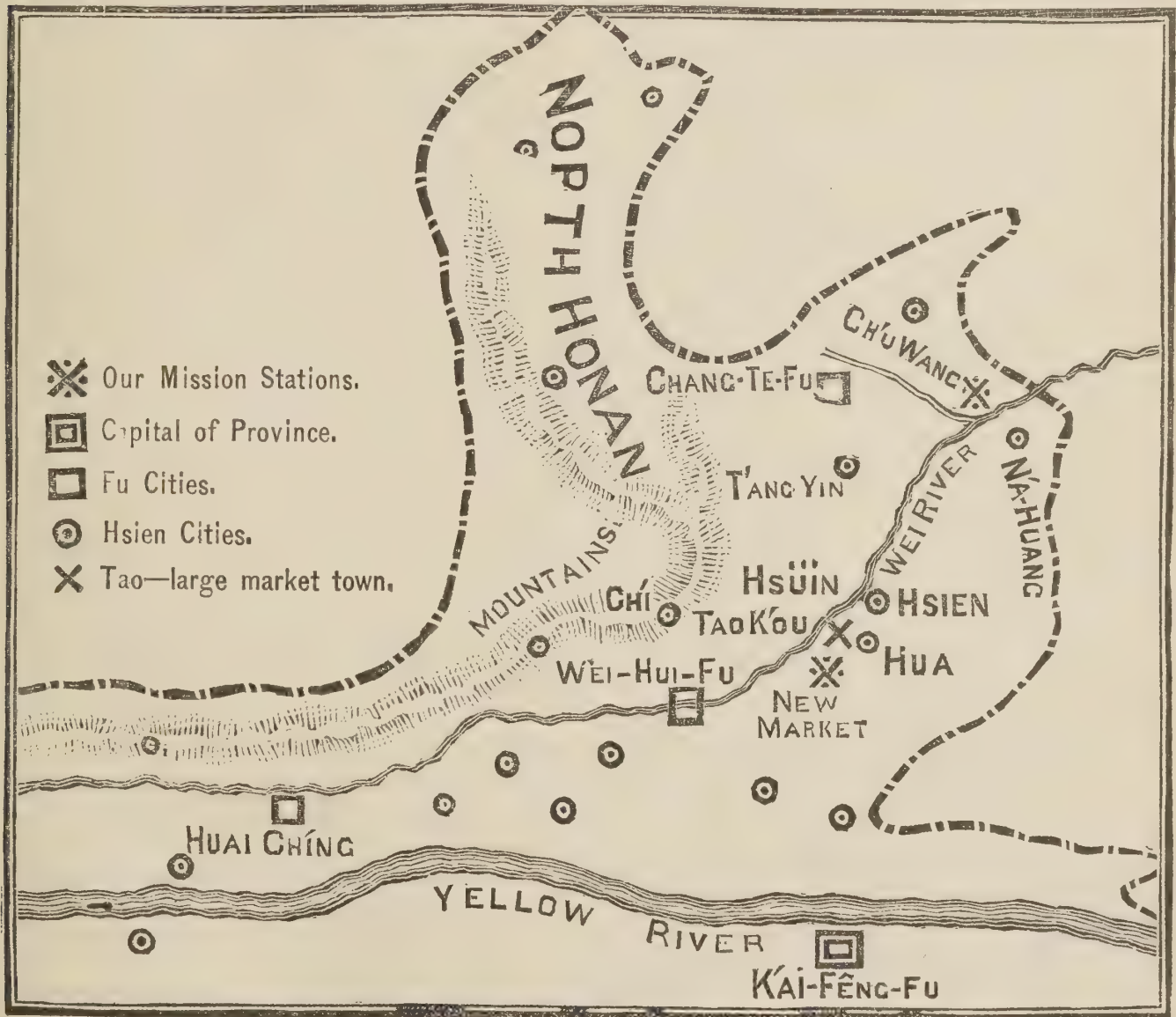
lies, and two single workers landed in China eager to win Honan for Christ.

## II. GAINING A FOOTHOLD, 1888-1891.

These three years begin with two married couples and an unmarried man and woman, on the shores of China, ignorant of the Chinese tongue and with heathen hostile Honan 400 miles inland; they end with two Missionary centres established in Honan, and all departments of Mission work vigorously carried forward.

The results of these years are easily written, but what they mean of persevering, patient toil in the face of the indifference and hostility of

'The country is level as a prairie, with scarcely a tree or shrub to be seen. The people, as in the East generally, live in towns and villages, every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, etc. In some districts vast fields of cotton were noticed, and hundreds of people gathering it in. The temples which are very numerous, are always the best buildings, but in many cases show signs of ruin and decay. We have great reason to thank God for his goodness to us the whole journey through. We had expected that a people who have shown such hostility to mission-



MAP OF NORTH HONAN.

heathenism cannot be realized except by those who have passed through a similar experience. Some of the steps in the attainment of these results may be mentioned.

As already noted Drs. Smith and McClure reached Chefoo 3 Aug., 1888, and only a fortnight later, 13 Sep., Mr. Goforth and Dr. Smith, accompanied by two experienced missionaries of the American Board, started on a tour of exploration through North Honan. Of their trip into this "land of promise," Dr. Smith writes:

aries would be anything but favorably disposed to us. But our Heavenly Father opened up the way so that we received nothing but kindness from first to last."

"In the district we explored there are over one hundred walled cities, thirty of which we passed through. We returned to Chefoo, 1 November, and found Dr. McClure and the ladies, working hard at the language. We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We now must have



patience, and work diligently at this most difficult language."

Immediately on their return, the Goforths moved inland 250 miles, to P'ang Chuang, a station of the American Board, about 150 miles from Honan, to work with the missionaries there and to study the Honanese dialect. They were followed soon after by Rev. D. McGillvray who had sailed from Vancouver 26 October, and who reached there 1 December, and who was supported by St. Andrew's church, Toronto. In his description of his inland trip in a cart he says:—

"The cart has doubtless existed in China 'from ancient times' and is on the whole well adapted to those snares called roads in China. The road is in some places fairly level, in the others it would finish a lady unless there were voluminous padding on the sides, back, and bottom of the cart. In that case she might survive. There is an immense traffic along this road. Strings of barrows, man propelled, mule and donkey-drawn in combination, a row of dromedaries, pack mules, *ad infin.*, served to vary the monotony of the ruts and the pangs of hunger."

Of the 250 miles he had travelled when he wrote, he says:—"Every two miles on an average since leaving Chefoo a town or village was passed, and in only two or three, any Christians. How gross the darkness of the people is, I am seeing more each day. The marks of their superstition are stumbled on everywhere; tablets, temples, shrines, in repair and out of repair, abound on every side.

Rev. Dr. Smith and Dr. McClure remained during the winter in Chefoo, as there was a better opportunity in the Mission Hospital there for doing medical work, while they studied the language. Dr. McClure, on the 7th Feb. of that winter, won for himself and the Mission an excellent wife, Miss Baird, a missionary of the American Board in Canton, who was gladly welcomed to our Mission band; while a little over a year later Rev. Dr. Hunter Corbett, American missionary at Chefoo, made matters even by taking from our workers Miss Harriet Sutherland. 'Twas a fair exchange with mutual good will.

The work to which the missionaries this winter bent their greatest energies was the language, that they might be able to speak to the people. Of the task Mr. Goforth writes:—

"No missionary can afford to stop short of being able to read the Bible in the language of the people. But this requires the memorizing of 5000 different characters. Any one who has seen these must admit that it is more than a holiday task to manage them."

Of the same hindrance, the language, Dr. Smith writes:—"You have no idea how difficult it is to remain unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions so much need."

With the opening of spring, 1889, the four missionaries, able now to speak a little to the people, started touring in Honan. They went in apostolic fashion two and two, a medical man in each pair, and thus in a literal way preserved the apostolic succession of work, in preaching and healing; while they examined the country with a view to the best place for a permanent settlement. It was during this trip that Dr. Smith, in an operation for cataract, restored the sight of Mr. Chou, who has since been baptized, the first fruits of the Mission.

Their reception was not in all cases what it had been the previous summer. Those who had been well enough pleased to have a passing visit from them did not care to have them return if there was any intention of remaining. Sometimes abusive placards were distributed through a city warning them to leave. In one place the opposition culminated in an unfriendly visit from the district magistrate, after which they withdrew.

In another place, after they had remained for nearly a fortnight, preaching, healing, and selling books, a number of the gentry came and quietly calling aside a Chinese servant that was with the missionaries, said that their city was altogether too small a place for two such distinguished men to live in, which in plain English meant "you must go at once." They had hoped to obtain this summer an opening for a permanent settlement, but were unable to do so.

Towards the end of the year, reinforcements arrived from Montreal; Rev. Murdoch McKenzie supported by Mr. David Yuile; Rev. J. H. McVicar supported by Crescent St. Church, and Rev. John McDougall, supported by Erskine Church; together with Miss Jennie S. Graham and Miss Maggie J. McIntosh, graduates of the Toronto Training School for nurses.

Just before the arrival of these recruits the headquarters of the Mission had been transferred to Lin Ching, another mission station of the American Board, fifty miles nearer to Honan, but still one hundred miles from it, and here the new comers were welcomed, 5 Dec., 1889.

On the evening of their arrival, Mr. Goforth, by authority of the General Assembly, convened them and formed the Presbytery of Honan, though as yet they had not obtained a foothold within its borders.

The chief matter before this meeting was the all important one of establishing missionary centres in Honan. Two points which had from the first been fixed upon as most desirable for the opening of stations, were now formally approved; and then for some weeks, until the opening of boat navigation, all devoted themselves to the language and to Mission work where they then were.

At their next meeting of Presbytery, 20 Feb.,



1890, preparations were made for extended missionary tours, and the following day, 21 Feb., they started, Messrs. Goforth and Smith taking one route and Messrs. McGillivray and McClure another, while the new comers wrought at the language.

In this tour while much work was done in the way of preaching and selling literature, they were not successful in finding any place where they could obtain premises to locate permanently. In another tour however, later in the season, Messrs. McGillivray and McClure, when they could not find an entrance elsewhere, succeeded in renting a compound in a market town, named Chu Wang, just within the borders of Honan. It was not where they wished to settle but it was the only entrance they could then find.

About the same time, Messrs Goforth and Smith tried to effect a similar settlement at Hsin Chen (New Market), some sixty miles farther in the interior of Honan, but it was not until nine months later, in the spring of 1891, that, after many and vexatious delays, they got a lease signed and obtained possession.

But securing premises did not end their difficulties. In Dec., 1890, only four weeks after the first station had been opened at Chu Wang, the mission premises were looted in broad daylight by a band of roughs incited by the gentry, and nearly everything carried off; though no violence was offered to the missionaries. They were not however to be thus driven from their hard won post. If they gave up now it would only encourage similar acts in the future and imperil their work, they therefore held the fort, and made application to the viceroy through the British Consul at Tientsin, and received \$2,500 damages for stolen property, and a proclamation that the rights of the foreigners were to be respected.

Not until the following spring, 1891, were the premises at Hsin Chen finally secured, and thus, after three years of struggle there were two centres of work established in Honan, and all departments of mission work vigorously prosecuted in each. Healing and teaching from morning till night was the work of the physicians, while in preaching to the people as they waited their turn for treatment, and in touring to more distant parts, the other members of the mission were fully occupied, some of the staff spending 270 days of the year 1891, touring near and far.

The work accomplished during these years was not to be measured by two stations opened. There had been the acquisition of the language, without which no mission work could be done. There was the work done in the older stations, not belonging to our mission but in the same great cause. There was the touring, preaching, healing, and selling books, all through North Honan. Dr. Smith writes of 1380 patients and 105

surgical operations, in a short tour of 29 days. All this was seed sowing, some of which has already borne fruit, and some will do so many days hence.

And perhaps as valuable as any was the experience gained of the people and the work. Dr. Smith writes in the summer of 1890:—"It is now two years since I landed, and the work in China appears vastly different from what it appeared in Canada two years ago. Now that anything that savored of romance has disappeared, we find ourselves face to face with a stern, cold, indifferent heathenism, which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets with a Bible in one hand and a hymn book in the other, singing hymns and repeating texts of Scripture. The missionary must know the inner life of the people and understand their ways of looking at things."

Nor were their trials confined to the work. The Goforths and Smiths were both called to part with their little ones, but sore though these trials were, one desire of their hearts, a settlement, in Honan, had been attained, and they thanked God and took courage

### III. LAYING THE FOUNDATIONS, 1891-94.

A foothold had been obtained by the establishment of two missionary centres, but the difficulties and trials were not past: the worst were yet to come.

The year 1891 was marked by a wave of anti-foreign, anti-Christian feeling, which passed over much of China. There were riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been smoldering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of North China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, *e.g.* "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Honan, and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose." Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most de-



ceptive style, and claimed to be written by friends of the people and enemies of the foreigners.

In all the opposition and hostility it should be remembered that the bulk of the people were friendly. Even in the midst of riots by the roughs, the friendly Chinese would give sympathy and help. The opposition was stirred up by the gentry, teachers, officials, &c., and their agents were the rabble who are ready for anything that gives scope to their evil passions. It was the old story over again, of the leaders and "certain lewd fellows of the baser sort," with this addition, that the rabble in Honan is more rowdyish than in almost any other place on earth.

The most violent manifestation of hostility in our mission, was at Hsin Chen, the second station. The premises had been secured in the spring of 1891, and after temporary occupation for a few weeks, the missionaries returned to Lin Ching to make arrangements for permanent removal. Dr. Smith was detained at the latter place by the illness of his little boy, which soon after ended in death. Mr. McVicar set out to occupy the new station until Dr. Smith's arrival. Passing Chu Wang on his way it was thought better that he should not go alone, and Mr. McGillivray left his own station for a little to accompany him. For six weeks they were unmolested, but on the 29th of October a band of "beggars" attacked the compound, beat down the doors, seized the two missionaries and dragged them to the street, brandishing their knives over them as if about to kill. It was indeed a perilous time. For three anxious hours the mob continued in possession, compelled the missionaries to give up what money they had, and in the evening were trying to get them to sign a paper freeing the Chinese from blame, when Dr. Smith and Mr. McDougall unexpectedly arrived. The four then consulted together and said they were going to pray. The "beggars" got frightened and left and soon sent back the money, and thus passed what was perhaps the most critical time in the history of the mission. Application was made to the British Consul at Tientsin which brought a despatch from the Viceroy, Li Hung Chang, stating that the foreigners were not to be molested, and for a time they were undisturbed.

A few weeks later, however, on the occasion of a great fair, there was another riot. The mob attacked the building with stones and brickbats. The missionaries came to the door and stood outside as the safest plan. For a length of time the mob remained, threatening, rushing, and hustling. The friendly Chinese were helpful, frequently pushing the others away when they attempted to throw the Missionaries to the ground, where they might easily have been trampled to death by the crowd without any one being directly responsible and liable for punishment.

A little later, in the spring of 1892, there were the "rain riots." The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

After the rain riots, complaint was made to the local Mandairn, who issued a proclamation (the most favorable they had ever received) stating that the foreigners had a right to live in the interior. This was better than they could have expected for they could not claim that right by treaty.

These incidents give some faint idea of the work of our missionaries in laying the foundations in Honan.

The remaining two years of this period were characterized by not a little anxiety on the part of the Church at home, by failing health on the part of some of the workers, by the sending out of reinforcements, and by hard work on the part of those who were able to do it.

The heathen had not been able to drive them from their posts, but some of them had to yield to ill health. The wonder is that with the strain the number laid aside was so small.

Mrs. McDougall had scarce a day of health in China and after trying to bear up for over two years, they were compelled to resign and return to Canada in the spring of 1892.

In Mrs. McVicar the strain shewed itself in persistent insomnia. The four physicians then in the field decided that a change was absolutely necessary, and after nearly three and a half years in the field they had to turn their steps homeward for a time. She has greatly improved and they are looking forward to returning to China during the present year.

On the other hand the workers were cheered by reinforcements, Dr. and Mrs. Malcolm, Rev. W. Henry Grant, and Dr. Lucinda Graham, arriving in November, 1892, and Rev. Kenneth McLennan and Mrs. McLennan early in 1894.

Nor was other encouragement wanting. As already noted, the first baptisms, that of Mr. Chou and his son, took place in July, 1892. Some eight or ten adults were baptized in the next two years. A number were on probation. Many were inquiring. Men came from fifty and even one hundred miles distant for medical aid, and carried away with them more or less knowledge of Christianity. On the whole, these three years, 1881-1894, troublous though they were in some respects, were full of thanksgiving and hope.

#### IV. THE PAST YEAR, 1894-1895.

The past year has had its own experiences, some of them the saddest in the history of the Mission.



Early in 1894, Rev. Dr. Smith was taken down with typhoid, followed by pneumonia, and for weeks, the strong man, who had successfully battled sickness and death in others, lay more helpless than a child. Then when slightly improved, he was carried in a bed to a boat, taken down the river to the coast, and across to Japan in the hope that his recovery would be aided by the change. There after a short illness, his little daughter was laid in the grave. His own health was partially restored, but left its dregs in the form of stoppage of a vein in the leg, which, while not affecting his general health, rendered him almost unable to walk, and was moreover in danger of ending fatally, if the obstruction should move and be carried on to the heart. He came home and has had the best medical advice, but the trouble has not quite passed away, and he is obliged in the meantime to "stand and wait."

But there were other still darker shadows. Mrs. Dr. Malcolm and Dr. Lucinda Graham were called away by death; the latter suddenly, by cholera, on the 13th of October, and the former eight days later after a longer illness. They had gone to China together, for two short years they were spared, and almost together were called to their Heavenly Home, one of them leaving a sore hearted toiler to carry on his work alone.

There have been six children laid to rest in the short history of the Mission, two of the Goforths', two of the Smiths', one of the McKenzies', and one of the McLennans', leaving parents with stronger ties to the better land.

The war too has been an element of anxiety during the past year, though its influence was but little felt in Honan. There are no newspapers, and most of those who knew any thing of it imagined that it was merely a trouble between the imperial government and some foreign power, a trouble with which they had little to do. Communication however between Honan and the coast was not safe. Bands of lawless soldiers were to be met with, and this, as in the case of Mr. Wylie, the Scotch missionary, might mean death.

On this account Messrs Goforth and Malcolm with Mr. Slimmons, a newly appointed missionary, were detained by the F. M. Committee until a few weeks since. They have now safely reached China and are, it is expected, by this time safely in Honan.

An interesting event of the past year is the establishment of a new station, at Chang-Te-Fu, one of the chief cities. The story of its getting is vividly told in a letter on another page.

The present state of the Mission is most hopeful. Fourteen adults have already been baptized, and there are many more on probation. All candidates for baptism, after a careful examination before two members of the Mission are put on probation, for at least one year before being baptized. Those on probation are from

many different villages. Dr. Smith tells of one village where there are twelve on probation, and fifty more greatly interested, anxious to be taken on probation. In that same place, a number, and they are very poor, have subscribed a nice little sum towards building a chapel for themselves, though the missionary had not asked them to do so. They did it of their own motion. Mention is made of a prayer meeting at which a dozen readily took part.


Looking over North Honan today, with its stations, its converts, its inquirers; and then looking back over the short period of eight years, at the hostile stronghold of heathenism which our missionaries sought to win for Christ; at the millions indifferent and prejudiced, and the powers bitterly opposed, on the one hand; and the feeble few on the other; one cannot but wonder that so much has been accomplished, and cannot but see a new illustration of the mighty, subduing power of the Gospel of Christ.

LIST OF MISSIONARIES.

	APPOINTED.	REMOVED.	DIED
Rev. J. Goforth.....	1888	..	....
Mrs. Goforth.....	"	....	....
Rev. J. F. Smith, M. D..	"	....	....
Mrs. Smith .....	"	....	....
Wm. McClure, M. D.....	"	....	....
Miss H. Sutherland .....	"	1889	....
Rev. D. McGillivray.....	"	...	..
Mrs. Wm. McClure.....	1889	....	....
Rev. M. McKenzie .....	"	....	....
Mrs. McKenzie .....	"	....	....
Rev. J. H. McVicar .....	"	....	....
Mrs. McVicar.....	"	....	....
Rev. J. McDougall .....	"	1892	....
Mrs. McDougall .....	"	"	....
Miss Graham (trained nurse)	"	1890	....
Miss McIntosh .....	"	....	....
Rev. W. H. Grant.....	1892	....	....
Mrs. Grant.....	"	....	....
Wm. Malcolm, M. D.....	"	....	....
Mrs. Malcolm.....	"	....	1894
Lucinda Graham, M. D..	"	....	"
Rev. Kenneth McLennan	1893	....	....
Mrs. McLennan.....	"	....	....
Rev. J. A. Slimmon.....	1895	....	....

HOW WE WON THE FU.

BY REV. W. HENRY GRANT OF HONAN.

 FU city is the chief city in a prefectural district, next to the Provincial Capital in importance, and as such, is necessarily the chief seat of Government for the district, and generally the leading centre of trade. Hence it presents many advantages for occupation by the missionary, and general mission policy throughout China has been largely based upon the principle of occupying the chief centres where possible. Before we had a foothold in Honan at all, the eyes of our pioneer missionaries were



longingly directed toward the *fu* cities of North Honan, especially toward 'Chang Tê Fu,' which seemed to offer a location so much more healthy than 'Wei Hui Fu;' while 'Hwai Ching Fu,' the third *fu* city in our mission field is situated too far to the south-west to attempt its occupation in the inception of our work.

The inhabitants of Chang Tê Fu, from the first treated our missionaries who visited there with great friendliness. Shortly however, before the establishment of our mission in Honan two of our missionaries who visited there were rather unceremoniously forced by the officials to leave the city. Thus the way to securing property there seemed completely blocked, and the mission temporarily contented itself with obtaining a foothold in the smaller town of Chu Wang thirty miles east of 'Chang Tê,' which has been occupied as a station ever since. The ultimate occupation of the *fu*, the chief centre, was steadily in view and to this end very little has been expended upon buildings or improvements at Ch'u Wang, where all the missionaries live in the ordinary native houses with very slight alterations. From 'Ch'u Wang' as a base, members of the mission have been constantly touring to Chang Tê and its vicinity, that the people there might become accustomed to our presence. This might have continued to be the state of affairs for many years, had not a peculiar train of circumstances opened the way for immediate occupation.

In the autumn of '93, Mr. Goforth with some natives, while touring among the hills in Western Honan, far away from Chang Tê and farther from Ch'u Wang discovered some scurrilous placards posted up in public places in towns, reviling foreigners as kidnappers and murderers of children, and warning all natives against them. These placards were taken down and brought home. Shortly after this Mr. Goforth while stopping in an inn at Chang Tê was visited by two of the chief city gentry and ordered to leave immediately. This, Mr. Goforth refused to do until he chose, at the same time appealing to the Emperor's edict of '91, a copy of which he had with him.

About this time our mission was advised by a retired missionary in Shanghai to forward to H. B. M. Minister at Peking, any evidence that we might have against the Chinese, of an anti-foreign nature, to be used by the foreign representatives there in pressing for a satisfactory settlement of the riot and murders at Sung Pu in Yang Tsê Valley. Following this advice, copies of the placards discovered by us, together with an account of the treatment Mr. Goforth had received at Chang Tê were forwarded to H. B. M. Minister O'Connor. Our intention being only that what we sent should serve as evidence to aid in the satisfactory settlement of the Yang Tsê troubles, we were pleasantly sur-

prised therefore, when we were apprised by return of mail that *our* matter had been placed in the hands of H. B. M. Consul under whose jurisdiction we are and that immediate redress would be demanded for us from the Chinese authorities.

Shortly afterwards the Chang Tê Fu magistrate sent over a deputy to investigate the case, to him we stated our whole matter clearly and he promised to have it settled by posting up in Chang Tê and several other large towns in our field, proclamations setting forth our rights as missionaries in Honan and forbidding the issuing of such placards as those found by Mr. Goforth. When two members of the mission visited Chang Fê a week afterwards they found most favorable proclamations posted at the four city gates, as well as at other public spots in the city.

Before the missionaries had been in the city a day, two fine premises inside and one outside the city wall were offered to them for sale. The common people, always friendly, emboldened by the proclamations, offered us land until we had no less than thirteen lots offered us. Most of them, however, being inside the city wall were considered too unhealthy for the permanent residence of foreign ladies and children, so the idea of purchasing them was not entertained. Two or three very suitable lots, however, were to be had outside the city wall in the northern suburb.

Scarcely is it possible to imagine a case in which Divine leading could be more clear. The way to purchasing property in the very part of the city we wished, was, unsought by us, opened by a peculiar and prolonged train of circumstances, which began with the finding of the placards in West Honan and ended with the possession of property in Chang Tê.

In April, 1894, the property we wished to buy was selected, the neighbours were all consulted as to their willingness to have foreigners so near them, and being found agreeable, the writings were drawn up and part of the price paid over to the landlord. The land had certain mortgages upon it which had to be redeemed before we paid the full amount.

The landlord having received the first instalment from us instead of redeeming the mortgages, as he agreed to do, spent the cash in other ways, and, apparently half-believing the common report that all foreigners would have to leave on account of the war,—though Mr. MacGillivray kept him painfully conscious of the fact that, at least, one able-bodied foreigner still remained in Honan—seemed to cherish the hope that he would finally be both cash and land in pocket by the transaction. In June the tenants in the houses vacated them and Mr. MacGillivray took possession of them and the land on which they stood, though the adjoining land was yet unredeemed.

Thus the landlord allowed matters to drag on

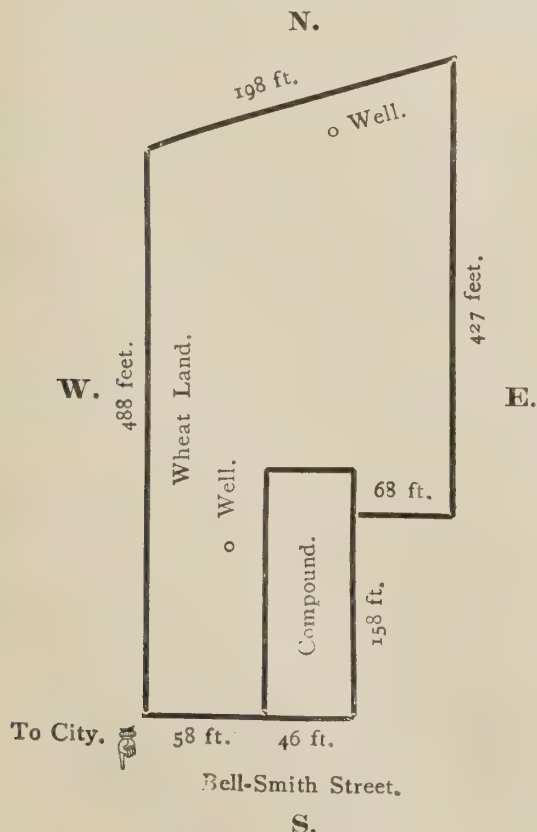


all summer, until Mr. MacGillivray finding mild measures fail was compelled to put the whole case into the hands of the *hsien* magistrate. Here there was another delay, until, threatened with an appeal to H. B. M. minister at Peking, the magistrate bestirred himself, arrested all the natives who were concerned in the transaction, examined into the case, dealt out summary and condign punishment to each and all offenders, forced the landlord to redeem the land from all mortgages and give us a clear deed, which was done in October and the last payment was made in January '95.

During the ten months while negotiations were proceeding, no outside opposition from officials, gentry, or people was met. In this we gratefully acknowledge the hand of God and accept it as a happy omen of the future of our work at Chang Tê Fu.

The property of the Canadian Presbyterian Church in Chang Tê is situated on Bell-Smith Street in the northern suburb about 450 yards from the northern gate of the city proper; yet, while so near the city, tho' surrounded on all sides by wheat fields, thus escaping the unsanitary and noxious influences of Chinese homes clustering about us, we believe this will greatly promote the health of the missionaries there. Health has also been kept most prominently in mind in choosing the northern suburb as being the highest and driest part of the city.

The property consists of a block of land shaped as below, containing more than two English acres of land. In the compound there are twenty-three *Chien* (1 *chien* is about 10 ft.) of buildings, most of them solid brick; there are also two wells on the property:



The price paid for this was 1,500 *tiao* of Chinese cash or about \$739.00 gold. This we believe to be a reasonable price, especially when we know that the buildings alone would cost us over \$400 if we had to build them ourselves. Thus the land cost us about \$160 per acre.

The conditions of the lease are that it is good for fifty years, and stipulates that if at the end of that time the former owners wish to acquire it again, they must, according to Chinese law, pay us not only the full amount spent by us upon buildings and other improvements, but also return to us the original purchase money.

Thus while we may speak of it only as a *fifty year lease*, it really amounts to a *purchase*.

This is the first time in this very conservative Province of Honan that any mission has acquired property in a *fu* city.

Before closing I must acknowledge the aid given by our Christian teacher, Mr. Wang, in every way in his power, which was especially valuable in dealing with the technicalities of the lease, mortgages, and laws treating of purchase of property. But had not the way been opened and the whole matter directed by God Himself human planning would never have planted us in Chang Tê as we are to-day.

**Mission History.** This issue contains a historical sketch of our Honan mission, completing our review of the different Foreign Mission Fields of our Church. These sketches have been necessarily brief, but they will be found to contain, with a fair measure of fulness, the leading facts connected with the work in the different fields, and it is hoped they will be in some measure helpful in deepening the interest in our Foreign Mission work.

**"Dayspring" Report.** The Annual Report of the Day-spring Board, kindly forwarded by the Secretary, Rev Dr. Cosh, has just been received. The "service rendered last year, 1894, has been recognized by most of the missionaries as a distinct improvement on that of any previous year. The calls at our own stations during the year, were, at Efate 12, Erromanga 14, Santo 15, *i.e.* once or more, per month. The amount paid to the Australasian New Hebrides S S. Co. for their service was £1,320, other expenses making a total of £1,480. There was received from the different Churches interested in the mission £1,534, of which our own Church pays £250. For the current year the arrangements of 1894 have been renewed, with some additional improvements. The service between Sydney and the Islands is by the Katoomba, a steamer of 1000 tons, and the inter-island service by the Roy Roy, 393 tons. The former leaves Sydney for the Islands every three weeks, and the latter makes a trip round the principal Islands every three weeks.



**A Danger in Honan.** Letters from Honan state that deserting soldiers are forming themselves into bands, pillaging and murdering their helpless countrymen. With the disbanding of the Chinese army there is danger that the country will be overrun by lawless bands. It is a fitting time for earnest prayer that our missionaries and their work may be protected.

**Chinese in Montreal.** Fifteen schools, Sabbath and week night, have been organized by our missionary in Montreal in connection with our various Presbyterian churches, besides two others previously in operation. The number of Chinese under faithful Christian instruction is about 300. At nearly all the schools, collections are now taken for Foreign Missions. They have already contributed \$176.30. The school in the American Presbyterian Church, longer established, besides a generous donation to our Funds, has paid the salary of a native preacher in Canton Province for two years, \$101.30. In addition to the schools there is the Sabbath evening service in their own language which is well attended. Besides those resident in Montreal there is quite a number of transient Chinese who come under instruction for a time and the good seed is thus widely sown.

#### LETTER FROM MRS. GAULD.

From a touching private note by Mrs. Gauld, of Formosa, to her parents, we are permitted to give some interesting extracts. It is written from Amoy, China, when there was danger of war reaching Formosa.

AMOY, China, March 27, '95.

My Dear Father and Mother,—“We have been sent away from our home in Tamsui, on account of the war.

On Saturday last and Sabbath, several alarming telegrams reached Formosa, then the cable was cut and we heard no more. About ten o'clock on Sabbath morning the British Consul called and said: “Well Mrs. Gauld, I suppose you are ready to leave with the other foreign ladies by the SS. Fokien.” I replied, “I have not made up my mind.” He then said, “I have, and you are certainly to go,” and about 4 o'clock in the afternoon all the foreign ladies from Twatutia, Kelung and Hobe, with myself and our little Gordon from Tamsui, were on board the Fokien. We reached Amoy on Monday at noon.

All the gentlemen remained in Formosa. It was very hard leaving our homes in such circumstances, but it seemed the wise thing to do, as our husbands can better care for themselves if their wives are not there.”

Now that peace is made the dangers from this source are past. So far as the mission is concerned it will not probably make any material difference whether Formosa remains as at present or is ceded to the Japanese.—ED.

## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

#### INDUCTIONS.

Mr. Alex. Forbes B.D., of Aberdeen, Scotland, ordained 6th March by Calgarry Pres., for Saskatchewan field.

Mr. Malcolm McKenzie, to be inducted into Tyne Valley, P.E.I.

Mr. Isaac McDonald, B.D., into Glamis, Ont., 3 April.

Mr. G. B. Greig, into Cookstown, Townline, and Ivy, Barrie Pres., 16 April.

Mr. R. W. Leitch, from Waterford and Windham, Paris Pres., into Delaware and Caradoc, Lond. Pres.

Mr. J. A. T. Sutherland, late of Selkirk, Man., into Minnedosa, 5 May.

Mr. C. W. Bryden, late of Battleford, into Willoughby, near Prince Albert.

#### PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept. Brandon,—Brandon, 16 July, 10 a.m.

Brockville,—Spencerville, 9 July.

Bruce,—Paisley, 9 July, 1.30 p.m.

Calgarry,—Edmonton, 2 Sept., 8 p.m.

Chatham,—Windsor, St. And. 9 July, 10 a.m.

Glengarry,—Alexander, 9 July, 11 a.m.

Kamloops,—Vernon, 3 Sept.

Lindsay,—Cambray, 24 June, 2 p.m., and 25 June, for Presbyterial S.S. Convention.

Montreal,—Mont., Knox, 9 July, 10 a.m.

Owen Sd,—O. Sd., Knox. Conf. 24 June, 2 p.m., Bus. 25 June, 10 a.m.

Paris,—Paris, 9 July, 10 a.m.

Peterboro,—Peterboro, St. And., 2 July, 9 a.m.

Regina,—Regina, Knox, 10 July, 9 a.m.

Sarnia,—Sarnia, St. And., 4 June, 11 a.m.

Saugeen,—Mt. Forest, 9 July, 10 a.m.

Superior,—Kcewatin, Sept.

Toronto,—St. And., 1st Tues., every month.

Victoria,—Victoria, St. And., 3 Sept.

West'ster,—Chillwack, Cook's, 4 June, 7.30 p.m.

#### RESIGNATIONS.

Mr. W. C. Calder, of Rollingdam, Baillie, Lynnfield, and Oakhill, St. John Pres.

Mr. D. Millar, of Knox ch., Brussels, Maitland Pres.

Mr. Marcus Scott, of Campbellford.

Mr. G. A. Smith, of Glensandfield and E. Hawkesbury, Glengarry Pres., 15 April.

#### OBITUARY.

Rev. George Burson, for many years the esteemed pastor of Knox Ch., St. Catharines, Ont., passed to his rest, 7 May, after a short illness, in the 62nd year of his age.

**State of the Funds.** It is cause for thankfulness that on the whole the funds of the various schemes are in a much better condition at the closing of accounts, than was feared a few weeks ago. In the East, Augmentation and Foreign are pretty well up; Home Mission is not in quite so good a state. In the West, both Home and Foreign have the balance, though small, on the right side; Augmentation is but a little behind; while French, common to East and West, is “all right.”



## The World Field.

### ITEMS.

After being abolished for a quarter of a century, the death sentence has been restored in Switzerland.

Of John Knox the late Mr Froude truly said "he saved the Church which he had founded, and with it had saved also Scottish and English freedom."

The town authorities of Braddock, Penn., have passed an ordinance imposing a fine for every profane word used by any person on the streets of the town.

There are 1,300 Protestant Missionaries in China, or about one to every 300,000 of the population. Two entire provinces, with a population of 26,000,000, are entirely without Missionaries; while there are 900 large walled cities where no Missionary has ever been stationed.

Miss Comston, of Calcutta, says that the women of India are deeply religious and intensely conservative. Hundreds of men are held back from confessing Christ by the influence of the female members of their families. The higher classes of India are encouraging female education.

An English traveller at Tripoli had hard work getting his gripsack through the custom house, the officials having their suspicions aroused by his copy of Moody and Sankey Hymns, especially the hymn, "Ho, my comrades, see the signal waving in the sky!" What new revolt could that portend?

A Siberian millionaire, Ponomaryeff, who died recently, left 1,000,000 roubles with the direction that they should be placed in banks at compound interest for ninety-nine years, when the proceeds should be expended in the erection and maintenance of a Siberian University at Irkutsk, at which instruction shall be free.

The population of the Fiji Islands is estimated at 123,000; of these 103,775 attend the services of the Wesleyan Churches, and about 10,000 are Catholics. There are 40,000 children in the schools under the care of 1,095 teachers; and there are 10 European Missionaries, 72 native ministers, 40 catechists, 1838, local preachers; and a century ago these were cannibals.

Work among the Jews of Dublin has been lately established under the auspices of the British Jews Society. Open air meetings have been held, and have been well sustained. A mission house has been opened, with a reading room, a class room and a meeting place for enquirers—a great boon in every way. There has never been such an active year among the Jews of Dublin as the present.

"Miss Kate Marsden, whose life is devoted to mitigation of the sufferings of lepers, is preparing a chart, designed to show at one view the prevalence and spread of leprosy in various

countries. From the minimum figures already supplied by Government medical returns, and other reliable sources, she reckons that there are 1,300,000 lepers in the world. China alone is said to have more than 600,000, Japan 200,000, and India at least 100,000."

"It is one of the strangest things that while a Jewish parent will not think of disowning a son or a daughter if they fall away from the God of their fathers into any of the varied forms of skepticism and infidelity, yet as soon as they accept the Lord Jesus Christ as the fulfillment of the prophetic utterances of their own Scriptures, which they sacredly hold to be true, they was immediately banish their loved children from home and friends, to be reckoned henceforth as the offscouring of the earth, or perhaps as dead."

### MADAGASCAR.

IN some respects this is the most interesting of all the missions of the London Missionary Society, on account of its endurance in the days of persecution, and its many noble martyrs. The Society sent its first missionaries to Madagascar in 1818. The country was then ruled by Radama, a most enlightened and humane ruler. He had brought all the tribes and clans of the Malagasy into nominal subjection to the one central ruler. The mission began in disaster. Two missionaries with their wives and two children settled at Tamatave. In a few weeks the ravages of fever had swept five out of the six away. Mr. Jones, who was the only survivor, returned, after a stay in Mauritius, in 1820, and went to the capital, where King Radama heartily welcomed him. In the following year he was joined by Mr. and Mrs. Griffiths. The Hova dialect had never existed in written form. There was no alphabet, no grammar, no vocabulary. The missionaries had first to learn to speak Malagasy, then write it down and reduce it to parts of speech, in order to teach the pupils at the schools they had opened to read and write their own language. But progress was made. The bright young scholars were deputed to open schools in the adjacent villages, and soon two thousand were under instruction. In 1826 the printing press was set up in the capital, amidst great rejoicing. In 1827 there were thirty-two schools and four thousand scholars, and they began at this time to print a translation of the Gospel of Luke. But in June of that year King Radama died. Ranavalona, one of the twelve wives of the late king, then by craft seized the kingdom, though Radama had nominated his nephew Rakotobe, who was the first to be killed. He is believed to have died professing the Christian faith. The whole family were put to death, and other fiendish crimes were perpetrated.

The Queen forbade at once teaching and learning. This, however, had one striking effect not



intended. It set the missionaries free for translation work. In 1830 five thousand copies of the New Testament were printed, besides a great many other books. In consequence of a French attack in 1829, the order against teaching was withdrawn, in the fear of further irritating the Europeans. With the re-opening of the schools and resumption of preaching there were speedily evidences of success. In May, 1831, twentieth-eight of the first Malagasy converts were baptized. One of the first converts was a former practiser of divination, who at his baptism took the name of Paul, and was commonly known as Paul the Diviner.

The church grew rapidly. But it soon began to encounter persecution. The school teaching, went on vigorously, and in 1833 it was calculated that 30,000 Malagasy could read. Large portions of the Bible had been translated and tracts of various kinds were circulated. At length in 1835, what was called a Kabary, viz., a great assembly of the people, were summoned, and afterwards a special decree was directed against all Christians. All who had received baptism, entered into society, and formed separate houses for prayer or worship, were required to confess it to the public officers in the course of one month, and if they did not confess within that period, but were accused by others, they were to die.

The missionaries were obliged to leave. The persecutions began which continued at intervals for many years. We have not space to refer to the details of these persecutions, but it may be noted, that, in the wide history of the Christian church, no martyrdoms are recorded exhibiting more strikingly triumphant faith, and the endurance of the loss of all things for the sake of Christ. Eighteen men and women were at once condemned to death. They were stripped of their clothing and enveloped in dirty matting, so that no appearance of dignity and nobility should affect the popular mind. Their mouths were stuffed with rags, to prevent them speaking or singing. Four who were nobles were condemned to be burned alive. Amidst the fire they were heard to cry:—"Lord Jesus receive our spirits. Lay not this sin to their charge."

Fourteen were condemned to be hurled over precipices. They were bound with cords, and when lying at the precipice's edge were offered liberty and life at the price of apostasy. It has been said that they were then hung over the cliff, and with the knife ready to cut the ropes, were again offered pardon if they would renounce the faith. None wavered, and all were hurled over the precipice. Between two and three thousand were sentenced to different punishments—labour in chains for life, public floggings, fines, degradations of all. Delicate women worn out with cruel chains, and strong men sent into exile in distant unhealthy parts, became, many of them, an easy prey to death. High and low,

rich and poor alike were bound together in a fellowship of suffering. This persecution went on at intervals for nearly a quarter of a century. Such testimony borne to the reality of Christian faith, in our own day, proves that the same Spirit is with the living church, as in the days of old. Madagascar has been consecrated by the shed blood of multitudes of faithful martyrs, and cannot be forsaken. The Christians had in the meantime, during the years of persecution, from 1836 to 1862, increased from 2000 to 7000. During the twenty-six years more than ten thousand had been sentenced to various penalties, and two hundred to death. In 1869 the Queen, then Ranavalona II., was baptized, and in the provinces of Smerina and Betsileos all the idols were destroyed. At the close of 1870 the adherents to Christianity had increased to a quarter of a million. In 1887 there were a thousand schools and a hundred thousand scholars, in connection with the London Missionary Society's work. The French priests have poured in like a flood, and made great efforts to lead away the people from the pure Christian faith, but with little effect. We cannot but trust that God, who has preserved these Malagasy churches in the past, will preserve them in the future—during the present year.—*Missions of the World.*

#### HINDUISM NEAR AND FROM AFAR.

"We wish," says Dr. John McLaurin, of Bangalore, India, in the *Lone Star*—"we wish those of our friends who were not able to be present at the Parliament of Religions at Chicago to have some idea of the stuff over which those vast audiences in the White City went wild with delight—what a delightful admixture of falsehood, fog, claptrap and cheek. How refreshing to sit enjoying the cool breezes of Lake Michigan while these oily-tongued Orientals abused their missionaries, blasphemed their God, and read them lectures on what to do with their money and how to conduct their missions. How encouraging to any returned Indian missionary who may have strayed in, to see delicately nurtured Christian (?) ladies struggling over the seats and upon the platform to *embrace and kiss one of these high priests of Belial*. While this is going on before his eyes, other scenes are before his mind. He sees a whole procession of 21,000,000 of *Hindu widows*, ranging in age from three to three-score years, *despised, degraded, debauched, starved, beaten, spat upon, toil-worn, and cursed*. He hears their shrieks of despair as many of them cast themselves to the bottom of some well to escape the misery and shame of the life before them. And the man who stands upon your platform, receiving the adulation of America's daughters, is the representative of a religion which *teaches and upholds all these and a thousand other unmentionable horrors*."



## The Family Circle.

### JACK DENT'S EXPERIENCE.

HOW A SKEPTIC WAS RECLAIMED.

EVERYBODY in Easton wondered how it came that Jack Dent was a skeptic. His parents were conscientious, God-fearing people, and his ancestors so far back as they could be traced were staunch churchmen of the strictest sect.

His sister Julia, too, had professed her faith in Christ while a mere school girl, but for some years, no one could tell what it was, Jack came home from Yale a scoffer; and, much to the sorrow of his godly parents, he kept himself out of the way of all religious influences during the interval that elapsed between his home-coming and the trip of exploration to the far West which he undertook during the following year.

All they could for him now was to pray for him, and after he was gone their petitions became more earnest, more importunate than ever. If there was one thing in the world that Julia prided herself upon it was her thoroughness, and a girl who could read Kant in the original, and quote Dante in the soft "Tuscan tongue," could not be said to be superficial.

Jack came home at the end of the year as brown as a Turk, but as full of life and spirits as he went away. No reference was made to his peculiar views, and as he had never written home concerning any change in his feelings, neither his parents nor sister were prepared for the good news he had in store for them. It was at a Home Missionary Thank-offering meeting that the surprise burst upon them, "Minerva-fashion"—full-grown.

The meeting was in charge of the Women's Missionary Society, but, on account of the great need of the home field, the pastor had solicited thank-offerings from all who felt disposed to give. Most solemnly and tenderly the good man had urged God's claim upon the silver and gold he had intrusted to his people and still more earnestly the honor of being "workers together with him," as well as the sacred joy of giving something for the cause of him who had given even himself a ransom for them.

"I wish to pay a tribute to the Home Missionaries scattered over the prairies and mountains of the far West," said a deep, rich voice, that sent a thrill through more hearts than those of the Dent family, "You all know that I had wandered far away from from my father's God before completing my college course, but I am here to-night a trophy of grace, saved through the faithfulness of a home-missionary.

"While riding over a bad bit of prairie I came suddenly upon a little dug-out in which I found the familiar faces of a young couple who went out from your own midst. Knowing the comfort,

even luxury, that this devoted pair had forsaken for the privilege of telling the story of the cross to the benighted souls around them, I could no longer doubt the reality of the religion they professed.

"You who have never seen a dug-out have no conception of the inconveniences which these substitutes you have sent out experience. I could scarcely stand erect in this one occupied by Mr. Romans and his year-old bride. There was a lean-to curtained off for a study and sleeping room. The main apartment contained a stove, table and a few chairs, and notwithstanding the fact that the minister's wife had exhausted her skill as well as material to make the tiny-place home-like, it was bare and gloomy, and except for the sunshiny face of its mistress would have been as uninhabitable as the snow-huts of our Greenland neighbors.

"That you have your tables loaded with the choicest delicacies of the season may know how they subsist, I will say that the *menu* for supper that evening of my arrival consisted in rye bread, potatoes without butter, and for desert, baked-apples and coffee, without either sugar or cream. And even this was rather better than usual in honor of me. They were out of money as I afterwards learned, and had too much principle to go in debt, notwithstanding the fact that the salary promised was overdue.

"Now I have no faith in a religion that prays in plush pews and neglects to pay the missionary sent out to look after the souls for which its professors at home are responsible. I like the kind these home missionaries possess, however—the kind that thinks no sacrifice of bodily ease or comfort too great to be made when the salvation of immortal souls is at stake. They seem to have a hold upon the Almighty that, like Jacob's wrestling, commands the blessings sought.

"I asked Mrs. Romans why she remained in that wretched place under such distressing circumstances, and her shining eyes more than the words she spoke convinced me that the salvation of souls was much dearer to her than her own ease or advancement. Her reply was, 'You don't know how much real joy there is in my humble work. If there is one thing in this world that I would like to live for alone, it is to be able to go up and down the earth whispering in the ear of every one I meet, 'God loves you, God loves you.'

"She whispered this sweet strain over and over in my ears, 'God loves you,' until my soul caught the glad refrain and began repeating it for itself. Yes, God loves me, and because he first loved me I love him, and desire to-night to add my testimony concerning the all-sufficiency of his love to that of thousands of others who have found him all and in all.

"Oh, the matchless love of Christ! Is there anything too good or too precious to withhold



from him who has loved us with an everlasting love? He has given his life for us, and yet how reluctant we are to carry the glad tidings to our less fortunate neighbors. Of course we cannot all go out into the Mission-field to tell the sweet story of the cross, but we can all give of our means to send those who are willing to go. If we all realized our responsibility in this kind of serving, how lavishly would the gold and silver be poured into the empty treasury. Then the cry of our land for Christ would cease to be a mockery. From hamlets and prairies and mountain fastnesses all over the wild West, from populous cities, teeming with both home and foreign born heathen, dotted thickly across the continent, from ocean to ocean, from the freedmen and mountain whites in the sunny South, and from our own bought heathen in frozen Alaska, comes the old Macedonian cry, 'Come over and help us.' Will not the Christian people of America heed the wailings of the thousands of souls going down to death within her own borders?

"Compare your own comfortable, luxurious homes with the wretched dug-outs inhabited by the substitutes you have sent out to toil and hunger and suffer in your stead, and tell me, is it fair or honorable or just to keep them waiting for weeks and months for the paltry salaries you have promised them?"

"Christ left his home in heaven and came down to earth where he toiled and suffered and died for you, and yet, while you can wear silks and satins and laces that cost fabulous prices—souls all over the land are going down to death because there is not money in the treasury to pay some willing one's expenses to carry them the bread of life."

Heretofore Julia had been indifferent to the great cause her brother had been defending, not that she could raise any well defined objections against it, but simply for the reason that she did not feel interest enough in missions to inform herself on their needs and her own responsibility as a member of Christ's church in helping on the good work.

But the revelation of this evening roused her from her indifference. How her conscience upbraided her when she pictured to herself the poverty surrounding her old schoolmate, Mrs. Romans. While she was living in luxury, this friend of other days, with tastes as refined and cultivated as her own, was denied even the most simple comforts of life. But here her pity ended, or rather was transferred to herself. They had confessed Christ together, but now while Eleanor Romans was leading others to the Saviour, her own brother among them, she was sitting with folded hands in her luxurious home longing for some new amusement by which time could be killed. "I have been called a Christian for eight years," she thought bitterly, "And I have never

yet spoken a word for my Master. I have never denied myself a single pleasure to help any one else either and if I should die to-night my crown would be a starless one."

In her purse lay one solitary dollar bill, the one she had brought for her thank offering. Tucked in by its side was a fifty dollar check, her father's birth-day gift, which she was keeping for a new jacket. Julia liked pretty things and had set her heart on that new jacket down at Worth's, but heart and conscience pleaded for that check, and with the love of Jesus burning anew within her, it found its way to the collection basket when the thank-offerings were gathered, and if her purse was light as she returned it to her pocket, her heart was also, for she had given so as to feel the gift, and in giving gave her best. With her willing offering, she gave herself—"soul and body, a living sacrifice." Life now became radiant with a new meaning and in this new meaning the cause of Home Missions found not only a staunch defender but a bounteous giver. —*Presbyterian Journal*.

### THREE "WITHOUTS."

According to the Word three things are absolutely necessary to those who seek salvation. The key-word in each instance is "without."

#### I.—WITHOUT BLOOD.

"Without shedding of blood is no remission." Heb. ix. 22.

The presence of sin in the world is recognized; the blessed possibility of salvation is hinted at; the redemption price is named—"blood." The blood is the life, and when Jesus declared: "I lay down my life for the sheep," he proclaimed himself the last great atonement for sin. His act was substitutionary. 1 Pet. iii. 18. His act was purposeful. John x. 17. His act was satisfactory. Eph. ii. 16.

#### II.—WITHOUT FAITH.

"Without faith it is impossible to please" God. Heb. xi. 6.

God giving; "faith" means man accepting. "Wilt thou be made whole?" was the Saviour's word to those who sought his help in the days of his flesh; and the blessings of life eternal are still hinged on personal decision.

An aged saint was once asked what was the gospel she believed and how she believed it. Her answer was this, with the profoundest of truths in its very simplicity: "God is well pleased with his Son; that is the gospel I believe; I am well pleased with him, too; and that is how I believe it."

#### III.—WITHOUT HOLINESS.

"Without which no man shall see the Lord." Heb. xii. 14.

When "called out of darkness" (1 Pet. ii. 9) we are called unto holiness. 1 Pet. i. 15. It means "wholeness" of life attained by a "putting off" of the low, selfish, sinful life, and a "putting on" of the Christ life, the Christ likeness. Regeneration or change of heart is the root of sanctification or change of life. It begins first with a victory over sin (1 John v. 4); it continues in being changed "into Christ's image" (2 Cor. iii. 18); and it ends in glory. Col. iii. 4.—*Sel.*



### A REMEDY FOR THE BLUES.

"I take a walk," said one young woman, vigorous of mind and body. "If the trouble comes from indigestion, as it usually does, there is nothing like a ten-mile tramp to put your internal organs to rights."

The reply of a Boston maiden may be deemed characteristic: "I sit down to the hardest mathematical problem that I can find."

"I go into one of the alcoves in the reading-room," said another, the possessor of that Boston patent of nobility, a share in the Athenæum, "with the new magazines or a pile of local histories."

"I suppose the saintly-minded would say that the best plan is to go to see some one who is worse off than yourself," said a young woman of feeble constitution, but brilliant mental endowments. "I only add this misery to mine, and the sum total is suicidal. I just think, 'It isn't illness and it isn't death; nothing else matters.' Or I try to bring myself to the admirable frame of mind that Dolly Madison attained at eighty: 'My dear, when you have reached my age you will learn that nothing matters.'"

"I sweep my room," said an energetic little house-wife, "usually to the indignation of the maid, who has just completed the same task."

Perhaps the best suggestion of all came from the tired little bookkeeper: "I try to do something for somebody else." For, as the Salvation Army sister phrased it, "If you make other people 'appy, you've a 'appiness in your 'art that don't come in no other way."

But whether caused by a derangement of the liver, by some one walking over our future grave, or rising like an exhalation without known cause, it is safe to insist that the blues should be struggled against. There is a certain critical period in the life of every man or woman, at or near middle life, when he or she becomes morally tired. It may be that it is because then the ambition of youth is stilled in its "wild pulsation," and that the vague sense of the future holding a beautiful something is seen to be only a mirage. —*Harper's Bazar*.

### WHAT NOT TO DO.

The conversationalist shows as much wisdom in what he does not say as in what he says: the preacher by what he omits from his sermons as by what he puts into them; the writer by what he culls out of his production as by what he retains; and the teacher by what he keeps back from his pupils as by what he gives out in the class-room. Perhaps the most difficult work in each case is to properly restrain and modify voice and pen. He who so curbs and controls his spirits, and masters his soul, and has regard to his station, that he can say and write the right thing in the right way, in the right place, and at the right time, saves himself not only many a headache and many a regret, but has the conscious joy of well considered and of well executed performances. —*Presbyterian*.

### International S. S. Lessons.

*Adapted from the Westminster Question Book.*

#### THE WALK TO EMMAUS.

9 June.

Les. Luke 24: 13-32

Gol Text, Luke 24: 32.

Mem. vs. 25-27

Catechism, Q., 24.

#### HOME READINGS.

M. John 20:1-18. *First to Mary Magdalene*

T. Luke 24:1-32. *The Walk to Emmaus.*

W. Col. 2:1-15. *So Walk Ye in Him.*

Th. Eph. 1:15-23. *Your Understanding being Enlightened"*

F. Eph. 4:17-32. *Not as Other Gentiles Walk."*

S. Eph. 5:14-32. *Not as Fools, but as Wise."*

S. Ps. 119:9-24. *Open Thou Mine Eyes."*

*Time.*—April 9, A.D. 30, Sunday afternoon, the day of the resurrection. *Rulers.*—Same as Lesson I. of First Quarter.

*Place.*—On the road from Jerusalem to Emmaus, and at Emmaus, a place about eight miles from Jerusalem, whose exact site is not known.

#### BETWEEN THE LESSONS.

Of the recorded appearances of our risen Lord, five occurred on the day of his resurrection, viz.: 1. To Mary Magdalene. Mark 16:9-11; John 20:11-18. 2. To the women returning from the sepulchre. Matt. 28:9, 10; Luke 24:9-11. 3. To Peter. Luke 24:34; 1 Cor. 15:5. 4. To two disciples going to Emmaus. Mark 16:12, 13; Luke 24:13-35. 5. To the apostles, excepting Thomas. Luke 24:36-48; John 20:19-25. Study the entire record of the day.

#### HELPS IN STUDYING.

13. *That same day*—the day of Jesus' resurrection. *Three-score furlongs*—about eight miles. 16. *Their eyes were holden*—they were kept from recognizing him, by the same power that afterward opened their eyes. 17. *And are sad*—"and they stood still, looking sad." 18. *Art thou only a stranger*—"Dost thou alone sojourn in Jerusalem and not know the things," etc. 21. *We trusted*—they hoped that he was the promised Messiah; but how could a crucified prophet be the Redeemer and King of Israel? 24. *Him they saw not*—a natural expression of unbelief and sorrow. 26. *Ought not Christ*—"Behoved it not the Christ to suffer these things?" Was it not God's appointment and the fulfillment of prophecy? The very things that shook their faith were essential to Jesus' Messiahship. 27. *The things concerning himself*—all these Scriptures were fulfilled in the suffering, dying, risen Christ. 28. *Made as though*—intending all the while to stay if urged, otherwise he would have passed on. 31. *Their eyes were opened*—see on verse 16. 32. *Did not our hearts burn*—they remembered the heart-warming, and now knew that it was the power of the present Saviour accompanying his words.

#### LIFE TEACHINGS.

1. Jesus walks and talks with those who love him and talk about him.
2. We sometimes fail to recognize him when he comes to us.
3. He reveals himself to those willing to see.
4. We may freely tell him our perplexities.
5. There are precious truths in the Scriptures which he only can open to us.
6. If we earnestly seek his presence, he will ever abide in our heart and home and church.

Mr. Moody underlines favorite verses with his pen, and makes notes on the margin of leaves and blank pages of his Bible of any good thing that comes in his way. Nothing more.



**PETER AND THE RISEN LORD.**

16 June.

Les. John 21 : 4-17 Golden Text John 21 : 17.  
Mem. vs. 15-17 Catechism, Q., 25.

**HOME READINGS.**

M. Luke 24 : 33-48... *Jesus in the Midst of Them.*  
T. John 20 : 19-31... *The Apostles and the Risen Lord.*  
W. John 21 : 1-25... *Peter and the Risen Lord.*  
Th. Acts 2 : 22-41... *"Whom God hath Raised Up."*  
F. Rom. 8 : 1-17... *"By His Spirit that Dwelleth in You."*  
S. Gal. 2 : 16-21... *"Christ Liveth in Me."*  
S. 2 Tim. 2 : 1-15... *"We Shall also Live with Him."*

*Time.*—A.D. 30, after April 16, but probably not many days after, as this appearance of Jesus followed next after the one on that Sunday evening. John 20 : 26-29.

*Place.*—The shore of the Sea of Galilee, not far from Capernaum. *Rulers.*—Same as Lesson I. of First Quarter.

**BETWEEN THE LESSONS.**

On Sunday, one week after his resurrection, probably in the evening, Jesus again appeared to the disciples. This time Thomas was present and was convinced of the reality of Jesus' resurrection, which he had doubted. The apostles, probably a few days thereafter, returned to Galilee, and Jesus appeared to some of them while fishing upon the lake. This is the seventh recorded appearance of our risen Lord. Review the accounts of the six preceding ones.

**HELPS IN STUDYING.**

4. *The morning was now come*—"day was now breaking." 5. *Any meat*—"ought to eat." 7. *That disciple—John. His fisher's coat*—a light, short, linen, armless frock. While fishing he had on his under-garment only. *Cast himself into the sea*—so as to go to Jesus sooner than in the boat dragging the net. 8. *Two hundred cubits*—about twenty rods. 9. *Fish laid thereon*—miraculously provided. 11. *Went up*—into his vessel. 12. *Come and dine*—"break your fast." *None....durst ask*—overcome with awe. 14. *The third time—i. e. to the disciples in groups.* The two preceding ones are recorded in John 20 : 19-29. 15. *Dined*—"broken their fast." *More than these*—thy fellow-disciples; referring to Peter's boast. Matt. 26 : 33; John 13 : 37. *Feed my lambs*—nourish my young and tender disciples with the love of a shepherd. 16. *Feed my sheep*—"Tend my sheep." 17. *Thou knowest*—in spite of failings, his heart was true to Jesus. By the thrice-repeated command Peter was reinstated among the apostles, and his work was clearly set before him.

1. Jesus comes to us in our daily duties as really as in our hours of devotion.

2. Work for Jesus, at His word, in His way, and with His help, is sure of great results.

3. Jesus freely and fully forgives the truly penitent, even though they have sinned greatly.

4. Without love to Christ our religion is vain.

5. Work for the good of Christ's people is evidence of love for Christ.

A St. Louis pastor told us the other day that he had preached one Sunday morning, in an eastern city, on the blessed fellowship of the saints in heaven. After the sermon a man approached, shook him warmly by the hand, thanked him for the sermon, and then astonished him by requesting him to preach the following Sunday morning on the "Blessed Fellowship of the Saints upon Earth." "Why?" asked the minister. "Well," said the parishioner. "I've sat in my pew in this church fifty-two Sundays, and nobody but the deacon with the collection-basket has ever come near me."—*Mid-Continent.*

**THE SAVIOUR'S PARTING WORD.**

23 June.

Les. Luke 25 : 44-53. Gol. Text, Matt. 28 : 19.  
Mem- vs. 45-47. Catechism Q. 26.

**HOME READINGS.**

M. Luke 24 : 44-53... *The Saviour's Parting Words.*  
T. Matt. 28 : 16-20; Mark 16 : 15-20... *The Great Commission.*  
W. Acts 1 : 1-12... *The Ascension.*  
Th. Psalm 24 : 1-10... *The King of Glory.*  
F. Rom. 8 : 30-39... *At the Right Hand of God.*  
S. Heb. 9 : 11-28... *In the Presence God for Us.*  
S. Acts 9 : 1-20... *Jesus Appears to Saul.*

*Time.*—A. D. 30, Sunday evening, April 9, as to verses 44-49; Thursday, May 18, as to verses 50-53.

*Places.*—Of verses 44-49, Jerusalem; of verses 50-53, the Mount of Olives, near Bethany, and Jerusalem.

*Rulers.*—Same as Lesson 1, of First Quarter.

**BETWEEN THE LESSONS.**

Our last lesson recorded the seventh appearance of the risen Saviour. Three other appearances are recorded as follows : 8. To the eleven apostles and (probably) five hundred brethren on a mountain in Galilee. Matt. 28 : 16-20; 1 Cor. 15 : 6. 9. To James. 1 Cor. 15 : 7. 10. To all the apostles, at his ascension. Mark 16 : 19, 20; Luke 24 : 50-53; Acts 1 : 3-12. The first part of today's lesson (vs. 44-49) is in immediate connection with Jesus' appearance to his disciples on the evening after his resurrection, and was probably spoken then. But these verses are also a summary of his teachings during the forty days, which were doubtless frequently repeated to impress them indelibly upon the minds of his apostles. Vs. 50-53 record his final appearance and his ascension to heaven.

**HELPS IN STUDYING.**

4. *These are the words which I spake*—the fulfillment not only of what I told you of beforehand, but also of what was long ago foretold in the Scriptures. 45. *Opened he their understanding*—enabling them to see the things of Christ in the Scriptures. 1 Cor. 2 : 10-13; Ps. 119 : 18. 46. *Thus it is written*—Christ's death and resurrection are the two great essential facts of the gospel. 47. *In his name*—all preaching of repentance and forgiveness must be in Christ's name. *Beginning at Jerusalem*—they were to begin at home, but by no means to stop there. Compare Matt. 28 : 19; Mark 16 : 15, 16. 49. *The promise of my Father*—that they should receive the Holy Ghost. 50. *He led them out*—upon the fortieth day after his resurrection. *As far as to Bethany*—"until they were over against Bethany." 51. *Was parted from them*—compare Acts 1 : 9-11. In Acts we are told that a cloud received him out of their sight. The original makes the scene much clearer and more vivid. The sense is, "He stood apart from them and was gradually borne into heaven." It is a most beautiful thought, too, that it was while he was blessing his disciples that he was thus lifted up out of their sight. The last glimpse this world had of the Saviour, he had his hands stretched out in benediction. *Carried up into heaven*—his human body was taken up into heaven. Mark says he was received up into heaven, and sat down at the right hand of God. Mark 16 : 19. It is pleasant for us to remember that he who sits on heaven's throne, as King of Kings, has a human heart, is none other than the Jesus of the Gospels, of Bethany and Calvary. 52. *They worshipped*



him. As he ascended. *And returned to Jerusalem with great joy.* It seems strange that they should have such joy now as they returned without Jesus, having for ever lost his earthly presence. But they had now learned more of the true nature of the Messiah's work, and understood that his departure as to his body was the way by which they would have him with them in spiritual abiding. In Acts 1: 10, 11 we learn of a promise which gave them joy. 52. *In the temple*—they continued for ten days in prayer, and then the Holy Spirit came.

LIFE TEACHINGS.

1. Our trust is in a risen, ever-living Saviour.
2. It is only in his name that sin will be forgiven.
3. The Old Testament testifies of Christ and is fulfilled in him.
4. Every disciple of Christ is a witness for him.
5. He has commanded his gospel to be preached to all nations.
6. It is our duty to send it to all who have it not.

REVIEW.  
30 June.

Gol. Text, Heb. 12: 2. Catechism Q. 15-26.

HOME READINGS.

- M. Mark 11: 1-11; 12: 1-12.....Lessons I., II.  
T. Matt. 24: 42-51.....Lesson III.  
W. Mark 14: 12-42.....Lessons IV., V.  
Th. Mark 14: 53-64; 15: 1-15.....Lessons VI., VII.  
F. Mark 15: 22-37; 16: 1-8.....Lessons VIII., IX.  
S. Luke 24: 13-32; John 21: 1-17.....Lessons X., XI.  
S. Luke 24: 44-53; Acts 1: 1-12.....Lesson XII.

REVIEW EXERCISE.

- How did the multitude honor Jesus as he entered Jerusalem?  
How did Jesus represent the privileges of the Jews?  
What doom did he pronounce upon them for their rejection of him?  
What duty did Jesus urge upon his disciples?  
At the Lord's Supper, what did Jesus say when he gave his disciples the bread?  
What did he say when he gave them the cup?  
What did he command as to the observance of the Lord's Supper?  
What did Jesus say to his disciples in Gethsemane?  
What prayer did he offer?  
Who guided the band sent to take Jesus?  
By what sign did Judas betray Jesus?  
What did the band then do?  
For what did the Council condemn Jesus to death?  
Why did the council deliver Jesus to Pilate?  
What did Pilate say after he had examined Jesus?  
What did the Jews say when Pilate would have released Jesus?  
What inscription was placed over Jesus on the cross?  
What took place while Jesus was on the cross?  
What were the dying words of Jesus?  
Upon what day of the week was Jesus crucified?  
Upon what day did Jesus rise from the grave?  
What did the angels say to the women at the grave?  
To whom did the risen Jesus first appear?  
What did he teach two disciples on the way to Emmaus?  
Did these disciples know who was talking with them?

- What took place as he sat at meat with them?  
To whom did Jesus appear at the Sea of Tiberias?  
What miracle did he then work?  
What did Jesus command Peter to do?  
What occurred forty days after the resurrection?  
Review-drill on titles, Golden Texts, Lesson Plans, Memory verses, and Catechism.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

THE TEN COMMANDMENTS.

7 July.

Les. Ex. 20: 1-17. Gol. Text, Luke 10: 27.  
Mem. vs. 3-17. Catechism Q. 27.

HOME READINGS.

- M. Ex. 14: 19-31.....*Passage of the Red Sea.*  
T. Ex. 15: 1-27.....*The Song of Deliverance.*  
W. Ex. 16: 1-36.....*The Manna Sent,*  
Th. Ex. 17: 1-16.....*Israel at Rephidim.*  
F. Ex. 18: 1-27.....*Moses and his Father-in-law.*  
S. Ex. 19: 1-25.....*Israel at Sinai.*  
S. Ex. 20: 1-17.....*The Ten Commandments.*

Time.—May, 1491, fifty days after the passover.

Place.—Mount Sinai, in the southern part of Arabia.

BETWEEN THE LESSONS.

Our lessons in Old Testament history ended a year ago, with the Passage of the Red Sea. The intermediate history is contained in Exodus, chapters 15-19, which should be carefully studied until the order of events is firmly in mind.

HELPS IN STUDYING.

2. *The Lord*—Jehovah, the self-existent One. *Thy God*—the God of the covenant. See Catechism Qs. 43, 44. 3. *Other gods*—other objects of worship. Catechism Qs. 45-48. 4. *Graven image*—any image for worship. *Likeness*—picture as well as images. 5. *Jealous God*—with holy zeal guarding his worship against corruption. 6. *Unto thousands*—"a thousand generations" (Deut, 7: 9); that is, for ever. Catechism Qs. 49-52. 7. *In vain*—in an irreverent or profane manner. Matt. 5: 34-37; Catechism Qs. 53-56. 8. *Sabbath day, to keep it holy*—by resting from labor, and by devoting it to religious uses. 9. *Six days shalt thou labor*—work on the six days is as much required as rest on the seventh. 10. *Of the Lord*—which he claims as his own. 11. *Hallowed it*—set it apart as holy. Catechism Qs. 57-62. 12. *Honor*—love, respect, obey. "The first commandment with promise." Eph. 6: 2; Catechism Qs. 63-66. 13. *Shalt not kill*—"shalt do no murder." Catechism Qs. 67-69. 14. *Adultery*—impurity in thought, word, or deed. Catechism Qs. 70-72. 15. *Steal*—this forbids dishonesty in all its forms. Catechism Qs. 73-75. 16. *Bear false witness*—by saying what is false about another. Catechism Qs. 76-78. 17. *Covet*—desire to have unlawfully what belongs to another. Catechism Qs. 79-81.

LIFE TEACHINGS.

1. In these commandments God speaks to us as really as though we heard his voice.
2. All God's commandments are summed up in the Golden Text.
3. We have broken these commandments, and are sinners in the sight of a holy God.
4. We must be pardoned and purified, or suffer the penalty of our transgressions.
5. Christ is our only hope. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.



**Acknowledgments.**

**Received by the Rev.  
Wm. Reid, D.D., Agent  
of the Church at Tor-  
onto. Office, Confed-  
eration Life Building,  
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**ASSEMBLY FUND.**

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St John, St Steaux wfms85 00  
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Lunenburg.....27 85  
Sunny Brae & St Paul's.27 00  
Friend, Miramichi.....1 00  
————— \$27,485 08

HOME MISSIONS.

Acknowledged.....\$9,694 99  
Rev E A McCurdy.....10 00  
Strathalbyn.....8 00  
Shediac.....14 08  
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Students' Miss Ass.....30 00  
Pugwash.....40 00  
Loch Lomond.....13 00  
Economy.....10 00  
Springf'd & E Sett, rept. 9 00  
Shediac, Knox s s.....6 37  
Prince William.....20 00  
St John, St Stephen's.....80 00  
N Glasgow, James'.....8 00  
Grand River.....11 00  
Kentville.....19 00  
Brookfield, N S.....12 00  
River Dennis.....3 00  
Mabou.....10 00  
Port Hood.....5 50  
Kennetcook Head s s.....2 00  
St Johns, Nfld, St And's  
w m s, rept.....160 00  
Students' Miss Soc.....40 00  
Mid Stewiacke.....15 45  
Bloomf'd, O'Lea & Brae10 40  
Dublin Shore.....12 00  
Pisarinco.....6 00  
St John, St Andrew's.....50 00  
Cove Head, Gregor Beq.50 00  
Summerside.....20 00  
Lower Stewiacke.....40 00  
Miss Fairbanks.....10 00  
New Glasgow, St And's.35 00  
Upper Stewiacke.....22 00  
N Glasgo, New St And's.31 60  
Gore & Kennetcook.....30 00  
Sydney Mines.....10 00  
Springside.....33 00  
Springville.....30 00  
Charlottetown, Zion.....46 00  
Mid Musquodoboit.....20 00  
Richibucto.....25 76  
Bridgewater.....35 30  
Lower La Have.....25 00  
Truro, St Paul's.....40 00  
Students' Miss Ass.....20 00  
Milford c e.....3 20  
Bedford c e.....2 80  
Greenhead.....10 00  
Cape North.....10 00  
" s s.....4 00  
M J Mc for debt.....5 00  
New Glasgow, P E I.....8 00  
N Glasgow, United.....256 00  
" Croceus.....20 00  
Cocaigne.....2 87  
Scotch Settlement.....13 75  
Shubenacadie.....2 00  
Tabusintac & Burnt.....5 21  
Oxford.....20 00  
Charlottetown, Zion s s. 4 00  
Strathlorne.....10 00  
River Dennis.....8 27  
Maitland absentee.....1 00  
Rev M Campbell.....1 25  
Halifax, St Matthew's.80 00  
Antigonish.....64 55  
" b cla.....90 60  
Halifax, Park St.....81 05  
Lunenburg.....55 15  
Sunny Brae & St Paul's.20 00  
Elmsdale.....10 00  
Maitland mite box.....5 00  
For North-West.  
Halifax, Fort Massey.507 00  
Summerside s s.....25 00

Lun, Miss Fairbanks.....10 00  
Pugwash, St Matt's.....14 49  
Springhill.....60 00  
A O'Brien (Noel).....5 00  
————— \$12,281 64

AUGMENTATION FUND.

Acknowledged.....\$5,095 03  
Rev E A McCurdy.....10 00  
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Halifax, C. burg Road. 10 00  
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Gore & Kennetcook.....15 00  
Pugwash.....35 00  
S Richmond.....15 00  
Sydney, St Andrew's.....40 00  
Dundas.....25 00  
Oxford.....35 00  
Prince William.....20 00  
St John, St Stephen's.143 00  
Grand River.....20 00  
Maitland.....110 00  
Kentville.....20 00  
Brookfield, N S.....10 00  
River Dennis.....6 00  
Mabou.....23 00  
Port Hood.....7 00  
Strathlorne.....30 00  
Truro, St Paul's.....80 00  
Sydney Mines.....40 00  
Fredericton, St Paul's.135 00  
Bluo Mt & Garden.....30 00  
Sheet Harbor.....8 83  
Moncton.....30 00  
Bloomf'd, O'Lea & Brae.25 00  
Dublin Shore.....10 00  
Pisarinco.....10 00  
St John, St Andrew's.140 00  
Canard.....30 00  
Cove Head, Gregor Beq.50 00  
Halifax, St John's.....38 05  
Lakeville.....10 00  
Charlottetown, St Jas'.85 00  
Amherst.....60 00  
New Glasgow, St Jas'.120 00  
Springside.....9 00  
Springhill.....60 00  
Yarmouth.....45 00  
Springville, E River.....40 00  
Charlottetown, Zion.....70 00  
Bridgetown.....10 00  
Bridgewater.....20 00  
Lower LaHave.....40 00  
Bedford.....10 00  
Sackville, Halifax Co. 4 00  
Waverley.....6 00  
Red Bank & Whit.....25 00  
Upper Stewiacke.....15 00  
Cape North.....25 00  
Lake Ainslie.....20 00  
Chipman.....15 00  
St John, Calvin.....15 00  
St James.....15 00  
New Glasgow, P E I.....5 00  
Halifax, St Andrew's.136 64  
Shubenacadie.....43 00  
St John, St David's.....172 00  
Annapolis.....10 00  
Tyne Valley, P E I.....25 00  
Halifax, St Matthew's.275 00  
Antigonish.....80 00  
Halifax, Park St.....125 00  
" Chalmer's.....110 00  
Sunny Brae & St Paul's.30 00  
Elmsdale.....3 00  
Int from Home Miss.....100 00  
————— \$8,263 25

COLLEGE FUND.

Acknowledged.....\$8,998 34  
Int W A Patterson.....93 44  
Int D E & W Horne.....70 00  
Loch Lomond.....2 68  
Sydney, St And.....10 00  
Economy.....5 00  
Div B of B N A.....150 86  
Prince William.....18 00  
St John, St Stephen's.50 00  
Bathurst, Tetagouche.. 2 75  
Kentville.....14 00  
Brookfield, N S.....4 00  
Shemogue, Pt Elgin, etc. 7 00

Int Mrs E Grant.....90 00  
Bloomfield, O'Lea & Bro.15 00  
Dublin Shore.....3 00  
St John, St Andrew's.. 60 00  
Lun, Miss Fairbanks.....5 00  
Kirk Coups, P E I, per  
Rev Mr Goodwill.....58 05  
Sydney Mines.....10 00  
Pugwash, St Matt.....15 00  
Springville, E Riv.....10 00  
Pictou, Prince St.....81 61  
Charlottetown.....25 00  
Richibucto.....10 00  
Bridgewater.....20 00  
Lower La Have.....10 00  
Int J W Onseley.....45 00  
Truro, St Paul's.....30 00  
Sackville, Hix Co.....75  
Charlottetown, St Jas. 25 00  
Harvey and Acton.....10 90  
Shubenacadie.....1 00  
Oxford.....9 45  
Int Chas W Davis.....60 00  
Int Geo G Sanderson.....75 00  
Hx, St Matthews.....60 00  
Antigonish.....20 00  
Halifax, Park St.....60 32  
Sunny Brae & St Pauls.. 5 00  
Int St John's ch, Hx....30 00  
Elmsdale.....2 00  
Coupons, N G Antigon-  
ish and Amherst, and  
Moncton debentures.222 58  
Int J C Macintosh.....33 12  
————— \$10,578 80

BURSARY FUND.

Acknowledged.....\$850 91  
Strathalbyn.....5 00  
Rev A Gandier.....6 00  
Loch Lomond.....1 00  
Sydney, St And.....5 00  
Prince William.....2 00  
St John, St Stephen's..30 00  
Hx, Cobourg Road.....5 00  
Coup. Hx debenture.....25 00  
Bloomfield, O'Lea & Bro 4 00  
St John, St And.....5 00  
Dr Pollok.....5 00  
Springville, E Riv.....5 00  
Int S Simpson.....18 00  
Cape North.....4 00  
Oxford.....3 00  
Int E F Hart.....60 00  
Antigonish.....5 00  
".....12 55  
Int F & F & Co, ondep 7 50  
Hx, Park St.....10 00  
Fredericton, St Paul's.20 00  
Elmsdale.....2 00  
————— \$1,090 9

MANITOBA COLLEGE.

Acknowledged.....\$249 41  
Strathalbyn.....6 00  
St John, St Stephen's..25 00  
Pugwash, St Matt.....5 00  
Springville, E R s s.....10 00  
Antigonish.....5 00  
————— \$300 41

AGED MINISTERS' FUND.

Acknowledged.....\$2,522 11  
Strathalbyn.....5 00  
Sydney, St And.....5 00  
Rev J F Forbes, ra.....5 00  
" D Sutherland, ra... 3 00  
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Kentville.....3 00  
Brookfield, N S.....4 00  
Rev D Henderson.....4 00  
" D McMillan.....4 00  
Int J H Hall.....21 00  
" Mrs H Barnhillt...24 75  
Rev E Bayne, ra.....3 75



Int F J Gorbell.....54 00	Mrs M Mackie, Tor 2 00	Toronto, Bloor st s s...30 00	Chatham, 1st.. ....10 00
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Pugwash, St Matthew's 5 00	Cash sales of books.....11 93		Danville..... 1 00
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Springville, E Riv..... 3 00	Friend, Ormstown.....25 00		Peterboro, St And.....20 00
Charlottet'n, Zion.....12 00	D Lamont, Caledon..... 5 00		Brockville, 1st.....40 00
Dr George Bruce..... 6 00			Dal Mills & Cote St Geo. 6 00
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Rev J W Crawford..... 4 00	Princetown.....40 33		Henry Morton, Mont..20 00
Lower LaHave..... 2 56	Loch Lomond.....11 25		Mont, Italian miss... 4 00
Truro, St Paul's..... 5 00	St John, St Stephens...15 00		" Chalmers.....20 00
Int Rev J D Murray... 2 75	Grand River..... 15 00		" St Gabriel.....10 15
Truro, First Ch..... 5 00	Kentville..... 5 00		Ross & Cobden.....10 00
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Oxford..... 2 00	Kennetcook Head s s... 1 52		A Friend.....25 00
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Elmsdale..... 3 00	Sydney Mines..... 5 00		Enniskillen..... 1 00
	Springville, E Riv.....15 00		Woodbridge..... 1 75
	Charlotteown, Zion... 8 00		Mono East..... 1 50
	Black Cape s s..... 1 00		David Morrice, Mont..100 00
	Richibucto..... 10 00		
	Truro, St Pauls.....40 00		
	Ohio, Yar Co..... 0 50		
	Cape North s s..... 2 00		
	New Glasgow, P E I... 7 40		
	Tabusintac & B ch..... 8 00		
			\$2,552 96
			<i>Exegetical Chair, etc.</i>
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			W Drysdale, Mont... ..25 00
			ev Dr Barclay, Mont..30 00
			Dr Roddick, ".....25 00
			J Fleet, ".....75 00
			P S Ross, ".....50 00
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			<i>Scholarship Fund.</i>
			Acknowledged.....\$645 00
			David Morrice, Mont..100 00
			W Drysdale, ".....50 00
			Hamilton, McNab st...40 00
			\$835 00
			<i>Endowment Fund.</i>
			Collingwood.....\$8 00
			P S Ross, Mont.....32 66
			\$40 66
			<i>NEW HEBRIDES.</i>
			Mont, Erskine juv m s.\$120 00
			MISSION VESSELS AND
			SCHOOLS.
			Mont, Erskine juv m s.\$50 00
			<i>Received by other</i>
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			HIGHER RELIGIOUS
			INSTRUCTION.
			<i>Received by Rev. T. F. Fother-</i>
			<i>ingham to end of Financial</i>
			<i>Year.</i>
			Gimsby.....\$5 00
			Lochwinnoch..... 7 00
			Brandon.....16 00
			Molesworth..... 2 00
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			Springville..... 3 00
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			Levis..... 1 00
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**Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office Montreal, to May 6th, 1895.**

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Acknowledged.....\$19,745 23	Athelstane.....25 00
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Rlenheim..... 3 00	Dungannon..... 4 00
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Burnstown..... 4 00	Cashel..... 7 23
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Williamst'n, St And s.50 00	Cobourg s s.....50 00
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Toronto, Cooke's s s...50 00	Brockville, 1st s s... 50 00
St John, St John's c e. 50 00	St John, St A s s.....15 00
New Glasgow, Jas.....50 00	Toronto, West s s.....75 00
Toronto, Bloor s s.....50 00	Mrs A Burnett, Galt...50 00
Interest.....110 00	
	\$10,691 81

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**Ordinary Fund.**

Acknowledged.....\$1,876 25	Athelstane.....17 00
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Listowel..... 5 00	Bryson, etc..... 5 00
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Sargison.....	1 00	Dunnville.....	1 00	Carleton Pl, St Andrews	5 00		
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N Wtminster, St And's.	5 00	Pugwash.....	2 00	Brussels, Melville.....	3 00		
Musquodoboit Harbor.	1 00	West Bay.....	1 00				

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Acknowledged..... \$242 00  
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Anybody can be happy in sunshine, but only Christians can rejoice when the clouds come.

As a sprig of hyssop sweetened the bitter water of Marah, so a gentle word can turn a sour heart into a fountain of refreshing love.

Some day He will tell you why He has tried you and let you look back upon your life story, and see the golden thread of His fatherly love and care shining over and around it all.—*Frances R. Havergal.*

"It is so easy to spoil a child. Wait on him, and fly when he calls. Let him whip auntie because she will not get him a sugar-plum. Let him understand that the house is his realm, and that he is its ruler. Give him everything he cries for. Then, mother, wait, you will not have your sorrow to seek."

It is high time you began to thank God for present blessings. Thank him for your children, happy, buoyant, and bounding. Praise him for your home, with its fountain of song and laughter. Adore him for morning light and evening shadow. Praise him for fresh, cool, water bubbling from the rock, leaping in the cascade, soaring in the mist, falling in the shower, dashing against the rock, and dipping its hands in the tempest. Love him for the grass that cushions the earth, the clouds that curtain the sky, and the foliage that waves in the forest. Thank him for a Bible to read, and a cross to gaze upon, and a Saviour to deliver.

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## Literary Notices.

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### A PERSONAL MATTER.

Do you know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had entrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose, that when I felt like it I went and read a sentence, and then, after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—*Wayland Hoyt, D.D.*

### A BAD HABIT.

The peacemeal and spasmodic manner in which the Bible is generally read, prevents any proper understanding of it as a whole, or of the particular pieces of which it is composed. The main contents of the Book, its collective glories, are entirely missed by the mere chapter and random reader and text learner. No one can understand a part that does not understand the whole.

It is a good deal better to spend a whole year on a single book than to read the whole Bible through in a year. One book, one chapter or verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read thoughtlessly, hastily, and in a perfunctory manner, without leaving an impression behind.—*The Temple Opened.*

### HARMFUL WORDS.

The sermon had been an unusually impressive one, especially to young people. The minister understood the art of making special occasions, like the beginning of the new year, a lens through which youthful eyes may see life and duty in more beautiful and glorious colors than ever before. Upon one face in particular, that of a boy just entering young manhood, was the illumination of high resolve. The benediction was pronounced and he, with others, started down the aisle.

Presently a look of annoyance passed over the mobile features. Why? Because on all sides only light and even flippant remarks fell upon his ear. There was no allusion to the earnest, tender words of the preacher, but such conversation as one might hear on the breaking up of an ordinary social gathering. The impression for good was weakened, if not dissipated altogether. This habit of thoughtless, irreverent speech exists, also, even in Christian homes. Children come home from church to hear foolish criticism of its services from older persons, and the little spark of aspiration after a better life is quickly extinguished. Who is to blame if they early become callous to religious influences?

### MOODY AND THE BIBLE.

Mr. Moody is an early riser, writes Mr. F. H. Jacobs to the *Ram's Horn*. He delights to rise before anyone else in the house wakens. The golden hours of the waking day are spent when at home in his study. It is scarcely necessary to tell you what he studies. Like Sir Walter Scott, to him there is but one Book. In Northfield his rising hour is 5 o'clock, and for two hours or more he is alone with his Bible and its Author. No doubt the nuggets which so often appear in his speeches are crystalized during these quiet hours. Here he usually reads consecutively the whole Book, and it is in thus reading that he receives the comprehensive knowledge of God's Word so often exhibited in his addresses. But he does not by any means confine himself to a general study. He often enters into the minutest detail. This is especially exhibited in his work on "Bible Characters." A close observer of his conversation during the day can often detect that his morning hours have been spent in the study of distinguishing characteristics of Bible heroes or of the sublimely simple and unparalleled life of the Son of God.

### A SERIOUS LOSS.

The old habit of memorizing large portions of the Holy Scriptures is passing away. The loss can never be estimated. Psalms and whole chapters in the Old and New Testament have, by diligent work, become the possession of many, and there is no effort in recalling them.

A beloved friend, whose name is familiar to the readers of the *New York Observer*, told us recently that he had conducted family worship for a long time while convalescent without the use of a copy of the Bible, as sickness had deprived him of the privilege of reading. He felt that he could continue much longer, as there was no sign of exhaustion in the mental supply.

A devout friend in the army on the eve of a battle had no time to read from his precious Bible, but refreshed himself by repeating the ninety-first psalm, as he completed preparations and marched to the front. Preachers whose words are accurately Biblical have a decided advantage with those hearers who love the sound as well as the truth of Scripture phrases.—*New York Observer.*

A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unguarded by the door, will not impress the present age.—*James Stalker.*

True repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform; they resemble a man travelling in a dangerous path, who frequently starts and stops, but never turns back.—*Thorn-ton.*



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PREACH • THE • GOSPEL •  
ALL • THE • WORLD • AND  
TO • EVERY • CREATURE •

# The PRESBYTERIAN RECORD.

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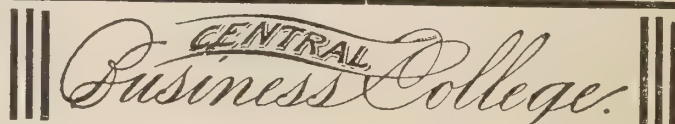
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# The Presbyterian Record.

VOL. XX.

JULY, 1895.

No. 7

**The Meeting** The Assembly is over, a brief **of Assembly.** sketch of its work begins on next page.

It might well have been closed by singing, "Praise God from whom all blessings flow," for its review was most encouraging. The funds of nearly all the schemes were in good condition, and the work full of promise.

To many it is a heavy task and expense to attend, but good comes that could be attained in no other way. The laborer who in some lonely field has been growing discouraged, gets here a wider outlook, and goes back, to enter with new life and zeal upon his work. A number of intelligent elders who were there for the first time, were heard expressing thankfulness that they had come. The Church and her work seemed to them more real and great than they had even dreamed.

The Missionary Church is the one that has the Master's presence. "Go teach all nations"—"And lo I am with you." Perhaps it was because the Assembly gave Missions, Home and Foreign, so prominent a place, both in its work and its choice of Moderators, that tokens of this presence have been given.

**Twenty Years.** Just twenty years old is the Presbyterian Church in Canada, just a score of years ago, 15th June, 1875, its first General Assembly met in Montreal and consummated the Union of the four Presbyterian Churches then existing in the different Provinces. What changes time hath brought. In the Eastern Section, the first year after the Union, the receipts for Home Missions, were \$2,841; for Augmentation about \$4,000; and for Foreign Missions, taking the following year which was a more normal one, \$10,299; a total for these three main schemes, of \$17,140.

Last year the Eastern Section gave for Home Missions, including about \$2,000 given for the North-West, \$12,280; for Augmentation, \$8,263; and for Foreign Missions, \$27,485. A total of \$48,028, nearly three times the \$17,140 given for these objects twenty years ago.

In the Western Section, the first year after the Union, the receipts for Home Missions, including Augmentation, were \$28,800; and for

Foreign Missions, \$8,761, in all \$37,561. Last year the receipts in the West for Home Missions, was \$63,806, besides the \$8,777 received from Britain, and some \$33,000 expended by Presbyteries, which did not come into the General Fund. For Augmentation there was given \$26,227, and for Foreign Missions, \$86,447, in all \$176,480, besides aid from Britain and amounts expended by Presbyteries, or nearly five times the \$37,561 of twenty years ago.

**The Giving of the Church.** One of a delegation from the Anglican Synod of Huron, in addressing our Assembly in London, said that he understood the Presbyterian Church in Canada was largely made up of hard headed, close fist, Scotchmen; and he wondered how it was that in these hard times when Church Funds in so many places are falling behind, this Church gave so much for missions, and its schemes were so largely out of debt; and he wished to find out the secret of it. The secret is an open one. Those same hard headed men are the men for time of need. Presbyterianism makes much of the great truths of the Word of God. It drinks deep at that fountain of knowledge, and the Christian life that is thus fed is always a strong one. Presbyterianism has never been noted for its display, perhaps at times it has erred on the side of quiet reserve, but its "staying" power seldom fails. It is a cause for most fervent gratitude to God on behalf of our Church that during the past year, in the great and general depression that existed all over the Dominion, and the special losses that bore heavily upon some parts of it, nearly every leading mission scheme of our Church received more money than in any previous year, the total increase above the giving of the previous year being over sixty thousand dollars, apart from nearly \$9,000 given by the British Churches for work in the North West.

**To the Work.** Now for the work of another year. Let the success given in the past be an incentive for the future. Let there be more and better work at home. Let the light be flashed further into the world's darkness, to guide the footsteps of groping humanity in the way of life.



## THE GENERAL ASSEMBLY.

QUIET, staid, solid, like the fine country by which it is surrounded; London, "the Forest City," gave a hearty welcome to the twenty-first General Assembly of the Presbyterian Church in Canada which held its sessions there from the evening of Wednesday the twelfth, to that of Thursday the twentieth, of June. The morning and afternoon sessions, after opening with devotional exercises, were filled with business, while the evening meetings were of a more popular kind, with stirring practical addresses upon different departments of the work of our Church; on Thursday evening, Home Missions; on Friday evening, Foreign Missions; on Monday evening, Augmentation, and French Evangelization; on Tuesday evening, Sabbath Observance, Sabbath Schools, and Temperance; while on Wednesday evening, the Manitoba School Question, continued from the afternoon, was the theme. Any one who attended merely the evening sessions would get a very good idea of all the great lines of work carried on by our Church, and the meeting of Assembly in different cities should thus prove of great educative value to the churches in those cities.

Two things were noticable about the Assembly. One was that while its membership is one-fourth of the ministers and an equal number of elders, and each Annual Assembly is supposed to consist largely of new members, yet, so far as its practical working is concerned, it changes little from year to year. The few who do most of the speaking and conduct the business are regularly there, while the changes are chiefly among the silent members. There is thus considerable change from year to year and at the same time a large measure of continuity.

Another impression made by glancing over the gathered ministers and elders was the large proportion of bronzed, (not brassy), strong faces that for the most part filled the picture. Appollo might not have many duplicates, and Adonis fewer still, but rugged strength of character, that knew well life's battle, was evidently there in plenty.

Clerical dignity, too, plainly depended not upon length of coat or hat or face; for while the "dog collar" was common it was more for comfort than display, and short light coats and straw hats were plentiful, while the bicycles of younger brethren standing in the rear porch, during the sessions, showed that the Church is bound to keep up with the times.

At the opening services the large Church, St. Andrews, was full. Rev. Dr. Mackay of Formosa, retiring Moderator, preached upon a theme which has been the motto of his own life, the command to Israel "Go forward" Exodus 14: 15.

Then came the choice of a new Moderator, and

while last year the Assembly chose a leader in Foreign Missions, this year, they chose one equally a leader in Home Missions, Rev. Dr. Robertson, Superintendent of Missions in Manitoba and the North West. As no man in our times has done a greater work in Foreign Missions than Dr. Mackay, it is not too much to say that no man can have a larger part than Dr. Robertson in moulding our great Home Mission Territory, the North West. He has greater opportunities than any successor can have, and his intense energy in siezing the opportunity can be surpassed by none.

## COLLEGES.

The first morning session was largely spent, as was fitting, in devotional services, while the afternoon was given to reports from Colleges.

*Presbyterian College, Halifax.*

This College is now more fully equipped than ever before. The attendance too during the past session was larger than in any previous year of its long history of over three quarters of a century. There were forty-eight regular students in Theology, of whom 8 were in the graduating year, 13 in the middle year, and 27 in the first year. The Maritime Synod has reason to be proud of its institution and will continue to give it a hearty support. There is to be a summer school of Theology during the present season.

*Morrin College, Quebec,*

Has been taking a partial rest for a year or two, but now, strengthened by the receipt of \$120,000 from the estate of the late Senator Ross, of Quebec, it purposes going forward on a larger scale both in Arts and Theology. This College has received scarcely anything from the Church, but it aims to give service to the Church as well as to the community in which it is placed.

*Presbyterian College, Montreal,*

Submitted its twenty-eighth Annual Report. Eleven students graduated in April, fourteen completed their second year in Theology, and fourteen the first year; in all there were thirty-nine regular theological students, besides those taking the literary course.

Although liberal help has been given by some friends in Montreal, the income has been \$1,597 less than the year's expenditure, and \$1,393 less than the income of the preceding year. Only 138 congregations sent contributions last year. It is hoped that the number may in the future be largely increased. As a helper to Protestantism in the Province of Quebec, where help is so much needed, the College has done great good.

*Queen's College, Kingston.*

The fifty-fourth Annual Report, now presented, says that the number of regular students in Theology last session was thirty-three, viz., seventeen in the first year, ten in the second year, and six in the third or concluding year.



The University of Queen's had, in all, 556 registered students, viz., in Arts 390, in Medicine 125, in Theology 33, in Practical Science 5, in Law 3, or allowing for those registered in more than one faculty, a total number of 533.

The receipts have been less than in the previous year, and those in charge earnestly ask for increased aid in carrying on their work.

*Knox College, Toronto.*

The number of regular theological students in attendance during the past year was seventy-eight. Of these twenty-eight completed the final year, twenty-seven the second year, and twenty-three the first year. Besides these, there were the students in the preparatory classes.

The College suffered a great loss in the death of Professor Thompson; and now Rev. Dr. Gregg has retired at the ripe age of seventy-eight years. The appointment of a successor to Dr. Thompson was before the Assembly, but was postponed for another year pending a readjustment of the course of study.

*Manitoba College.*

During the past year the students in Arts numbered 152, and in Theology there are now thirty-one attending the summer session. At the close of last year's course, nine students completed their studies for the ministry. While the expenses of the institution have been increased by the summer session, the income from Ontario, Quebec, and the Maritime Provinces, has been \$285 less than in the previous year. The vast importance of this College to the Home Mission Work of the North West, and the necessity for hearty support from the older Provinces was strongly urged. At a later stage in the Assembly, Dr. King stated the glad news that a cheque for \$5,000 had just been received from Sir Donald Smith for the College buildings, and that they were now free from debt.

The whole number of students for the ministry graduating from our Colleges during the past year was sixty-two, and the most of them are now at work as ordained missionaries or pastors. Collegiate work has not the romance of missions, but it lies at the foundation of solid progress in the Church. In supporting these Colleges two things should be remembered; first, that most of the cost has been furnished by local gifts and bequests that would not have been given to other Church purposes, and that a comparatively small annual collection from each congregation will keep them running; and second, that these centres of Church life are of very great benefit to the different districts where they are located; their teaching staff is usually a centre of activity in good work, while the students do much in carrying on mission work in fields within reach, during the college sessions.

Dr. Cochrane called the attention of the Assembly to the excellent work of Brantford Ladies'

College in a brief statement which was cordially received.

HOME MISSIONS.

This subject naturally follows colleges, and Thursday evening was devoted to it.

*The Eastern Section.*

The report of the Eastern Section was presented by Rev. John McMillan, convener, followed by Rev. A. Gandier. Besides the twenty-two ordained men whose names were on the roll at some time during the year for the supply of vacancies, there have been twenty-five men laboring as ordained missionaries, for part or all of the year. Fifty-five catechists were employed during the summer and ten during the winter. Rev. James Ross, superintendent of missions in the St. John Presbytery, which is the "North West" of the Eastern Section, has done a grand work in organizing and stimulating mission stations. His appointment has proved a great success both in the upbuilding of mission fields and in financial results from these fields.

The receipts for the year were \$12,281, expenditure \$12,104, the debt of \$2,855 at the beginning of the year, being reduced to \$2,677 at its close.

The marked advance in liberality is well shown by the fact that ten years ago and for a number of years previous, the giving of the Eastern Section for Home Missions was about \$4,000 per year. Since that time it has steadily increased until it is now over \$12,000 per year, for that object.

*Home Missions, West.*

The Home Mission Report, West, was presented by Dr. Cochrane. Its array of facts and figures can scarce be condensed. The Home Mission work of the Western Section divides into three parts, viz. the older fields of Quebec and Ontario, the district of Barrie and Algoma, and the great North West. In the first, those in older settlements, often surrounded by Roman Catholicism, there is sometimes little seeming progress, but these weaker fields must not be abandoned. In the second, the wide territory north of the Great Lakes, there is a new country slowly filling up. In the Presbyteries of Barrie and Algoma are about fifty-two mission fields, while in the single Presbytery of Algoma there are over one hundred mission stations.

In Manitoba and the North West the work goes forward by leaps and bounds. In 1881, fourteen years ago, we had, West of Lake Superior, neither Synod nor Presbytery; now there are 2 Synods and 13 Presbyteries. Then there were 2 self sustaining congregations; now there are 57. Then there were 28 missions, containing 116 stations; now there are 166 missions containing 782 stations. Then there were 1,153 white communicants, now 17,136. Then their total contributions were \$15,100, while last year they gave



for all purposes \$268,655. Even in the hard times of the past year, which bore very heavily upon the West, there has been a gain of 4 Presbyteries, 6 self sustaining congregations, 3 missions, 17 stations, 404 families, 1,192 communicants, and an increase in their giving, of \$33,369 over the previous year. Their average giving per communicant was \$15.56, while the average for the whole Church was \$11.75. The contributions of the West are now about one eighth of the whole givings of the church and the membership about one eleventh. Vivid addresses from Drs. Warden and Bryce, and Messrs. Findlay of Barrie, McQueen of Edmondton, and Buchanan of British Columbia, brought to a close a most interesting evening. All were anew impressed with the importance of our great Home Mission Work which extends nearly 4,000 miles, from ocean to ocean.

FRIDAY, 14 JUNE.

An overture from British Columbia asked for some increase in the salaries of the missionaries above the reduced rates recently fixed by the H. M. Committee. The lengthened discussion, threw much light upon life and work in the North-West. It was finally agreed on motion of Dr. Warden:—

“That the overture be remitted to the Home Mission Committee, Western Section, to report to the next General Assembly, with instructions for the current year to substitute \$6 and \$7 per Sabbath, respectively, for students’ remuneration, instead of \$5.50 and \$6.50 per Sabbath; and \$750 for unmarried missionaries in British Columbia and \$700 for unmarried missionaries in Manitoba and the North West, instead of \$700 and 650 respectively.”

Rev. Dr. Matthews, Secretary of the Presbyterian Alliance, then addressed the Assembly. He has been visiting the Supreme Courts of the different Presbyterian Churches in America, as well as in Europe, in the effort to bind more closely together the twenty millions of people that make up the great Presbyterian family.

A large amount of the work of Assembly is done in Committees. The papers that come before these committees must first be read in Assembly. They are, *e.g.* the applications of students for shorter terms of study, of ministers from other churches to be received into our Church, appeal cases, &c. Friday afternoon was largely occupied with reading such papers.

After them came the Report on the Aged and Infirm Ministers’ Fund, West, presented by Mr. J. K. McDonald. There were 79 ministers receiving aid during the year. The expenditure was \$17,000, larger than ever before. On the other hand congregational contributions have been lessening, 250 congregations giving nothing to the Fund. It is hoped that better things will mark the current year.

The Report for the Eastern Section was presented by Mr. Carruthers. Twenty-one minis-

ters received aid. The total expenditure was \$3679, while the receipts were but \$2914. If more is not given, the aged ministers depending upon the Fund will have to receive less than the \$200 per annum.

FOREIGN MISSIONS.

As usual, Foreign Mission night was a great night. The Church as on Home Mission evening was full. Dr. Morrison presented the Report, followed by Mr. Cassels. In spite of the hard times, the state of the F. M. Fund is encouraging, the receipts for the year equalling the expenditure.

Then followed a series of five and ten minute addresses from Rev. A. W. Thompson, of Trinidad, Revs. J. Fraser Campbell and J. Jamieson of India, Revs. John McArthur and Hugh Mackay from the N. W. Indians, Drs. Maclure and J. Fraser Smith of Honan, and Dr. Mackay’s student, Koa Kau; while Dr. Mackay closed with a ringing half hour on the Formosa Mission.

SATURDAY, 15 JUNE.

This forenoon was largely occupied with the Report on Sabbath observance. It was presented by Dr. Armstrong, Convener. Mr. Charlton, M.P., whose efforts at Ottawa in this direction have been so persevering, addressed the Assembly, giving an account of Sabbath legislation in Parliament during the past fourteen years. He speaks hopefully of improvement though the battle is an uphill one. A number of members of Assembly strongly emphasized the importance of Sabbath legislation, not to compel people to worship but to give them liberty to worship if they wish, by reducing Sunday labor to a minimum.

There was only a forenoon session, many of the ministers going out in the afternoon nearer and farther away to preach on the Sabbath.

SABBATH, 16 JUNE.

Sabbath was indeed a “day of rest and gladness.” To the many ministers who had to preach there was the rest of change; to the many more a day of “hearing” was a welcome treat, while the delicious air, the no less delightful moral atmosphere of the large congregations of Protestant London made the day a refreshing one.

Then there were the two extra services which have come to be a feature of all meetings of Assembly, viz. the great missionary meeting of Presbyterian Sabbath Schools at three o’clock, and the quiet communion service of the Assembly at half past four.

The children’s meeting was in Park Avenue Church, and was addressed by Rev. Dr. Smith of Honan, by Koa Kau, and by Rev. Dr. Mackay. Many of the little folk will never forget the vivid picturing of life in heathen lands and the appeals to send the Gospel to the perishing.

The communion service was especially good.



The Moderator presided, assisted by other brethren in reading the Scriptures and prayer. The address of Dr. MacVicar before the supper was a treat of rare richness in Scriptural thought, and that of Dr. Mackay of Formosa, after supper, burned with his wonted intensity.

MONDAY, 17 JUNE.

The appointment this morning, for the first time, of a Standing Committee on Young People's Societies, shows the drift of our Church life. Happy the Church that has its young people interested in religious work, and that seeks faithfully and lovingly to aid and guide them in that work.

Dr. Warden, Convener of the RECORD Committee, presented the Report on the PRESBYTERIAN RECORD and *The Children's Record*. The monthly issue of the former is now 50,000 copies, that of the latter 23,000.

An overture on uniformity of worship was presented by Dr. Laing, proposing that a directory for public worship should be prepared suitable to our times and acceptable to the Church. It was referred to a committee with instructions to submit a draft of such a directory and report to next Assembly.

The Committee on the reception of ministers from other Churches reported in favor of applications in behalf of Messrs. James S. Black and Thomas H. Murray, by Halifax Presbytery; Wm. Peacock by Inverness Pres.; Thomas J. Thompson by Kingston Pres.; Horatius S. Beavis, by Hamilton Pres.; John Hale (with one session at College) by Sarnia Pres.; George Roddick by Brandon Pres.; and John W. Ray by Minnedosa Presbytery.

The time previously fixed for appointing the next place of meeting having arrived, invitations were received from Winnipeg, Sault Ste Marie and Toronto. The latter place was chosen.

In this connection, for the first time in the history of the Assembly, came up the question of doing away with the "billeting system." An overture to that effect was introduced, urging that Presbyteries pay for the entertainment of the commissioners whom they send to Assembly. Some were strongly in favor of the change, but when the question came to vote they were in a minority.

The Report of the Hymnal Committee was presented by Dr. Gregg. The British Churches have been moving along the line of a Common Hymnal for themselves, and our Committee has been in correspondence with them with a view to a Common Hymnal for the Presbyterian Churches of the British Empire. In view of the possibility of accomplishing this end, the publication of our own Hymnal will be delayed until the final report of the Scottish Committee in May, 1896, our Committee in the meantime co-operating with them with a view to a Common Hymnal.

Applications from Presbyteries asking for aged ministers leave to retire, were reported upon, and leave was given to Revs. A. Grant, J. G. McGillivray, and James Murray, (Eastern Section); and W. Anderson, O. C. Johnson, and J. B. Duncan, (Western Section).

AUGMENTATION.

The reports on this important scheme were submitted on Monday evening, by Messrs. Caruthers for the East, and Macdonnell for the West. In the East the income for the year was \$8,263, an increase of over \$400 upon the previous year, but \$95 less than the total expenditure. Fifty-three congregations were aided, and the average grant was \$150.

In the West the receipts were \$25,436 as against \$23,376 the previous year. 142 congregations were aided and the average grant was \$170.

The scheme and its management was warmly commended to the liberality of the Church.

*French Evangelization.*

The Report was presented by Principal MacVicar, Convener. He showed the need of such a scheme for the Province of Quebec. 36 per cent. of the population is unable to read and write, while in Ontario the number is but 10 per cent. 46 per cent. of the teachers could not qualify in any other Province. The cause of this is that the Church, in spite of the numbers of intelligent French Roman Catholics who wish it otherwise, controls the school system. He was followed by Mr. Heine who closed his speech with the statement, which should be heartily and practically endorsed by the Church at large, that "The only remedy for the state of affairs in Quebec was the giving to the 1,400,000 people the pure unadulterated Gospel of the Lord Jesus Christ."

Dr. Warden submitted a very satisfactory statement of Coligny College, which is the property of the Church, and under the care of the French Board, and received the Assembly's hearty approval for the same.

TUESDAY, 18 JUNE.

Dr. Dickson of Galt, presented the report upon Remits. "What are these?" asks some young reader. When a proposal comes before a meeting of Assembly to take action or pass a law concerning some Church work; the Assembly, if unable to decide which is best, or if wishing to get the opinion of the Church at large, "sends it down" or "remit" it to Presbyteries, asking them to consider it at some time during the year, and to report their opinion to the next Assembly. These opinions are all gathered up, the results stated, and the next Assembly takes action, sometimes in line with the opinion of the majority of Presbyteries, sometimes not.

The first remit on this occasion was a question that had been "sent down" by last Assembly, as to whether the three Committees, on "the State



of Religion," "Temperance," and "Sabbath Observance" should be united. It was, after consideration, decided to unite them, with Rev. P. Wright of Portage La Prairie, as Convener.

Another remit had reference to licentiates and ministers received from other Churches, being required to spend a year in the Home Mission Field before they could be settled in a congregation. It was decided that they be not required to do so.

A third remit was whether ministers should, at ordination, be compelled to connect themselves with the Aged Minister's Fund. It was finally agreed that ministers hereafter ordained, who will not contribute to the Fund shall forfeit all claim to benefit from it.

Still another remit was with regard to the settlement of vacant charges. The solution of the Assembly virtually advises Presbyteries to make good use of their present powers, in the oversight and settlement of vacant charges.

Tuesday evening was devoted to three important reports, viz. that on the State of Religion, by Dr. Dickson; on Sabbath Schools, by Mr. Fotheringham; and on Temperance by Mr. D. Stiles Fraser. Each subject was presented hopefully and heartily, and, as is often the case in Assembly, the thought would come up, O that the whole Church were in this audience room listening to these statements by men whose heads and hearts are full of their respective subjects.

#### WEDNESDAY, 19 JUNE.

The subject that claimed a larger share of time and attention to-day, than any other, was the Manitoba School Question. Notices of motions had been given at different previous sessions and one or two of them spoken to, but to-day the subject was taken up in earnest. Through the afternoon the subject was ably debated by some of the ablest men in the Assembly.

At length the movers and seconders of the different resolutions were asked to retire and see if they could not reach a finding. They did so and brought in a resolution, which was moved by Principal Cavan and seconded by Principal Grant, and unanimously adopted by the Assembly, deploring any attempt to interfere with the freedom of Manitoba in regulating its own educational affairs.

#### THURSDAY, 20 JUNE.

The last day of the Assembly. The report of the Church and Manse Building Fund for the North West was presented by Rev. P. Wright. 36 Churches have been aided during the past year to the extent of \$8,835. The good accomplished by this Fund cannot be estimated.

An overture was presented from the Presbytery of St. John, N.B., praying that the number of Commissioners to the General Assembly be reduced from one-fourth to one eighth of the ministers of the Church. The principle of

reduced representation was adopted and sent down to Presbyteries, with the suggestion that it be one-sixth, instead of one-fourth.

Principal Cavan's report upon union with other Churches, showed that there is little present prospect of accomplishing much along this line, but a favoring resolution was adopted, and as in past years a committee appointed on union with other Churches.

Two overtures praying the Assembly to define more clearly the duties of Sessions, Deacon's Courts, and Boards of Managers, were referred to a committee to consider and report to next Assembly.

A petition to amalgamate the two Presbyteries of Halifax and Newfoundland, under the name of the Presbytery of Halifax, was granted.

Dr. Grant presented a report upon the immigration of the Chinese, recommending that the Government be approached, and urged that all legislation discriminating against the Chinese be repealed. A lively discussion followed, after which the recommendations of the Report were adopted.

The Report on Systematic Beneficence was presented by Dr. Morrison. The best commentary upon this Report is the fact that the Church, in such a hard year, has so well met her obligations.

Reports upon the Widow's and Orphan's Fund, and upon Finance, East and West, were presented and adopted.

In the evening the Report of the Judicial Committee was presented and adopted. A number of men had been away in a Committee room almost the whole Assembly, patiently working day after day, deprived of the stimulus of the Assembly sessions, trying to unravel some half dozen appeal cases, for there was a "case" from every one of the six Synods. These men through much self-denial saved the Assembly a great deal of precious time, and at the closing sederent their report was presented and adopted, and the cases thus settled.

The Report of the Montreal Woman's Missionary Society was presented and the Society commended.

The mission to Corea, undertaken by Rev. W. J. Mackenzie, one of our ministers in Nova Scotia, going forth to that field at his own charges, and which promises to be very successful, was brought before the Assembly. The statement by Mr. R. Murray was heartily received, and the Foreign Mission Committee, East, directed to consider the work and report to next Assembly.

Thus, with its opening sermon by our Formosa missionary, from the inspiring charge "Go forward": and almost its last act, as if in obedience to that charge, a reaching out to another heathen field to rescue the perishing, the twenty-first General Assembly of the Presbyterian Church in Canada came to a close.



## COMMITTEES OF ASSEMBLY.

THE following are the Standing Committees, appointed by the General Assembly to take charge of its various departments of work during the current year : —

## I.—PRESBYTERIAN COLLEGE, HALIFAX.

## 1. Board of Management.

Dr. Sedgwick, *Chairman*; Principal Pollok, Dr. Currie, Dr. Gordon, Prof. Falconer, Dr. McCulloch, Dr. Forrest, Messrs. A. Simpson, E. D. Miller, L. G. McNeill, John McMillan, Jas. McLean, T. Stewart, A. B. Dickie, N. McKay, H. H. McPherson, D. McDougall, A. McLean Sinclair, J. S. Carruthers, J. S. Sutherland, G. A. Leck, J. F. Forbes, E. M. Dill and Willard McDonald, *Ministers*; and Dr. Stewart, J. D. McGregor, Hon. B. Rogers, Judge Stephens, Dr. James Walker, R. Murray, R. Baxter and Hugh McKenzie.

## 2. Senate.

Principal Pollok, *Chairman*; the Professors of the College, Dr. Forrest, Dr. McRae, Dr. G. Bruce, Messrs. T. Cumming, A. Simpson, H. H. McPherson, T. Fowler, R. Laing, Jas. Carruthers, C. Munro, and W. P. Archibald, *Ministers*; and Prof. McDonald, Prof. Murray, Dr. A. H. Mackay and R. Murray.

## II.—PRESBYTERIAN COLLEGE, MONTREAL.

## 1. Board of Management.

Mr. D. Morrice, *Chairman*; Principal McVicar, Dr. J. Scrimger, Dr. A. B. MacKay, Dr. Warden, Dr. Barclay, Dr. Crombie, Messrs. Doudiet, J. Hastie, J. R. McLeod, A. K. McLennan, M. McLennan, D. W. Morrison, J. Fleck, W. T. Herridge, W. A. McKenzie, D. Currie, J. R. Dobson, *Ministers*; Sir J. W. Dawson, Sir Donald Smith, and Messrs. Warden King, A. C. Hutchinson, W. D. McLaren, W. Yuile, Geo. Hyde, A. C. Clark, C. McArthur, John Stirling, W. Paul, M. Thompson, Jonathan Hodgson, James Tasker, M. Hutchinson, James Ross (Stanley Street), A. S. Ewing.

## 2. Senate.

Principal MacVicar, *Chairman*; the Professors and Lecturers of the College, Dr. A. B. MacKay, Dr. Warden, Dr. D. Paterson, Dr. Barclay, Messrs. A. J. Mowat, D. Tait, W. R. Cruickshank, F. M. Dewey, J. R. McLeod, G. D. Bayne, C. B. Ross, J. W. MacGillivray, S. J. Taylor, J. C. McLeod, and C. E. Ameron, J. R. Dobson, G. C. Pidgeon, representing the Alumni, *Ministers*; and Sir J. W. Dawson, Prof. Murray, Dr. Kelly, Messrs. D. Morrice, and A. W. McGoun.

## III.—QUEEN'S COLLEGE.

*Bursary and Scholarship Committee.*

Mr. John Mackie, *Convener*; Principal Grant, Dr. Williamson, D. J. McLean, M. McGillivray, J. D. Boyd, *Ministers*; and Prof. Dyde, Geo. Gillies, and D. B. McTavish, *Elders*.

## IV.—KNOX COLLEGE.

## 1. Board of Management.

Mr. W. Mortimer Clark, *Chairman*; Principal Caven, Dr. MacLaren, Dr. Reid, Dr. Fletcher, Dr. Parsons, Dr. R. N. Grant, Dr. J. K. Smith, Dr. S. Lyle, Messrs. S. Young, J. Abraham, A. Stewart, J. C. Tibb, R. Pettigrew, J. Neil, J. Currie, Wm. Burns, W. J. Clark, L. J. Jordan, H. R. Horne, P. Straith, E. R. Hutt, J. A. MacDonald, J. Mutch, *Ministers*; and Messrs. J. K.

Macdonald, Jas. A. Mather, D. Ormiston, D. D. Wilson, A. I. McKenzie, R. Kilgour, G. Rutherford, John Cameron, T. D. Cowper, and G. C. Robb.

## 2. Senate.

Principal Cavan, *Chairman*; the Professors and Lecturers of the College, Dr. Reid, Dr. Laing, Dr. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. James Carmichael, Dr. D. C. McIntyre, Dr. Milligan, Messrs. R. P. McKay, M. McGregor, W. Farquharson, R. D. Fraser, J. A. Turnbull, W. G. Wallace, D. M. Ramsay, J. McD. Duncan, J. S. Henderson, J. R. S. Burnett, D. McKenzie, John Ross, R. C. Tibb, R. Haddow, H. E. A. Reid, J. Crawford, and Dr. Somerville, W. A. J. Martin, S. H. Eastman, representing the Alumni, *Ministers*; and Messrs. T. Kirkland, A. MacMurchy, W. Mortimer Clark, Geo. Dickson, J. A. Paterson, and Hon. G. W. Ross.

## V.—MANITOBA COLLEGE.

## 1. Board of Management.

Hon. Chief Justice Taylor, *Chairman*; Principal King, Prof. Hart, Dr. Bryce, Dr. Duval, Dr. Robertson, Prof. Baird, Jos. Hogg, P. Wright, J. Farquharson, C. B. Pitblado, E. D. McLaren, John Hogg, R. G. McBeth, and D. Carswell, *Ministers*; and Sir Donald Smith, Messrs. D. McArthur, J. Sutherland, A. Dawson, Jas. Fisher, W. B. Scarth, Alex. McDonald, K. McKenzie (Winnipeg), C. H. Campbell and J. B. McLaren.

## VI.—HOME MISSIONS.

## 1. Eastern Section.

Mr. J. McMillan, *Convener*; Dr. McRae, Dr. Morrison, G. S. Carson, A. Gandier, A. Bowman, W. P. Archibald, R. Munro, D. McDonald, A. Simpson, J. A. Forbes, W. Hamilton, J. M. Robinson, T. Stewart, J. W. Crawford, James Ross, T. F. Fullerton, D. Henderson, David Wright, A. D. Gunn, and Joseph McCoy, *Ministers*; John Willet, H. Dunlop, J. K. Munnis, R. Baxter, J. S. Smith, Judge Forbes, Judge Trueman, T. Cantley, A. M. Hill, Wm. Frew and Isaac Creighton.

## 2. Western Section.

Dr. Cochrane, *Convener*; Dr. Warden, Mr. A. T. Love, Dr. W. D. Armstrong, Dr. Hamilton, Messrs. James Stuart, A. Givan, M. W. McLean, W. G. Hanna, R. Moodie, A. Findlay, A. Gilray, J. H. Radcliffe, Dr. McRobbie, Dr. Somerville, Dr. Torrance, Messrs. J. M. Aull, Hector Currie, W. M. Martin, Dr. J. R. Battisby, Messrs. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Supt.), Messrs. E. D. McLaren, Jas. Farquharson, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon, R. D. Fraser, J. A. McKean, L. H. Jordan, and Dr. Dickson, *Ministers*; and Messrs. W. Blackley, R. Kilgour, W. E. Roxboro, Warden King, John Penman, and Hon. E. H. Bronson.

## VII.—AUGMENTATION.

## 1. Eastern Section.

Mr. E. Smith, *Convener*; J. F. Forbes, Daniel McGregor, Dr. Sedgwick, James, Sinclair, J. H. Chase, Thomas Fowler, A. Robertson, Dr. Bruce, E. D. Miller, W. Grant, T. C. Jack, D. McMillan, W. Aitken, E. S. Bayne, W. McDonald, D. McGillivray, J. A. Cairns, J. M. McLeod and W. W. Rainnie, *Ministers*; J. D. McGregor, T. C. James, H. W. Cameron, J. D. McKay, and H. A. White.



2. *Western Section.*

Mr. D. J. Macdonnell, *Convener*; Dr. Warden Dr. Campbell (Renfrew), Dr. Robertson, Dr. Laing, Dr. S. Lyle, Dr. Somerville, W. G. Wallace, R. D. Fraser, M. McGillivray, J. A. Macdonald, D. B. Macdonald, and Peter Wright, *Ministers*; Messrs D. Morrice, Joseph Henderson, Dr. D. G. Gordon, A. T. Crombie and G. T. Fergusson.

## VIII.—DISTRIBUTION OF PROBATIONERS

Dr. Laidlaw and Dr. Torrance, *Joint Conveners*; Messrs J. G. Shearer, Dr. Cochrane and Jas. A. Grant *Ministers*; and Geo. Rutherford *Elder*.

## IX.—FOREIGN MISSIONS.

Messrs. A. Falconer and Hamilton Cassells, *Joint Conveners*.

1. *Eastern Section.*

Mr. A. Falconer, *Convener*; E. Smith, L. G. McNeill, A. B. Dickie, Dr. Gordon, David Sutherland, Dr. Morrison, Alfred Gandier and J. A. McGlashan, *Ministers*; J. K. Blair and D. McDonald, *Elders*.

2. *Western Section.*

Mr. Hamilton Cassels, *Convener*; Dr. Ward-Rope, Dr. MacLaren, Principal Grant, Dr. Moore, Principal MacVicar, Dr. A. D. McDonald, Dr. J. Thompson, Dr. J. B. Fraser, Dr. McTavish, Messrs A. J. Mowatt, Dugald Currie, R. Johnson, R. S. G. Anderson, J. G. Shearer, and R. P. McKay, *Ministers*; and Messrs. J. R. McNeillie, A. Jeffrey, A. Bartlet, R. S. Gourlay and D. K. MacKenzie, *Elders*.

## X.—FRENCH EVANGELIZATION.

Principal MacVicar, *Chairman*; Prof. Cousirat, Dr. Scrimger, Dr. R. Campbell (Montreal), Dr. Smyth, Dr. Warden, Prof. James Ross, Dr. S. Lyle, Messrs. R. Gamble, R. P. Duclos, J. R. MacLeod, D. McLaren, James Patterson, Jas. Fleck, R. D. Fraser, T. Cumming, G. F. Kinnear, G. C. Heine, W. B. Cruickshank, F. M. Dewey, J. K. Fraser, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, C. E. Tanner, J. Robbins, G. D. Bayne, Jas. A. McFarlane, W. M. Tufts, A. A. Scott, D. James, J. L. Morin, J. Hastie, A. T. Love, James Ross (St. John), Dr. McTavish, S. J. Taylor, Prof. Ross, W. M. Rochester, John McGillivray, Peter Wright, *Ministers*; and Hon. E. H. Bronson, Warden King, D. Morrice, Walter Paul, R. McQueen, Geo. Hay, M. Hutchinson, John Herdt, Peter Johnson, Paul Payan, J. A. Allan, James Ramsay, Dr. Thorburn and W. Drysdale.

## XI.—CHURCH LIFE AND WORK.

Mr. P. Wright, *Convener*; Messrs. D. Stiles Fraser, J. Dustan, A. L. Geggie, W. H. Ness, Dr. Armstrong, Dr. A. B. Mackay, D. Tait, John Hay, S. Houston, John McInnis, E. H. Sawers, James Wilson, John Johnston, Joseph Hogg, A. J. MacLeod, W. L. Clay, T. Scouler, *Ministers*; and Hon. D. Laird, R. Murray, Walter Paul, George Hay, Dr. Gandier, John A. Paterson, G. Gillies, Dr. Beaton, R. McQueen, J. Charlton, M. P., Dr. McDonald, M. P., W. D. Russell, John Paterson.

## XII.—SABBATH SCHOOLS.

Mr. T. F. Fotheringham, *Convener*; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries, Dr. M. Fraser, Dr. Bryce, J. G. Stuart, J. Neil, J. McP. Scott, J. McEwan, R. H. Abraham, J. A. Jaffray, J. A.

Cairns, Henry Gracey, W. Farquharson, C. B. Pitblado, H. K. McLean, D. G. McQueen, W. Shearer, Peter McNab, G. R. Maxwell, D. D. McLeod, J. A. Rae, R. D. Fraser, J. W. Bell, John Ross, A. A. McKenzie, R. G. McBeth, Daniel Strachan, *Ministers*; and George Rutherford, R. S. Gourlay, W. G. Craig (Kingston), J. Clarke (Pt. Hope) John Joss, James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, Jas. McNab, D. T. Fraser (Montreal), R. J. McGregor (Inglewood), W. Drysdale, Jas. Turnbull (Toronto), Jas. Samuelson, Jas. Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), J. J. Ferguson, T. N. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent Ch., Montreal), J. Keane, D. M. Buchanan.

## XII.—MINISTERS' WIDOWS' AND ORPHANS' FUND.

1. *Eastern Section.*

Mr. R. Laing, *Convener*; Dr. Patterson, Dr. T. Sedgwick, A. McLean, A. McLean Sinclair, J. McLean, Jas. Carruthers, A. F. Carr, *Ministers*; R. Baxter, G. Mitchell, Dr. A. H. McKay, and J. D. McGregor.

2. (*Late Canada Presbyterian Church*).

T. Kirkland, *Convener*; Dr. Reid, S. S. Craig, W. Amos, R. H. Abraham, W. A. Hunter, J. Mutch, *Ministers*; and J. L. Blaikie, J. Harvie, W. Gordon, Jas. Brown, Andrew Jeffrey, W. Galbraith, G. F. Burns, and Joseph Norwich.

## XIV.—A EDED AND INFIRM MINISTERS' FUND.

1. *Eastern Section.*

Mr. Anderson Rogers, *Convener*; H. H. McPherson, H. B. McKay, C. McKinnon, Alfred Dickie, Geo. Fisher, J. R. Coffin, A. McLean Sinclair, Dr. Isaac Murray, J. H. Chase, W. Dawson, Dr. A. W. McLeod, G. Leck, James Sinclair, E. S. Bayne, and Dr. Pollock, *Ministers*; D. McDonald, S. Waddell, and W. C. Whittaker.

2. *Western Section.*

Mr. J. K. Macdonald, *Convener*; Dr. Parsons, Dr. W. D. Armstrong, H. McQuarrie, W. Burns, Dr. Fletcher, J. Becket, J. R. Gilchrist, A. H. Scott, G. McArthur, F. McCuaig, Dr. Barclay, J. A. F. Sutherland, *Ministers*; Dr. McDonald, Sir Donald A. Smith, Dr. Wallace, Alex. Nairn, Robert Lawrie, W. Adamson, H. J. Johnston, John A. Paterson, Joseph Gibson, Alex. Fraser, J. Rowand, A. Thompson, R. Atkinson, John Brown, M. L. A.

## XV.—FINANCE.

1. *Halifax Section.*

Mr. J. C. MacIntosh, *Convener*; Dr. Morrison, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, D. Walker, E. Jack and John Stewart.

2. *Montreal Section.*

Dr. Warden, *Convener*; D. Morrice, W. D. McLaren, W. Yuile, J. Stirling, A. S. Ewing, C. McArthur, Kenneth Campbell, Alex. McPherson, and Jas. Tasker.

3. *Toronto Section.*

Mr. J. K. Macdonald, Principal Kirkland, W. Mortimer Clark, George Rutherford, Hamilton, B. E. Walker, John A. Paterson, and the Agent of the Church, Western Section.



## XVI.—STATISTICS.

Dr. Torrance, *Convener*; Dr. Gray, Dr. Bryce, J. C. Smith, Jacob Layton, Dr. Middlemiss, J. McInnis, George Carson, A. W. Mahon, D. McCrae (Victoria), J. S. Hardie, W. T. Wilkins and R. J. Glassford, *Ministers*; John Hawley, D. Blackwood (Halifax), Chas. Davidson, T. C. James, D. F. McWatt, and Robert Cruickshank.

## XVII.—PROTECTION OF CHURCH PROPERTY

Hon. Justice Maclellan, *Convener*; Dr. Bell, Dr. Reid, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. Torrance, Prof. Hart, Dr. John Campbell (Victoria) and Dr. Robertson *Ministers*; J. L. Morris, Q.C.; G. M. Macdonnell, Q.C., J. McIntyre, Q.C., Hon. Chief Justice Taylor, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross A. W. Thompson, Judge Stevens, Judge McKenzie, John A. Paterson, Major Walker, Judge Creaser, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell, Judge Trueman.

## XVIII.—CHURCH AND MANSE BUILDING FUND.

Hon. Chief Justice Taylor, *Chairman*; Dr. Robertson, D. McRae, Dr. Duval, Joseph Hogg, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, Prof. Baird, and C. W. Gordon, *Ministers*; and C. H. Campbell, W. J. Tolmie, and James Fisher.

## XIX.—HYMNAL COMMITTEE.

Dr. Gregg, *Convener*; Dr. Jenkins, Dr. Macrae, Dr. Duval, Dr. W. D. Armstrong, Dr. J. B. Fraser, Messrs J. A. Macdonald, D. J. Macdonnell, J. Thompson (Ayr), Dr. D. M. Gordon, W. T. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, Dr. MacLaren, Dr. D. L. McCrae, Dr. J. Somerville, Dr. Scrimger, R. S. G. Anderson, M. McGillivray, Alex. McMillan (Mimico), J. G. Stuart, Dr. James, *Ministers*; and Messrs. W. B. McMurrich, R. A. Becket, John H. Thom, Joseph Henderson, R. Murray, James Gibson, James Johnson (Hamilton), and Prof. S. W. Dyde; the members in Toronto to be an Executive Committee.

## XX.—PRESBYTERIAN RECORD.

Dr. Warden, *Convener*; Editor of Record, Dr. R. Campbell (Montreal, Prof. Scrimger, W. R. Cruickshank, J. Fleck, C. B. Ross J. McGillivray, Prof. Jas. Ross.

**Drs. Reid and Gregg.** The last Assembly had a special reminder to its members that their work time is growing shorter. These two fathers, long prominent in the public work of the Church, have found the burden of nearly four score years growing heavier, and both gave in their resignations; that of the former as Agent of the Church, to take effect a year hence; and that of the latter as professor in Knox College, to be from date. How the old men are dropping out one by one! In business, in the State, in the Church, to one after another comes evening time and he lays down his work to take it up no more. What a call to faithfulness in that work which so soon is done, and to care in training for that work beyond life which must soon be taken up.

**Training** In view of the resignation of old **the Young.** men whose life work is about done, the appointment by Assembly of a Committee on young People's Societies is very suggestive. These societies are rapidly multiplying in our congregations. Young Christianity is active. It wants something to do. The young will make better Christians if kept in close touch with the Church. The Church will be the better of their young life and enthusiasm; and a few years hence when the old have passed away and those same young people make up its membership, it will be a better, more useful, Church if its members when young have been kept in touch and sympathy with its work.

**Good out of "hard times."** Dr. Robertson in speaking of the past year in the North West says: "During the past year, the financial depression continued to be severely felt in Western Canada generally, and local causes intensified its effect in particular districts. The high water in the Fraser valley, in June last, destroyed a great part of the crop, and drought in Moose Jaw and Regina districts rendered it prudent for the Government to issue seed grain to farmers this spring. The low price of cattle and wheat, the principal exports of Manitoba and the Territories, and the stagnation in the lumber and silver-mining industries in British Columbia, also hit us hard. Many of the missionaries received but a part of what the people promised; and, notwithstanding the special help given by the Home Mission Committee and the generous acts of private individuals and congregations, considerable hardship was experienced on the part of missionaries with families. The outlook, this spring, however, is brighter, the general tone more buoyant, and the inflow of people is larger than for several years past."

"The hard times have not been an unmixed evil. The credit system, so prevalent in the past, is disappearing. The speculative spirit has largely died out and given place to economy, thrift and industry. People are turning their attention to other industries than cattle-rearing and wheat-raising. Borrowing is discouraged and strenuous efforts made to live within income. All this will bear good fruit in coming years. The depression has also materially reduced the cost of living in many localities, and so enabled missionaries as well as others to make ends meet at lower figures than formerly. That the salaries of missionaries, now, however, are not adequate because often not paid in full, is evident from the reluctance with which suitable men accept appointments, and the difficulty experienced in securing their continuance in the work after appointment."

The earnest and oft repeated calls on every hand for Christian work and liberality, do but serve to keep our Christian sympathies in healthy action.



## Our Home Work.

**Pictou Pres.** The Presbytery of Pictou is the **Centennial** second oldest Presbytery in the Dominion; completing its century on the 7th of July inst. On Wednesday, 10th July, a celebration will be held at New Glasgow in James and United Churches in honor of the Event. The Centenary of Truro, the oldest Presbytery, was observed some years ago.

**Summer School at Hx.** The Summer School of Theology at the Presbyterian College, Halifax, will be held from the 16th to the 26th of July. Lectures by the staff, by Principal Grant, by Dr. McCurdy and Mr. D. J. Macdonnell of Toronto; with good boarding in the College, and good boating and bathing in the "Arm" sandwiched between lectures, and all at a nominal cost, will make the fortnight a very pleasant and helpful one to worn ministers who (as well as their congregations) may want a little change and rest.

**Columba Ch. Hopewell, N. S.** That good old Scottish Saint, Columba, has one memorial in Canada, in the form of a solid Presbyterian Congregation at Hopewell, Pic. Co., N. S., which is named for him. Though not yet formally connected with the Presbyterian Church in Canada, it is in full and hearty sympathy with our work, is ministered to by one of our excellent young men, and takes a deep and hearty interest in the work of Rev. Wm. J. Mackenzie in Corea. Last year it gave over \$200 for that purpose.

**Am. Pres. Church.** The American Presbyterian Church, Montreal, has generously decided to support one, perhaps two, Missionaries in the North-West. The amount required for a mission field in addition to what can be raised by the people is about \$250. Right gladly we welcome this earnest congregation to a share in the grand work of stamping the impress of Christianity upon the new North-West.

**Presbyterian Council.** The following were appointed by the Assembly as delegates to the Council of the Presbyterian and Reformed churches that meets in Glasgow, Scotland, June, 1896:—Principal Cavan, Principal MacVicar, Principal Grant, Dr. Robertson, Dr. Warden, Hon. E. H. Bronson, J. Charlton, M. P., J. K. Macdonald, Prof. Gordon, Hon. Geo. W. Ross, D. J. Macdonnell, George Hay, Walter Paul, Dr. Cochrane, Judge Forbes, W. Mortimer Clark, David Morrice, Prof. McLaren, Dr. Milligan, Hamilton Cassells.

**Progress in French Work.** Twenty years ago, at the time of the Union, in 1875, French Evangelization work was carried on in 8 fields;

now in 36. There were then 12 preaching stations, now 90. Then 3 preachers, now 25. The attitude of the French Roman Catholics in the centres where the work is carried on is very different. Then there was considerable open persecution and disturbance. All this has largely passed away, and French Protestantism is being quietly accepted as a fact that has come to stay.

**The "Church Manse."** Few in the older Provinces realize what this term means in the New North-West. With us it usually means a comfortable dwelling house, near the Church; there it means a small building, which is both Church and manse; the lower part used for Church and Sabbath School, the upper part for the missionary and his family. Sometimes it is frame, sometimes log. In many of the new fields there is no place for the missionary to live, no house to rent, and no place to meet for worship. By a little help judiciously given, the people, though poor, are encouraged to build, a small congregation is formed, which perhaps in a short time becomes large and flourishing. At a comparatively small expense, the Church and Manse Building Fund has thus done a great deal towards forwarding mission work in the North-West.

An interesting glimpse of one of these Church Manses was given by Rev. J. Buchanan of B. C., on Home Mission night at Assembly. He had come from Scotland to the North-West, had done mission work for some years, roughing it in genuine style. At length he got a "Church Manse" built, 18 x 24 feet. Accustomed to narrow quarters, that garret home seemed to him almost palatial. He wrote to the girl he left behind him that he had now a fine manse and asked her to come. She did so. He met her at Calgary. They were married. Some days later they arrived at their new home. The first night they occupied it was stormy. In the morning the coverlid was blanketed deep with snow which the frost kept from melting. The Scottish bride took up her work bravely as the North-West missionaries' wives have to do, but months after she showed him one of his old glowing letters, and asked him what it meant.

Besides the church manse there are churches and manses. The C. and M. Fund aided during the past year in building 5 manses and 26 churches. The manses are frame and valued at \$5,300. The churches, 1 of them brick, 4 log, and 24 frame, are valued at \$23,750, while the total assistance given from the Fund was \$2,685 in gifts and \$5,300 in loans. 9 of the aided congregations are in Manitoba, 7 in Assiniboia, 1 in Saskatchewan, 11 in Alberta, and 8 in British Columbia. Although the aid given was so small in proportion to the work done, it gave stimulus and encouragement and led the people to do more than they might otherwise have attempted.



**The Records.** The monthly issue of the PRESBYTERIAN RECORD is 50,000 copies; that of the *Children's Record* 23,000 copies.

The General Assembly resolved as follows:—

1. As the PRESBYTERIAN RECORD is the organ of our Church, established by the Assembly for the spread of information regarding Home and Foreign Work; ministers, sessions and managers are urged to see that so far as is practicable a copy of the RECORD is placed in every Presbyterian family.

2. As the *Children's Record* is the only paper published by our Church for the young, and the only paper for the young with information regarding our Mission work, the Assembly urges upon ministers, sessions, and Sabbath School teachers the necessity of introducing it into all our Sabbath Schools.

3. That missionaries be asked to furnish to the RECORD and the *Children's Record*, from month to month, as they may be able, items of news regarding their work among the heathen, that the interest in Missions may be deepened by being thus brought into living contact with the Mission Field.

May the Assembly's resolution be carried out. The RECORDS belong to no company or individual, but to the Church. Every member of the Church is a shareholder. There is no other way in which, for so small a price, one can get so much good reading, or so much information about the work of the Church. For the kind words of commendation that come, and for the help and co-operation without which the RECORDS could not be successful, we give hearty thanks. Let us aim together for an increased circulation of another ten thousand for each of them in the near future. With a little united effort it can be done. Sample parcels of any size will be sent free to all who wish them.

**Rate of giving last year.** The rate of giving of the past year is given in the Statistical Report as follows:—

The average contribution per family towards stipend paid by the congregation alone was \$8.85, a decrease of two cents on the preceding year, and per communicant of \$4.61, a decrease of three cents.

The contribution per family for all strictly congregational purposes was \$18.37, an increase of forty-three cents; and per communicant \$9.58 very nearly, showing an increase of eighteen cents.

For the Schemes of the Church each family contributed, on an average, \$3.21, a decrease of one cent, and each communicant \$1.70, an increase of one cent each.

For All purposes the average contribution per family was \$22.71, being twenty-seven cents of an increase; and per communicant \$11.84, an increase of nine cents.

**S. S. Lesson Helps.** The Lesson helps prepared by our Sabbath School Committee, are, the *Home Study Leaflet*, which has reached a circulation of 17,000; the *Home Study Quarterly*, 4000; the *Home Study Teachers Monthly*, (taking the place of the *Teachers Preparation Leaflet*) 2000. Sample copies of any of these will be furnished on application to the Convener, Rev. T. F. Fotheringham, St. John, N.B. Mr. Fotheringham has freely given a great deal of hard labor and earnest effort to the Sabbath School work of our Church, and is having the satisfaction of seeing in it solid steady progress.

**Sabbath Schools.** The Report for Sabbath Schools shows that about 70 per cent of the schools in our Church have sent in returns. To the figures herewith given the other ten per cent may be added to give an approximate idea of the whole. In the returns the schools given are 1888, with 17,527 teachers and officers, and 153,013 scholars. 1,238, or about 66 per cent., of the schools are open the whole year, the remainder being open from six to eleven months, the average being eight months. The number of scholars attending public worship in the Church is given as 59,055, but little more than one-third of the whole. The amounts raised by the S. Schools are reported as \$82,008, of which \$45,749 was expended on the schools themselves; and \$28,987 given to the schemes of the Church. This latter sum is divided as follows:—Foreign Missions, \$8,428; Home Missions, \$7,556; French Evangelization, \$7,270; while \$5,146 were given to other Schemes.

**Children at church.** Or rather, children *not* at church. Almost startling are the figures in the Sabbathschool report presented to Assembly, showing that of the 153,013 scholars attending the Sunday schools, only 59,055, a little over one-third, attend public worship in the sanctuary. Surely this is a sad showing for the future. With rare exceptions, such as in some outlying schools where the church is far away, the children that can attend Sabbath school can go to church. Childhood is the time when their church going habits are formed, if ever formed. Many of them as they grow older will drop out of the Sabbath school, and if not trained to regular church going, they are not likely then to fall into it, and will probably lapse into home heathenism. Great as is the work done by the S. School it is of even greater importance that the young be trained in regular habits of church going. Like other habits it must be learned in childhood if it is to be for life. Even though the children may understand but little in church, a habit of attendance on public worship will prove of infinite value to young men and women as they leave home to go out into the world. It will keep them from bad companions, from Sabbath breaking, and keep them near to where the Saviour passes by.



**Synod** From 1 to 7 of May the Synod of British of B.C. Columbia held its fourth annual meeting in St Andrew's Church, Nanaimo. There are in the Synod four Presbyteries;—Calgary, Kamloops, Westminster and Victoria, *Twenty* ministers and *five* elders were present Rev. J. C. Herdman, the retiring moderator preached the opening sermon, after which Rev. Archibald Lee, of Kamloops, was chosen his successor. The Synod is one vast Home Mission field, reaching from the prairies to the Pacific; in width near a thousand miles; and in length from Oregon to the Polar Sea; with more mountain than any other Synod in the world.

It was a good meeting. Effort along many different lines was reported, and plans made for the coming year. Home Missions is their great work, but Foreign is not forgotten. Indeed it cannot be for the Chinese by thousands are in their midst.

Sympathy, help, prayer, should be given in large measure to these brethren, in and beyond the mountains, in their difficult but grand work of winning those rich, rugged, regions for Christ

**Western** It is pleasant to help those who help **Push.** themselves Dr. Robertson writes:—"To show that congregations are self-reliant and not leaning on the Church, it may be mentioned that often a great part of the work of erection is contributed gratuitously, and that, where the churches are of stone, the people collect the stone, burn the lime and haul sand so as to save every possible outlay of money.

An instance will best show the spirit of the people. The church manse at Whitewood was found to small for the growing congregation, and it was decided to build a church. The minister's wife sent a notice to the *Montreal Witness* offering to send bunches of prairie grass, containing from 20 to 30 different varieties, for the small sum of ten cents each. A large number of orders were received, and when the business of the summer was wound up the net profit was found to be \$60.00. Under her guidance every farmer's wife in the congregation agreed to contribute 50 pounds of butter for the erection of the new Church. The butter was disposed of to a town merchant at 25 cents a pound and the money is to be handed over to the Church Building Committee.

Wherever log buildings are erected, the people cut, haul, hew, and erect the logs, and with a small grant from the Church and Manse Board, to provide lumber and hardware, the building is finished by themselves."

**Union of Congregations.** From different quarters come reports of such unions. Scotstown and Lingwick in the Presbytery of Quebec, and Knox and Melville Churches in

Brussels, have united, making two strong congregations of four weak ones. In the latter case Rev. John Ross, pastor of Melville, was retained as pastor of the United Church. Not long since two congregations in Huntingdon, Que., united, and are prospering. There are other congregations in our Church that might with pleasure and profit to themselves and good to the Church at large do likewise.

**A New French Church.** The French congregation of St. John's Church, Montreal, commended by the French Board, appeal as follows:

"There probably has never been a time in the history of French Protestantism, when greater and more hopeful opportunities for effective work presented themselves.

The events which have transpired in our country these few past years, have had the effect of arousing the thinking portion of our French speaking population and of creating a spirit of inquiry which will prove beneficial or disastrous, according to the way in which it is met.

There are hundreds of young men and women and persons of riper years, who now stand on the border line between the old system in which they are losing and have lost faith, and the dark abyss of religious doubt, skepticisms, and all that it leads to.

These persons are sufficiently independent to enter a French Protestant house of worship, to listen to an intelligent, rational and spiritual presentation of the great truths of the Gospel of the Son of God.

On hearing that message, proclaimed in love, many will say:—"This is what I have long sought for my intellect and heart."

St. John's Church, Montreal, has done much in this direction, while worshipping in the old Russell Hall, sold and demolished because it had become altogether too small and inadequate for the needs of the work.

We are now without a meeting place of our own, and the important missionary enterprise committed to our care is suffering loss.

Our new Church is now being built and the funds required to make it possible for us to advance the cause so as to enable us to use the building for our religious and educational work are lacking.

Our new church edifice will cost \$13,000.

We have expended about \$5,000, the Presbytery has authorized a loan of \$4,000, and another \$4,000 will be required to complete the work. Of the amount raised the congregation has contributed over \$2,000.

We appeal to the lovers of French Evangelization and of the cause of Christ for financial help. Will many such respond, sending to Mr. John Herdt, Manager Diamond Glass Co., 53 Laval Avenue, Montreal, a liberal donation?"



## Our Foreign Missions.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, unto the end of the world." Matt. 23: 19, 20.

**A word of Warning.** The F. M. Committee, West, ask "whether the interest that exists amongst the young men and young women of our Colleges, in the work of evangelizing the heathen, is not a providential call to greater activity, and whether, if the call is unheeded, the result may not be disastrous to the spiritual life of the Church."

**From India.** A note from Mr. Russell, Mhow, dated 3rd June, 1885, says, "It has been a very trying hot season, and we have had to go out a great deal. We are off to-day below the Ghats to visit an outlying district. We look for the rain in a week or two. During the rains, for three months, Mr. Wilson and I will conduct the Bible School for the training of mission workers in Rutlam. We expect a good time. All are well, Miss Dougan was down last week. She seems almost well again."

**A Hint for all.** The Foreign Mission Committee, West, in their Report draw attention to the fact that the favourable condition of the funds this year is largely owing to the fact that the amount received from legacies is unusually large, and that these new appointments, so necessary to the carrying on of this great work that has grown upon our hands, imply increased obligations, and demand increased liberality in order that the Committee may be able to meet the claims that will be made upon the funds."

**Our Jewish Missions.** These have in the meantime come to an end. Dr. Webster, our missionary in Palestine, has accepted, with the consent of our F. M. Committee, an appointment in the Syrian Protestant College at Beyrout. Mr. Newmark, our missionary among the Jews in Montreal, has resigned, and in the meantime the work there is closed. But heathen fields are white unto the harvest, their ripeness calling loudly for laborers, and more are being sent by our Church. It almost looks as if there will not be very much accomplished among the Jews until the fulness of the Gentiles is gathered in.

**S. Schools in India.** "Two thousand scholars in the Sabbath Schools in connection with our Central India Mission! Two thousand out of probably two millions of children in our field." Thus writes Mr. Russell, and he goes on, "What a work lies at our doors. We want more help from home; more men to train and guide and encourage little bands of native helpers in the

noble work of winning India's little ones for the Saviour. Sabbath School teachers and children let these figures be a new incentive to you to labor more zealously and prayerfully for the sending of the Gospel to India's needy millions."

**Formosa.** Quietly, to us at all events, Formosa has become a part of Japan. Dr. Mackay expresses himself guardedly about it, but thinks that the change will be helpful. It will deliver the country from the corruption of Chinese officialism, and will thus advance the cause of Christ. Whatever the immediate result, it is a part of God's great plan and He makes no mistakes.

**Honan.** Messrs Goforth, Malcolm, and Slimmon, who went out to Honan early this summer, so soon as there was any hope of getting into the interior of the country on account of the war, have written very hopefully of the progress of the work during the past year. Those who were in the field all the winter have not only "held the fort" but secured new and better centres of work than they had before. The way has been opened up for them in a remarkable manner.

**A Stir in Santo.** Mrs. Annand writing from Santo, New Hebrides, to Mrs. Mowatt, of Montreal, says:—"You will rejoice to know that the Spirit is working among our people here. Ten of the women and four lads are attending evening school in spite of great opposition from the old men."

Last Saturday at midnight we were roused up to go and save from the hand of one of the worst heathen in the village, his little son and one of our converts who was blamed for getting the son to attend church and school. Before we got out the Christian natives had surrounded him, some having hold of him. The first thing that Joseph (Mr. Annand) did was to get the man's tomahawk from him and throw it into the bush. Some of the Tangoans threatened to tie him up. He was quite baffled.

After Joseph and our two lads had talked and reasoned with him for some time, they with their prisoner sat down on the ground, while one of the Tangoans engaged in prayer. They would not allow him to go until he promised to let his son attend church and school if he wished to do so. He would not promise to attend himself and left before daylight for a neighbouring island. His son now spends most of his time on our premises. He is a bright little fellow.

We were surprised upon going into church on Sabbath morning to see that the women attending school had taken their seats with our Christian women, showing by this that they were not afraid to show upon which side they were, which was rather a bold thing for them to do here.

Some time ago some of the old men went to the chief, asking him to forbid the women attending school, but he would not do so."



## CARING FOR THE LEPERS.

LETTER FROM REV. DR. BUCHANAN, M.D.

*Our Missionary at Ujjain.*

KODI KANAL, April, 16th, 1895.

MY DEAR FATHER AND MOTHER,—As you will see by the above we are, as we expected, when I last wrote, up at Kodi among the cool breezes.

O what a comfort to have to put on an overcoat! Do you know that though the sun is as near as may be directly over our heads at 12 noon still we have fire in the house and are not ashamed to sit close to the blazing hearth.

Willie and baby are now the picture of health, and Mary (Mrs. Buchanan,) has made rapid strides to strength. If she keeps on all will be well before another week.

If it were not so far it would be a great thing to come to the hills every hot season.

I hope to send you a report of the Mission soon. By it you will see that the debt on the hospital is nearly wiped out, and now there is one thing before me that appeals to me very much.

We have a place for the poor sick of the place, but there is a large class among the people of Ujjain and all our fields, that are in the most pitiable state, who are wholly without care or comfort.

Jesus had compassion on the lepers, shall we remain deaf to their cry?

They are cast off by their own friends when they have taken the dread disease.

Even the little mud houses that we are inclined to think of almost no account are denied to them.

No one will rent his house to a leper. So if the outcast does not happen (which rarely occurs) to have a house of his own he has to go prowling about the streets less cared for than the un-owned pariah dogs that infest the city.

We have been trying to help them a little but now mean to make a more systematic effort.

I have written a circular letter to the members of the mission asking to be permitted to carry on a *Mission Hospital Home* for these destitute ones, on the understanding, that we do not draw on the general funds of the church.

We shall put our tithes into it and we have also promise of some additional help from some who have an interest in the lepers of India.

I shall if permitted, put up only the simplest of buildings such as we have for our servants in India. So that there will be very little expense for building.

I think from the church funds of our little church here we shall be able to feed them.

May the Master be near us every step and prosper the purpose so far as it shall be for his glory.

Our love to all the home ones.

Your dutiful Son,

JOHN BUCHANAN.

## AN INDIAN CONGREGATION.

BY REV. NORMAN RUSSELL.

For the RECORD.

IT is now nearly twenty years since the Gospel began to be preached in their own tongue to the natives of Mhow, Central India, and from the first a little nucleus of people has gathered about the missionary, eager to be counted seekers after the true God.

Mhow is a military camp, with an ever changing population, as regiments come and go, and their many camp-followers and servants change with them. But through all these changes the little band of native Christians has been steadily growing.

A glance at the records shows changes in the missionary in charge; the name of Mr. Campbell is succeeded by that of Mr. Builder, followed by that of Mr. Wilson and Mr. McKelvie. Far more numerous, however, are the changes among the members; some have passed away, and some have gone to other fields of labor.

The baptismal roll shows the baptisms of 100 persons since 1878, and it is with peculiar gratitude one sees so few entries in the death-roll, only three in over three years, while in the same time there have been over 26 baptisms. At present the communion roll shows a membership of 52, while the congregation, including the families of those members, numbers over 100.

It was not till a year ago that the congregation at Mhow was formally organized and a session and deacon's court appointed. The members of session, besides the two missionaries, are Mr. E. J. Drew, a resident of Mhow, who has been a member of the native congregation for many years, and Mr. C. P. Anketell, head master of the High School, who is a native of Jaffna, Ceylon. The Deacon's court is composed of four of our oldest and most experienced Christians, together with the session.

For some years the congregation worshipped in an old bungalow, but two years ago we moved into our substantial new building, which will, we trust, be our home for many years to come. The building is used for a school through the week, but as the main room is hung with pictures, and on the Sabbath our pulpit, the gift of a lady in Canada, is brought out, the communion table platform and the organ uncovered, it changes its appearance to that of a neat little place of worship.

The congregation meets for regular worship on Sunday and Wednesday evenings, and all take part in Sunday school on Sunday morning, most of those who are able teaching in at least two schools every Sunday. Besides these regular services, however, we have many other meetings connected with the congregation; a Sunday school teacher's Bible class on Saturday morning, monthly classes for the Bible read-



ers, besides summer classes for all who can attend. We also meet socially as often as possible, usually spending an hour at singing and speaking, followed by a light tea. The fact of our people being so scattered, some in Manpur, some at Berwai, and most of the Christian children at the boarding schools in Indore, makes these congregational gatherings more difficult.

The Mhow congregation has no native pastor of its own, the place being supplied till now by the missionary. We hope the day may soon come when we will be able to call one from our own people to give to it the attention that the missionary with his work among the heathen is unable to give.

The members give of their means for the support of the congregation and its work. Though we hold before them the ideal of giving the tenth, not many faithfully carry it out. However, nearly all give something. The giving is not always in money; one member gave five young turkeys, which, being kept till Christmas, brought nearly \$1 each.

An amusing incident occurred one day; it was in the middle of service, and the pastor was preaching, when a little girl who had brought a live duck to church to put into the collection, unable to control it any longer or eager to get rid of her responsibility, carried it up and set it down before the pulpit, not a little to the amusement of the congregation.

Congregational life in India has more vicissitudes than at home. The lives of the members are more public and under closer inspection; misdemeanors are more taken notice of, and consequently suspensions more numerous. Surrounded as they are, however, with the impurities of heathenism, and escaped many of them but lately from its thrall, it is wonderful how free the lives of most of our people are from the grosser sins. Petty jealousies and quarrels are frequent, but though they quickly arise, they just as quickly disappear and are forgotten.

All members are interested in and are proud of their church connection. To be suspended from church privileges is to them a very severe punishment, and a healthy discipline. Most of the Christians are students of the Bible, and would, I believe, stand a better examination in its truths than a similar congregation at home.

Not only the Sunday service, but also the weekly prayer-meeting, is most faithfully attended, and it would be counted a strange thing for any member to miss the regular communion for any other than some urgent reason.

Christianity makes a difference in the home life in India, as in Canada. As a Mission, we have adopted the principle of fathering the children in boarding schools, and, though it accomplishes much good, it is largely the sacrifice of the home life and the parents' feeling of responsibility. But in the case of those who are at home,

the training in Bible truths is not neglected, and now that Mr. Wilson has translated the Shorter Catechism into Hindi, it also will form a great adjunct in the home and school training.

It is not easy to judge of the influence of the Christian congregation upon the surrounding community. In spite, however, of failures and disappointments, many things go to show that the Christian, however much he may be abused for giving up Hinduism, occupies a position in the opinion of the community that might well be envied.

We had a pleasant little event in our church a week ago, when the building was given the name of "The Builder Memorial Church." Mr. Builder spent all the years of his mission life in Mhow, and he has left a great impress for good upon many. Wherever we come across his footsteps in the district where he labored, we find a fragrance about his memory. It is fitting, therefore, that the church in his own station should be called by his own name. At our meeting, which was participated in by several members of Presbytery, Mr. Wilson and Dr. Buchanan, who were personally acquainted with Mr. Builder, gave short sketches of his work and life.

There are many incidents in the lives of our little Christian community which go to show the Divine power that is working in our midst for the redemption of India.

One of those freshest in the memory occurred last Sabbath, when we were called on to part with one of our number. He was an old man of over 70 years, and joined us from Hinduism only a year or so ago. Many would suppose that in the last hours, when the mind was weak and the strength feeble, that, being a recent convert, he would return to the superstitions and gods of his old heathen life; but not so. Shortly before he died I sat beside him where he lay on the mud floor of his little house, and his one cry was "Jesus! Jesus!" One of the last articulate things he said to me was "Sahib, I want to be buried like a Christian," and so on Sunday last we laid him to rest in the little Christian cemetery, to sleep until the Master comes.

"It is God that worketh in us." Amidst all vicissitudes, in spite of failures and disappointments, there lies deep down beneath it all the old faith that hath sustained the Church of God from the beginning. Here in Central India, as elsewhere, "God's firm foundation standeth, having this seal:—the Lord knoweth them that are His."

Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy: he's my brother." The missionary burden is gone when the human brotherhood is recalled.—*Rev. Uriah Thomas.*



## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. F. W. Thompson, ordained and inducted at Upper Musquodoboit, N.S., 28 May.

Mr. McDonald, ordained and inducted at Elmsdale, P.E.I., 4 June.

Mr. A. M. Thompson, at Margaree Harbor, etc., Inverness Pres., 5 June.

Mr. A. W. Mahon, late of P.E.I., at Greenwich Ch., St. Andrews.

Mr. J. J. Cameron, at Athens, Brockville Pres., 28 May.

Mr. W. T. Morrison, at St. Therese, Mont. Pres., 10 June.

Mr. John W. Tanner, late of Windsor Mills, Que., at Omemee, 28 May.

Mr. W. T. Hall, ordained and inducted at Belgrave and Calvin Ch., E. Wawanosh, 11 June, 2 p.m.

Mr. W. Patterson, ordained and inducted at Leamington, Chatham Pres., 11 June, 11.30 p.m.

Mr. George Arthur, was ordained by the Pres. of Halifax, 25 May, as missionary to the Cree Indians in the North West.

Mr. Malcolm McKenzie, at Tyne Valley, P.E.I., 23 May.

Mr. A. D. McDonald, at Elmsdale, P.E.I., 4 June.

Mr. Kirk, ordained and inducted at Linden, Wallace Pres., 14 May.

Mr. P. K. McRae, ordained and inducted at Earlton and W. B. River John, Wallace Pres., 29 May.

Mr. J. R. Coffin, at West River and Green Hill, Pictou Pres., N.S., 30 May.

Mr. A. Stevenson, at Danville, 8 May.

Mr. G. B. Greig, at Cookstown, Simcoe Co.

Mr. W. G. Smith, ordained as missionary in the Calender field, Barrie Pres., 4 June.

Mr. J. A. Grant, from Toronto Junction, into Richmond and Thornhill, Toronto Pres., 25 June.

Mr. John Young, from St. Enochs, Tor., into St. John's, Tor.

### RESIGNATIONS.

Mr. P. McF. McLeod, of Central Presbyterian Church, Victoria, 21 May.

Mr. McCulloch, of Elmvalle and Knox Ch., Flos, Barrie Pres.

Mr. J. B. Duncan, of Parry Sound, Barrie Pres., for 30 Sept.

Mr. P. A. Tinkam, ord. miss., of Minesing, etc.

Mr. James Bryant, of Merriton and Port Robinson, Ham. Pres.

Mr. R. Leitch, of Delhi.

Mr. R. Haddow, of Knox Ch., Milton, Tor. Pres., 4 June.

Mr. James Argo of Norval and Union, Tor. Pres.

### MINISTERS DEPARTED.

Rev. George Burson, was born at Childsay, Birks, England, 24th Sept., 1833. He came to Canada in 1859, and on 6th June, 1863, was ordained a minister of the Wesleyan Methodist Church in Canada. In 1867 he was received as a minister of the Canada Presbyterian Church, and 22 Oct. of that year was inducted into Knox Ch., St. Catharines, where he labored for the long period of twenty-eight years, and after a brief illness passed to his rest on the 7th of May 1895.

### PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept.

Brandon,—Brandon, 16 July, 10 a.m.

Brockville,—Spencerville, 9 July.

Bruce,—Paisley, 9 July, 1.30 p.m.

Calgary,—Edmonton, 2 Sept., 8 p.m.

Chatham,—Windsor, St. And. 9 July, 10 a.m.

Glengarry,—Alexandria, 9 July, 11 a.m.

Guelph,—Guelph, Chal., 16 July, 10.30 a.m.

Huron,—Goderich, 9 July.

Inverness,—Whycocomah, 3 Sept.

Kamloops,—Vernon, 3 Sept.

Lindsay,—Cambray, 24 June, 2 p.m., and 25 June, for Presbyterial S.S. Convention.

London,—St. Thos., Knox, July, 11 a.m.

Maitland,—Wingham, 16 July, 11.30 a.m.

Montreal,—Mont., Knox, 9 July, 10 a.m.

Ottawa,—St. And., 1st Tues. Feb., May, Aug., Nov., 10 a.m.

Owen Sd,—O. Sd., Knox. Conf. 24 June, 2 p.m., Bus. 25 June, 10 a.m.

Paris,—Paris, 9 July, 10 a.m.

Peterboro,—Peterboro, St. And., 2 July, 9 a.m.

Quebec,—Inverness, 17 Aug.

Regina,—Regina, Knox, 10 July, 9 a.m.

Sarnia,—Sarnia, St. And., 2 July, 11 a.m.

Saugeen,—Mt. Forest, 9 July, 10 a.m.

Superior,—Keewatin, Sept.

Toronto,—St. And., 1st Tues., every month.

Victoria,—Victoria, St. And., 3 Sept., 2 p.m.

Whitby,—Pickering, 16 July, 10 a.m.

### STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. January.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. October.

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sab. December.

*Directed* also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

*Further*, that contributions be sent to the agents of the Church as soon as possible after the collections are made.



## The World Field.

Rev. J. Frederick Stanley is authority for the statement that there are six hundred papers and periodicals at present in the Empire of Japan, where not a single one existed twenty-three years ago; and they have never issued a copy yet on the first, or Lord's Day, of the week.

The Assembly of the Free Church of Scotland adopted, by an overwhelming majority, a resolution proposed by Principal Rainey, in favor of a general re-union of Scottish Presbyterians. It also made mention of the proposed union between the Free Church and the United Presbyterian Church, and declared that the reasons for this movement became more urgent every year. The Assembly appointed a large committee to take this subject into consideration, and enjoined upon this committee to place themselves in every proper way in communication with representatives of the United Presbyterian Church. It is evident that this particular movement has taken a decided step in advance.—*Philadelphia Presbyterian*.

### FISHER FOLK IN SCOTLAND.

A correspondent writing of an article in a previous issue of the RECORD, entitled "an old man's recollections," says:—

"I wish to assure the writer of that article that the fisher folk on the east parts of Scotland have not fallen away from the ordinances of the Church, especially as regards the district in which he lived. I am glad to think that he is mis-informed, for I have lived in these parts and have heard the name of Col. Hutchison. My grandfather having kept post office at Boddam or Buchaness, I was (in my youth) in a position to know the feelings of the people generally. I am a young man; still I have passed up the front street of that fishing village and have been obliged to take off my cap, as everybody did in passing up the street, because service was being held at the 'gable of Meelik's' and every man, woman and child almost, would bring their Bible and stool and listen to one of the fishermen preaching, and they did invariably preach well. The best part of this service as it seems to me was the congregating of all denominations. This is not surely falling away from the ordinances of the Church inasmuch that these fisher folk went to their own Church just as regularly; the street service being additional. I thus write in brief to assure the writer of the afore-mentioned article that their sanctuary is still the House of God."

### FACTS ABOUT JAPAN.

Now that Formosa, one of our mission fields has come under the dominion of Japan, a few facts from the *Christian Standard*, about that kingdom, may be of interest.

"Japan, the 'Sunrise Kingdom,' consists of four large islands and a great number of smaller ones, and embraces 150,000 square miles, or is a little larger than Montana. It is a wonderful country, whether it is considered in respect to its people or its government.

The population is about 40,000,000. About 40,000 of that number, or one to every 1,000, is a Protestant Christian.

Fusiyama is the sacred mountain of the empire. It is 14,170 feet high, or 23 feet higher than Pike's Peak. It is an extinct volcano, and is now perpetually covered with snow. Every year hundreds of pilgrims make their way here to pay homage to the mountain god. It has 263,207 temples for the worship of false gods, and 70,775 priests. The two great religions are Shintoism and Buddhism.

About 1637 the following edict was issued: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan. And let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

Everywhere in Japan youth is delightful. The country is a realm of babies and young mothers who delight in the merry, romping games of children. The homes are attractive and always clean. Infanticide is not known. The Japanese are cleanly, orderly, exact. They are a people of great physical endurance. They have great respect for parents, and old age is a time of peace and happiness.

It is the most progressive of eastern nations. Christianity has worked wonderful changes since 1859, when John Wiggins planted the first Protestant mission there. The empire is growing commercially, intellectually and spiritually. Statistics show surprising results. The promise of the future is full of cheer. The converts are numerous among the young people, and comparatively rare among the older."

### THE WORLD FOR CHRIST.—WHAT REMAINS TO BE DONE.

By Rev. J. F. Smith of Honan, in his *Baccalaureate Sermon at the closing of Queen's University, from the text, "Let the whole earth be filled with His glory."*

LET us take a hurried glance at some of the different heathen countries and see how much remains to be done before the ideal state of our text will be realized and "the whole earth be filled with His Glory."

If the members of even a dozen of our congregations were thoroughly in earnest, they could, in a few years, carry the Gospel to every Indian of the few thousands there are in our own Northwest.

Mexico has 12,000,000 souls, and, notwithstanding the noble efforts of the last twenty years, we find only a few thousand Christians.

Central America has a population of millions, and scarcely a good beginning has yet been made to evangelize its people.

South America, our sister continent, has 35,000,000, millions of its people still unreached.



Their moral and spiritual condition is dreadful, and our duty to them at the present time is great.

There have been great missionary achievements on the Islands of the Sea, and it would be well if Christians in North America had some of the enthusiasm which characterized the first converts to Christianity from among the cannibals of the Fiji Islands.

Look at Japan, that land of mighty change and mighty progress, which, during thirty years, has been stirred from centre to circumference by the influence of Christian civilization, and has had every part of its national life transformed so that the nation is now permitted to take its stand on an equal footing with the civilized nations of the world. Christianity is still, however, far from being a dominant power in the land. There are only 40,000 nominal Christians in a population of 41,000,000. As far as the human eye can see, the present is the Church's glorious opportunity in Japan.

Corea, the down-trodden peninsula, has been for years the battlefield for China and Japan, and, besides this, its lower orders have had all ambition to better their condition crushed out of them by the oppression of their own officials. To-day it has only a few score of Christians in 12,000,000 of a population, and is surely a worthy object for the sympathy and prayers of the Christian world.

It is with somewhat of a feeling of sadness that I turn to speak a word for China, that vast conservative empire, which for so many centuries effectually barred its gates to the entrance of the Gospel of Jesus Christ. Notwithstanding its boasted ancient civilization, the fundamental substantiality and worth of its people, the lofty moral quality of its ethical code or cult, and its many and varied natural resources, China is to-day the laughing-stock of all civilized nations, because of its apathy, due to the rottenness of its whole social fabric.

Turn which way you will, the same thing confronts one; paralyzed energy; obstinate ignorance; intense pride and indomitable contempt for anything and everything foreign. Honesty, patriotism, national pride, and anything like a bond of brotherhood, are, in the true sense of the terms, all unknown, and what is worse, seemingly undesired, in the Celestial Empire.

Time will not permit me to tell of the efforts of the few noble, heroic men, who, with undaunted courage, in the early years of the present century, endeavored to open its barred gates in order that the exclusive millions within might hear the glad message of love and freedom. When we take into consideration the stupendous difficulties that have all along been encountered by the heralds of the cross, the fewness of their numbers and the whole character of the people with whom they have had to do, we have great cause to thank God for what has been accomplished.

Yet there are only 50,000 Christians and less than 1,500 missionaries in a population of between 300,000,000 and 400,000,000. What the final outcome of the present war will be it is difficult to say, but we trust that it will help to arouse her from her apathetic condition and make her more accessible to Christian progress.

We hurry through the land of the Lamas, Thibet, with its six or eight millions of people, with its myriads of Buddhist monks and its tens of thousands of monasteries, with its prayer wheels and banners fanned by the breezes of heaven, so that while the earnest soul eats, sleeps or toils, his devotions are going on by machinery. Thibet is perhaps the most marked of the places that at the present time oppose the entrance of the Gospel.

In India we have a people at once very religious and grossly immoral, and dominated entirely by that hideous, many-headed monster, caste. Out of 228,000,000 people, less than 1,000,000 are counted as members and adherents of the different Protestant denominations.

But nowhere under the sun is there such darkness as in Africa, where thousands of poor captives still groan under the horrors of the slave trade.

All honor to the faithful few who have already gone forth and to those who are now fighting against such terrible odds. While here and there we behold a rift in the black cloud, one by one the brave ones at the front are falling; and while those left are overwhelmed as they contemplate the task before them, they call loudly to the Church at home to send men speedily to help them.

Ladies and gentlemen of the graduating classes, allow me to congratulate you on the honorable position you occupy, in having won the approval of your Alma Mater. I have brought this subject before you to-day because I wish you to realize that every college graduate should be a Christian leader in his community. Your common purpose is, I trust, to make the world better, and this you can do only in so far as you give something of your best selves to your fellowmen.

The enterprise which I have outlined to-day is one to which nothing else can be compared, and in contrast with which all else becomes but insignificance and vanity. It is the one supreme duty which our Lord has entrusted to his followers everywhere. We are apt to be discouraged when we think of how little has been accomplished, but when the Church, as a whole, will work, and give, and pray, according to her ability, her service will be fully accepted before God, and soon that glorious day will dawn when the kingdoms and nations of this earth shall have become the kingdoms of one Lord and his Christ; and then, indeed, shall the whole earth be filled with His glory.



### OPEN DOOR IN COREA.

One of our ministers in Nova Scotia, Rev. J. W. Mackenzie, had Corea on his heart for years. He settled in Lower Stewiacke, N.S. but the heathen still called. He was offered service in the American Presbyterian Mission to Corea, but did not wish to sever old ties that bound him to his own Church, and as we had no mission there, he went forth two years since on his own responsibility, trusting to what friends might give for his support. His work has been richly blessed. A letter just received speaks most thankfully and hopefully.

This mission was brought up at the Assembly and the F. M. Com. East was asked to consider whether they would recommend taking it up as a field of our Church, and to report to next Assembly. It may be that ere long we shall have another mission field in the far East. In the meantime do not fail to read the interesting letter given below.

LETTER FROM REV. W. J. MACKENZIE.

Sorrai Chang Yan, Korea,  
1 May, 1895.

DEAR MR. SCOTT:—

"Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child. Then we were shunned, but now and for the last four or five months, seventy to one hundred meet twice on Sunday, and nearly as many at the Wednesday evening prayer meeting. So eager are they now to have part in the worship of God, that in the bitter cold when the snow is falling and the house overcrowded they will sit outside through the whole service and the women behind the screen will stand holding their children as there is no room to sit down.

The people of their own accord have decided to build a church, and already over \$35 in gold is subscribed and much labor. When they began to subscribe, a straw roof was their intention, but so willingly and largely have they contributed that now it must be a tile roof. It will cost more but will be far more lasting. I told them I would not give one cash to help, but would give a stove and pipe when all was complete.

It is to be built on a beautiful spot where devils for centuries received homage, and it will seat over 250. It will be the first church ever built by the Coreans unaided. No seating expenses here, as all sit cross-legged on the straw mats. Several widow's mites were among the offerings, and the small boys gave their few cash.

The Lord has most wonderfully converted one whom we secured as teacher of the children. He had shown himself a good earnest Christian ere the appointment. The Bible is text-book; wages for one year is \$17.00 gold. Anything but a decided active Christian teacher would be worse

than useless. I pay him this year's wages as they are building the Church.

About 20 families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over 20 take part in prayer already, and several men, and strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. They don't always come home encouraged.

The men, and women, and boys, meet of their own accord separately for singing, prayer and exhortation. What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened faces.

Probably at the dedication of the new Church several will be baptized. In this matter I don't want to be over hasty. "Christ sent me not to baptize but to preach the Gospel," another missionary will examine, as I have but little experience. So many are the tokens of the Lord's favour that we are assured He is with us.

I am now going on the 8th month without speaking a word of English or seeing a white face, during which I have not been a day sick. I find the Korean dress the best by far and cheapest while living among them, though the only missionary who does so.

The country is all open and ready to listen to anything false or true. The French Jesuits, here 100 years ago, are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada or the world over do not seem to be arising in their strength for the occasion. I have one Province of near two millions to myself. In proportion as we help others God will help us. "The harvest is great, the laborers few, *pray* ye therefore, etc." Over this troubled people Emmanuel must reign.

The McAll Mission continues to flourish in France. Its founder's spirit still animates it. It aims to bring France back to the pure Gospel. God's blessing still rests upon it. During the past year it received \$80,820 for the prosecution of its work, \$26,730 of which came from the United Kingdom, and \$31,780 from the United States. Twenty cities enjoy its evangelistic agencies. Our French Evangelization scheme is aiming to do the same thing for the French in Canada and it should receive our heartiest support.

The recent revival of the old religions of India among educated men is based on the idea that their sacred books are pure, even when brought to the test of the Christian standard. Yet the "Yagur Vega," one of the sacred books, is so bad that it has been declared by the highest legal authority in Bombay to be a criminal offense to translate it into any living language in India; and a translator and publisher in the Punjab were fined for publishing a translation in Punjabi.



## THE HOLY SPIRIT IN THE CHRISTIAN WORKER.

BY REV. A. J. MOWATT.

*Address to the Synod of Montreal and Ottawa, at Sherbrooke, 15th May.*

INCREASING interest is everywhere being taken in the work of the Holy Spirit, and rightly so, for this is the Spirit's Dispensation. As the Son of God had His day and work upon earth, reaching from the advent song of the angels through the darkness of the garden and cross to the resurrection and ascension; so the Spirit of God is now having His day and work upon earth, beginning with Pentecost and winding up with the Second Coming. He is now in the world in some such way as the Son was then in the world, and so we enjoy to-day in the real presence of the Spirit what those others enjoyed in their day in the real presence of the Son. The Son was embodied, and thus came so close to the people of that day and they to Him. And the Spirit is embodied too. The Son's body was specially prepared for Him, a body all His own. The Spirit is beholden to you and me for His body. He enters into the bodies of those who will receive Him, and dwells embodied there. Instead therefore of the embodied Son in one place at one and the same time, we have the embodied Spirit wherever there is a Christian, and so we have ten thousand embodiments of the Spirit at one and the same time, and here and there and yonder, at home and abroad. Blessed mystery this, not only God with us, but within us! God manifest in flesh still! God embodied in you and me to-day, in this dull clay of mine here and now!

### THE SPIRIT'S POWER NEEDED FOR SERVICE.

This paper has to do with the Spirit's work only in relation to the Christian worker. Here is one, let us suppose, who wants to do work for the Lord in one or other of its many departments. He is looking forward to it, in sight of it, face to face with it. The work may be that of the pulpit, the mission field, the professorial chair, Sunday School work, the service of the Master in any of the many fields of activity open to both men and women at home or abroad. The candidate is already a Christian, and has more or less Christian experience. His education too, or her's, is more or less complete, the more so the better, other things being equal. He is, in a word, where the eleven were, or about where they were, when the ascending Lord charges them to tarry in the city, until they should be "clothed with power from on high."

As I look at it, the Christian worker needs the Spirit, not only for regeneration and sanctification and such like purposes, but he needs Him also for Christian service, and he so needs Him, that he is ill equipped for it, if he go to it unclothed with the Spirit's power. The Lord's

work requires the best a man has, and no man is, nor can be, near-hand his best, who is without what the Spirit can do for him. I do not say he is without power of a sort, power of an earthly sort, but he is without power from on high, and without that power, he cannot do efficient work. The work in such hands will limp and lag. It will drag heavily. Even best efforts will come short.

Take Peter as an illustration. Take him before, and then after, the day of Pentecost. Take him without, and then with, the Spirit's power. He is a Christian before as well as after, a believing man, not a perfect man by any means, but a good and true man.

Well, look at him on the night of the betrayal. You will say: "That is scarcely fair. That is taking him at a disadvantage, that is taking him at his weakest and worst." And I grant that. But then it will do as an illustration, and that is the use I am making of it. You see him cowering, shrinking and shivering, over the court-yard fire, and denying his Lord before maids and menials. At once you say: "Poor Peter! What a weak fallen disciple! How utterly unfit as yet to lead men, to be a guide to the people, to do service for the Lord!" Now that is Peter, the man of rock, before he receives power from on high.

But look again! This is some weeks later. Pentecost is past, the Spirit poured out, the power from on high received. He is tempted again, tempted to deny his Lord, tempted to hold his peace. Authority wants to gag him. Force wants to compel him to a wrong silence. But now there is no cowering cringing fear about the man. He speaks, and speaks with a wisdom and power that men have to listen to. It is felt and acknowledged that the power and wisdom he has is not of himself. He is indeed Peter. There is no mistake about that. He is the rough fisherman-disciple. You see it in the man's swagger. You hear it in his Galilean brogue. You observe it in his want of culture. It comes out all over him, the Simon Peter of the man. But then there is now about him a power that makes you forget all that, that more than compensates for his lack of culture, that compels respect, that commands attention, that convinces the most stupid prejudices, that shuts the mouth of criticism, that awes. He is now another sort of man to men, a man to listen to, a man to follow, for he is Peter full of the Spirit's power.

"TARRY YE IN THE CITY, UNTIL YE BE CLOTHED WITH POWER FROM ON HIGH."

I think there is an application here for the Christian worker of to-day, for you and me. I think there should be a season of solemn heart-searching and spiritual preparation, a special season of waiting upon the Lord in prayer, in view of entering upon any Christian work. Is a



young man about to enter the ministry? He has been looking forward to it for years and growing towards it. He has been studying with a view to it, and has graduated. He has been approved of by his presbytery, accepted by the Synod. The work is in sight. But is the Spirit, in His fullness and power, fitting him for the work, upon him, in him? That is a question in some shape, every young minister, every Christian worker, every office-bearer, should put to himself? If Peter and those others needed the Spirit's power for service in view of their very special work, do I not need what they needed in view of my work, my ordinary work, or special? If Philip needed power from on high to manage the financial affairs of the primitive Church, do not the Church's treasurers of to-day, her agents, her office-bearers, need the same Spirit! The work is worthy of the best we have, yea more than our best, and we should not hasten with an over-haste here; we should tarry as Peter and those others tarried, till the Spirit in His power go with us to the work. There is something here, it seems to me, we may come short in, the importance of which we may lose sight of.

Now, the Spirit for service. the Christian worker is to seek. And earnest faithful seeking here finds, for He wants to be found. And He is not far to seek. Yea, He is already knocking for admittance. He seeks us before we seek Him, and more than we seek Him. There 's indeed straitening here but the trouble is with the Christian worker, not with the Spirit. He wants to be in us in the fulness of His power and grace, but we are so full of other things that there is no room for Him. We are over-full of ourselves perhaps, over-full of what we call college culture, book-learning, head-knowledge, and so much else, and so we have no need of the Spirit, and we go to the work without Him. We give Him perhaps a loose and general sort of invitation to go with us; but there is no realization how necessary He is, yea how weak and good-for-nothing we are without Him; and so we do not seek Him as we seek some other things, as we seek what we have come to feel we cannot do without.

You know how we seek sometimes. We seek with a seeking that leaves no stone unturned. But we do not thus seek the Spirit. And it is a mistake, a mistake both for ourselves and the work. The very least of the Spirit with us in the work, is more to us, and more to the work, than the very greatest of everything else. Is it to be wondered, then, in view of a work so great, so beyond mere human power and attainment, that we should be earnestly enjoined by the Master to seek the Spirit, and not to attempt anything till the Spirit is not only sought but found: "Tarry ye in the city, until ye be clothed with power from on high?"

#### THE SPIRIT'S HELP AND POWER.

We may fall into two mistakes here. We may expect too much of the Spirit, and so leave Him too much to do. Or, on the other hand, we may not expect enough, not rely enough, and so take too much upon ourselves.

The Spirit helps a man's infirmities, but He never encourages laziness. You know how slack we are sometimes, how we fall back upon others where we can, and let them do the work while we look on. Now we may do that here, and expect the spirit to help us out, to supply our lack, to do for us what we ourselves have failed to do.

The preacher, for instance, may do everything else all the week through but study his sermon, and then when he comes to open his mouth before the people, he expects the Spirit to fill it. But so often what such a mouth is full of is the verriest twaddle, not truth but trash, not sense but sound. I tell you the Spirit has nothing to do with the twaddle that sometimes, in His name is thrust upon a long-suffering people.

The Divine Spirit is not going to take the work out of your hands or mine, christian worker, and do it for us. He helps. That is all he does, as far as He will go. When you go forward, He goes with you, not obtrusively, but as if not there at all, and He is such a help, such a real help.

There is a help, you know, that crowds you, tramples upon you, pushes you aside, interferes, makes itself disagreeable with its obtrusiveness. When you ask its help it takes charge; when you seek its counsel, it commands: when you say, 'Come with me to the work!' at once it leaps to the front and you have to come with it. That sort of help is no help. It is in the way, and very soon there is trouble.

But the Spirit helps with a help that keeps in the background, that does so much and yet seems to do so little, that hides itself within you while you stand forth and get credit for more than you are.

You know how that is. You are a business-man, let us suppose, and you have in your service a man who is rarely seen beyond the walls of an inner room in your great establishment. He is retiring, diffident, modest, but he is a power. He does the thinking, the planning, the head-and-heart-work of the great firm. You do nothing without his counsel. What he says you can rely on, and he never seems to make a mistake. He is about right in everything. You have a talk with that man every morning, and then you go forth to the public streets, to the din and confusion of the business world, and you do work, you speak out your mind on this and that matter as it comes up, and you take your stand. Men listen to what you have to say, and wonder at your wisdom. But then they do not know of the wise adviser in the little back room, and so they give you credit for his work. You do as he says;



that is how you do so well, prosper in business as you do.

Now, in some such way, the Spirit helps. The inner room, in this case, is your own heart, your own inner life. There He retires, dwelling apart, in a sort of seclusion, so unseen, so hidden, and yet so accessible when He is wanted, and He is wanted so much! You know what He is and can do. You know His work and wisdom. You know the interest He has in you and in your work. So you go to Him, go to Him many times a day perhaps. You seek His counsel. You rely on His aid. You let yourself be led by His wisdom. You lean heavily upon his support. And you are helped. You can hardly tell how, but you are sure He is with you, and that gives you confidence. You are kept from making mistakes. You are led in a way you know not, but it comes out all right in the end. You speak, and there is power in what you say. You do, and there is success in what you do. Men look at you as they looked at Peter, and wonder. But you tell them, as he did, not to look at you, as if the power and wisdom were yours, but to look at the Unseen One whose spirit is within you.

#### THE SPIRIT'S PROMPTINGS AND LEADINGS.

Does the Spirit prompt? Does he speak within, in a way that may lead us to act upon what He says with confidence? That, I think is the teaching of the word of God. The Spirit so often comes to the help of the Christian worker with a suggestion, a passage from the word of God, a thought that seems to flash with light, just at the right moment, and so he is as sure as he can be of anything, that this or that is the mind of the Spirit for him, and he acts upon it. We can all recall something of the kind in our own experience, that was very helpful and assuring at the time.

In the familiar narrative of Philip and the Eunuch, we read that the Spirit in some way said to the evangelist: "Go near and join thyself to this chariot." And Philip did as directed with the happiest results.

So often again we find similar instances in the life and labors of Paul. As he travelled about doing his mission work he let himself be led by the Spirit. Where the Spirit prompted him to go he went, and where He said: "Do not go!" he did not go. Sometimes he wanted to go himself, was most eager to go, his mind and heart set upon it: but in some way the Spirit would stop him, and he would thus be held back from a foolish venture. All he says about it is, that the Spirit forbade him, or He suffered him not.

And, as I look upon it, there is a place for much the same thing to-day in the doing of our work as preachers and teachers and Christian workers. In the choice of pulpit themes, and in the method of treating and illustrating them, one should seek the guidance, and look for and listen

to the promptings of the Spirit. In visiting too among the people, even where you aim to be systematic, there is abundant room for the Spirit's promptings and leadings. Let Him go before you to prepare the way; take Him with you to be your counsellor and guide, to tell you what to say; let Him come after you to follow up the work. In this way you will find Him so helpful. I have found Him so. As I go along the street, I say: "O Spirit of God, help me!" and I do not go far perhaps, till I come across some one to whom I can say a passing word. Or as I stand on the door step, waiting for the door to open, I breathe a little prayer, and the visit is often all the more precious and profitable. The word I said, though soon forgotten by me, was a message from Heaven to some soul. Yes, it is everything in the work to keep in unbroken touch with the Divine Spirit.

#### A CLOSING WORD OF CAUTION.

There is the Spirit of God, and then there are spirits and spirits, and we need to be on our guard, lest we may be listening to voices, and led by a light, not of God. Men will tell you how full of the Spirit they are, and they are as full of self-conceit, and spiritual pride and every sort of extravagance, as they can hold. Does the Spirit make fools of men, unbalance their better judgment, give them to be light-headed, and regardless of law and order? There is a spirit that does that, but not the Holy Spirit. He delivers the fool from his folly. He saves a man from the conceit of what he knows and can do. He exalts the word.

There are those to-day who think they have got beyond the old book. They have a new revelation. They preach a new gospel. They tell the world of a new salvation. They have seen a great light. Men dream dreams; see visions, hear voices. Ah! if we want to know what the Spirit of the Lord says to us, we must go to the written word. Promptings and leadings have their place, and they are not to be despised; but the final appeal must be to the word. That is the Spirit's voice as no other is; that is His teaching as nothing else is.

#### MENTAL TROUBLE.

Why should mental trouble be cherished, fed, nursed, bewailed and exaggerated as if it were a treasure which we feared to lose? Why do we not at once seek for its cause, apply all possible remedies, learn speedily the lessons it bears, and plan for its elimination? We would never underrate or trifle with real sorrow. The bitter loneliness of bereavement, the deep disappointment of failure, the loss of friendship, the ill-conduct of one near and dear to us—these and many other griefs, more or less severe, are by no means to be held lightly. Do what we will they must make eyes weep and hearts bleed. Yet it should never be forgotten that affliction is in its nature transitory, and that our efforts should be in accordance with this law, not against it.—*Sel.*



## The Family Circle.

### SCIENTIFIC TEMPERANCE IN THE NURSERY.

TEMPERANCE is God's law for the body.

Accepting this broad definition, we cannot over-estimate the value of "temperance teaching in the schools." But this part of the child's education should not be committed entirely to the public school. The best, though perhaps not the most immediate result of the scientific instruction bill, will be the education of mothers. The agitation and discussion necessary to place this law upon the statute books of fourteen states must prove educative; and in those states where the movement has failed, the labour is not lost. The seed sown shall soon spring up.

Whatever the child learns grows into his mind, becoming part of it, and forming the grain of his character. The learning of later years is adventitious—it lies upon the surface. It is the difference between veneer and "real wood." The same current of blood that stamps an impression upon the youthful memory, carries building material to the growing brain, and these early impressions enter into the solid masonry upon which manhood is built, while the knowledge acquired in maturity is but paint or whitewash.

If our premises be true, we should teach first that which is most important in the realm of the child's comprehension. Can anything be more important than knowledge of the habits upon which depend health and vigorous physical life? Fortunately the young mind can understand the physical law at a very early age. Teach the child the true value of the body; that is not him, but his—the house built of God, which he is to occupy during his early life. He will see while very young that a fine house is desirable; and too that people are judged somewhat by the houses in which they live, and by the way they keep their houses. Don't let him think you send him to bed early to get rid of his noise; but tell him of his tiny cell-workmen who are building his house; how they do most of their work when he is asleep, and the very best in the first part of the night. He can understand that we need less sleep because our houses are finished, and they have only to keep up repairs for us, while for him they are really building up flesh and bone.

His imagination will make these wonderful little laborers more real to him than the microscope makes them to us. Tell him how they have to get building material from the blood, just as the mason has to use brick and mortar for a wall. Each set of cells, or workmen, select the material for their special use. The bone builders use lime and the brain builders phosphorus and many other substances, but all must get supplies from the blood. All use a great deal of water. Alcohol takes the water supply as a great thirsty

beast might drink the water from the mason's tank, leaving none to mix the mortar with; then the work stops. Then it saps the water from tissue already formed, leaving it tender and brittle, just as a wall begins to crumble after fire has burned the water out of the cement. Doctors call that "fatty degeneration." A great deal of oxygen is necessary too. There isn't much oxygen in tobacco smoke! Before this your little philosopher will ask, "What is blood made of?" When he hears it is made from what we eat, he will have interest as well as pleasure in his food, and you will have power over his appetite. He will begin to exercise self-control, that divinest force in human nature. Explain that the tooth builders must have lime phosphate for the enamel of the tooth, as surely as a mason must have plaster-of-paris to hard finish a wall. The chief source of lime phosphate is the grains, but only a very little is found in the white part of any grain.

He will soon learn to like brown bread, corn bread and the grits especially if his mother cultivates her taste as well as his. Tell him the meat makes so much waste the builders have to stop to clear away the rubbish. Milk does not hinder them so. Even pups, and little wolves, and lion whelps, who eat flesh entirely when grown, eat only milk when they are small and their mothers take care of them. Or you may save him from forming that unnatural carnivorous appetite which leads to the craving for stimulants, and of itself causes some kinds of fatal disease. Four of our teeth are "flesh tearers." From this we may get a hint of the proper proportion of meat in our dietary.

Tell him coffee and tea hurry and worry the nerve builders so they cannot possibly do their work well, while beer and whiskey make them so dizzy that everything they do is crooked. Thus every fact and law is idealized, or rather materialized, and physiology to the imaginative child—and another too—is a fairy tale. To do this the mother must acquire the hard scientific facts, and let her imagination play with them till she can give them to the child in pleasing form. Every woman has a touch of Mother Goose in her nature. The trouble is, mothers neither learn nor think of these things. They may understand the movements of the heavenly bodies, but they know very little of human bodies. I do not underrate "higher education" for women, but I do affirm that the highest education for women is that which makes her the best mother. And if I were talking to men instead of women, I would say, "that it is the best culture for you which fits you for the priestly, kingly function of fatherhood."

Inspire the child with ambition for a fine body, and he will do what has to be done to secure it. Show him what is involved in physical culture. The body is the instrument; not music, but the melody of life largely depends upon the perfection of the instrument. He may make it a noble creature, with every nerve steadied and every muscle trained to do his bidding, or he may neglect and abuse it till becomes jaded and low-spirited; or, most disastrous of all he may allow it to become his master. Then both horse and rider go down in the hot sea of sensualism.

Teach by precept and example that physiological law is God's law, and transgression is sin.—*W. C. T. U. Tract.*



## THE COMPASSIONATE CHRIST.

BY REV. THEODORE L. CUYLER.

HERE is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as He knows it, or pities as He can pity. Every suffering of body is known to our sympathising Lord, and every grief that makes the heart ache. Human pity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustable as the sunlight. Our tears hang heavier on that heart than the planets which His divine hand holds in their orbits; our sighs are more audible to His ear than the blasts of to-day's wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is His sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs, to be their own pleas to Him who is touched with the feeling of our infirmities.

One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed. "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of Him than in this touch: "He shall feed His flock like a shepherd; He shall gather the lambs with His arms and carry them in His bosom; He shall gently lead those that are young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark.

This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine or stalwart oak; but the frail reeds and rushes are innumerable. Even in the Bible gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a false-

hood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servantmaid.

But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book he has an infinitely larger supply-book. The same sympathising Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere He raised the dead brother to life, is living yet. His love, as old Rutherford said, "hath neither brim nor bottom."

This compassionate Jesus ought to be living also in the persons of those whom He makes His representatives. "Bear ye one another's burdens and so fulfil the *law of Christ*." That law is love. This law of Christian sympathy works in two ways: it either helps our fellow-creatures get rid of their burdens, or if failing in that, it helps them to carry the load more lightly. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Here, for example, is a strong, rich, well-manned church; some of its members are dying of dignity and others are debilitated with indolence. Yonder is a feeble church in numbers and in money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our city churches, I suspect that He would order more than one rich, well-fed member off his damask cushion, and send him to work in some mission school or struggling enterprise.

What does the Lord make some of His servants rich and strong for except that they may lend a helping hand to the weak? I wish we knew the name of the Good Samaritan; we might clap the word "Saint" to his name as soon as to Saint John or Saint Andrew. When he found the bleeding Jew by the roadside, he did not say "You fool! why did you come on this dangerous road alone and unarmed?" He picks up the wounded sufferer, and when he reaches the khan he slips the shilling into the innkeeper's hands, and whispers in his ear, "If thou spendest more on him, when I come this way again I will repay thee."

That early church was saturated with the spirit of their Lord. They fulfilled the "law of Christ." The only genuine successors of those apostles are the load lifters. The second coming of Christ in these days must be in the persons of those who bear the burdens of the weak, condescend to men of low estate, and seek out and save the lost. One great need of the times is for rich people and cultured people to understand their duty and do it; otherwise wealth and culture is a snare and a curse. Jesus Christ exerted His divine might and infinite love in bearing the load of man's sins and sorrows. Consecration means copying the compassionate Christ. Power means debt—the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty and the perishing. May God inspire us, and help us to pay that debt!



International S. S. Lessons.

Adapted from the Westminster Question Book.

THE GOLDEN CALF.

14 July.

Les. Ex. 32 : 1-8 · 20-35. Gol. Text, 1 John, 5 : 21.  
Mem. vs. 7, 8. Catechism Q. 28.

HOME READINGS.

M. Deut. 5 : 22-23.....*Moses the Mediator.*  
T. Ex. 24 : 1-11.....*God's Covenant with Israel.*  
W. Ex. 24 : 1-18.....*Moses in the Mount.*  
Th. Ex. 32 : 1-14.....*The Golden Calf.*  
F. Ex. 32 : 15-35.....*The Idolaters Slain.*  
S. Isa. 44 : 10-32.....*The Makers of Idols.*  
S. Psalm 115 : 1-18.....*The Lord and the Idols.*

Time,—July, B.C. 1491; during Moses' forty days in the mount with God, and at its close.

Place.—The plain Er-Râhah before Mount Sinai.

BETWEEN THE LESSONS.

After the commandments other laws were given which formed the Book of the Covenant. The covenant was then formally ratified between the Lord and the people through their representatives, Moses, Aaron, and his sons, and seventy elders of Israel. Ex. 24 : 1-11. Moses then went up into the mount for forty days and nights to receive the law of God. Then occurred the events of to-day's lesson.

LESSON PLAN.

- I The Sin of the People, vs. 1-6.
- II. The Anger of the Lord, vs. 7, 8.
- III. The Intercession of Moses, vs. 30-35

HELPS IN STUDYING.

1. "When the people saw"—Moses had been absent nearly forty days. 2. "Earrings"—worn in the East by men as well as by women. 4. "Molten"—probably made of wood and covered with gold melted and cast. "These be thy gods"—rather, "thy God." 5. "A feast to the Lord"—they perhaps intended this to be worship of the true God, though mixed with idolatry. 6. "Rose up to play"—after the shameful practices of the heathen. Study carefully vs. 9-20. 30. "Ye have sinned"—all the guilty were not destroyed—only the ringleaders. "Make an atonement"—secure reconciliation. 32. "Blot me"—God had said he would destroy Israel and make of Moses a great people. Moses' prayer meant "If thou destroyest my people, let me die with them." 34. "Mine Angel"—the Angel of the covenant, the Son of God, whose presence was shown in the pillar of cloud. 35. "The Lord plagued—by afflictions afterwards sent upon them.

LIFE TEACHINGS.

- 1. We should keep every idol out of our heart.
- 2. We should love and serve God only.
- 3. We should be thankful that Christ intercedes for us.
- 4. The prayers of the righteous often save the wicked from destruction.
- 5. Whatever we think too much of—money, dress, pleasure—becomes our idol; therefore the Golden Text has a warning for us.

One of the perils of the Church, deadening her spirituality and threatening her very life, is her wealth, which is largely held as personal, without just ideas of stewardship or accountability. The pouring abroad of this superfluous wealth would bless the givers no less than the receivers. The blessing would be of infinite worth compared with the sacrifice necessary to secure it.—N. H. Barnum, D.D., in *The Independent*.

NADAB AND ABIHU.  
21 July.

A Temperance Lesson.

Les. Lev. 10 : 1-11. Gol. Text, Lev. 10 : 9.  
Mem. vs. 9-11. Catechism Q. 29.

HOME READINGS.

M. Ex. 33 : 1-23.....*God's Presence Promised*  
T. Ex. 34 : 1-10.....*Moses in the Mount.*  
W. Ex. 34 : 23-35.....*Moses and the People.*  
Th. Ex. 40 : 1-16.....*The Tabernacle.*  
F. Ex. 40 : 17-38.....*The Tabernacle Set Up.*  
S. Lev. 8 : 1-36.....*Aaron and his Sons Consecrated*  
S. Lev. 10 : 1-11.....*Nadab and Abihu.*

Time.—April-May, B.C. 1490, shortly after the setting up of the tabernacle.

Place.—The plain Er-Râhah, before Mount Sinai.

BETWEEN THE LESSONS.

Moses' intercession for the people (Ex. 32 : 31) and for Aaron (Deut. 9 : 20) caused the Lord to turn back his wrath. A second time Moses spent forty days with God on Mount Sinai. On his return he delivered to the Israelites the commands he had received in the Mount, including directions for building the tabernacle, which was set up on the first day of Abib (also called Nisan) about March-April, B.C. 1490, one year after they had left Egypt, and Aaron and his sons were ordained to the priesthood. The event of to-day's lesson occurred soon after.

- I. The Sin of the Priests, vs. 1-5.
- II. Mourning Forbidden, vs. 6, 7.
- III. Wine Prohibited, vs. 8, 11.

HELPS IN STUDYING.

1. "Censer"—a small metallic vessel fitted to receive burning coals from the altar, and on which the incense was sprinkled. "Strange fire"—not taken from the altar as commanded. Ex. 30 : 9. 2. "Devoured"—killed, as by a lightning flash. "Before the Lord"—in the court where the altar stood. 3. "That come nigh me"—in the duties of a holy ministration. "Glorified"—held in honor and revered. 5. "In their coats"—the linen garments in which they ministered. 6. "Uncover not your heads"—being consecrated to divine service, they were not to observe the usual signs of mourning. "The whole house of Israel"—but the people at large were commanded to mourn. 7. "The anointing oil"—the symbol of the Holy Spirit, and the sign of the priests being brought near to Jehovah, from whose service they might not turn aside for any purpose. 9. "Do not drink wine"—the connection of this precept with the context seems to imply that the sin of Nadab and Abihu was committed under the influence of strong drink. 10. "That ye may put difference between holy and unholy"—you may not by strong drink so cloud your minds as to unfit you to distinguish between sacred and common things. Our body is God's temple. Anything which unfits it for his indwelling is sinful.

LIFE TEACHINGS.

- 1. God is holy, and we must approach him with reverence.
- 2. Disobedience of his commands surely brings punishment.
- 3. Our body is the temple of the Holy Ghost, and must not be defiled.
- 4. Strong drink should be avoided, as it defiles the body and leads to sin.
- 5. Those who teach God's law should practice what they teach.
- 6. We should cheerfully submit to God's will.
- 7. Is there any parallel in our lives to the sin of Nadab and Abihu?



## JOURNEYING TO CANAAN.

28 July.

Les. Num. 10 : 29-36. Gol. Text, Num. 10 : 29.  
Mem. vs. 33, 34. Catechism Q. 30.

## HOME READINGS.

M. Lev. 16 : 1-16..... *The Day of Atonement.*  
T. Lev. 23 : 1-32..... *The Feasts of the Lord.*  
W. Lev. 23 : 33-34..... *The Feast of Tabernacles*  
Th. Lev. 25 : 8-17..... *The Year of Jubilee.*  
F. Num. 9 : 1-14..... *The Second Passover Observed*  
S. Num. 9 : 15-23..... *The Guidance of the Cloud.*  
S. Num. 10 : 11-13, 29-36..... *Journeying to Canaan.*

Time.—May, B.C. 1490.

Place.—The plain Er-Râhah, before Mount Sinai.

## BETWEEN THE LESSONS.

The pillar of cloud took its place above the tabernacle on the first day of the first month of the second year after the Exodus. Fifty days later, on the twentieth day of the second month, the Israelites left Sinai, where they had been for nearly a year. Apparently, Hobab, Moses' brother-in-law, had been with Moses while the Israelites were encamped at Sinai, and now Moses invited him to go with them and share in the good which the Lord had promised his people.

## LESSON PLAN.

- I. The Blessings of Companionship. vs. 29-32.
- II. Guidance by the Ark. vs. 33, 34.
- III. The Blessing of the Ark. vs. 35, 36.

## HELPS IN STUDYING.

29. "The Son of Raguel"—Raguel, or Reuel (Ex. 2 : 18), is the same as Jethro. Ex. 3 : 1. "We are journeying unto the place"—showing a strong faith in God's promises. "Come thou with us"—showing desire to share God's blessings. So all who have heard and obeyed the gospel should say to others, "Come with us." Compare John 1 : 41, 45 ; Rev. 22 : 17. 31. "Leave us not"—another reason urged by Moses was the help Hobab could give from his familiarity with the desert through which they were to pass. 33. "Three days' journey"—probably about twenty miles, to Taberah. Num. 11 : 3. "Went before them"—directing the line of March. 35, 36. The marches began and ended with prayer. So in all our journeys and business undertakings we should seek the Lord's presence and help.

## LIFE TEACHINGS.

1. Christians have been redeemed from the bondage of sin, worse than Egyptian bondage.
2. They are journeying toward the heavenly Canaan which the Lord has promised to them.
3. It is their privilege and duty to say to all, "Come with us."
4. They may fearlessly promise, "We will do you good."
5. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. The Lord hath spoken good concerning Israel.

A sin may be repented of and be forgiven. But many a time its evil fruits abide and cause sorrow.

A smile of gratitude upon the face of some needy one for whom you did a kind act is a reflection of God's smile upon yourself.

There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach.—*John Milton.*

## THE REPORT OF THE SPIES

4 August.

Les. Num. 13 : 17-20, 23-33 Gol. Text Num. 14 : 9.  
Mem. vs. 20. Catechism, Q. 31.

## HOME READINGS.

M. Num. 11 : 1-15..... *The Manna Loathed.*  
T. Num. 11 : 16-35..... *Quails Given in Wrath*  
W. Psalm 106 : 1-16..... *"He Gave them their Request."*  
Th. Psalm 107 : 1-15..... *God's Goodness and Mercy.*  
F. Num. 12 : 1-16..... *Miriam's Leprosy.*  
S. Num. 13 : 1-33..... *The Report of the Spies.*  
S. Deut. 1, 19-40..... *The Cowardly People.*

Time.—July-August, B.C. 1490, the time of the first ripe grapes (verse 30), when the spies were sent forth. They were gone forty days.

Place.—Kadesh-barnea.

## BETWEEN THE LESSONS.

The Israelites started for the land of Canaan about the middle of May, and came to Kadesh-barnea, eleven days journey from Sinai (Deut. 1 : 2), in July. Dr. Trumbull has identified Kadesh-barnea with the modern Ayn Qadees—"The Holy Well"—about fifty miles south of Beersheba, between the Arabah and the Mediterranean Sea, just below the ridge which is the natural southern boundary of Palestine. From Kadesh-barnea twelve men were sent to spy out the promised land. See parallel account in Deut. 1 : 1-25.

## LESSON PLAN.

- I. The Charge to the Spies. vs. 17-20.
- II. The Return of the Spies. vs. 23-27.
- III. The Alarm of the Spies. vs. 28-33

## HELPS IN STUDYING.

17. "Moses sent them" (the spies)—by command of the Lord (verse 1) and by request of the people. Deut. 1 : 22. "Southward,"—"by the south;" the southern part of Canaan was called "the Negeb," or the South. "The mountain"—the hill country. 19. "Tents"—open, unwallled villages. "Strong holds"—fortified cities. 23. "Brook of Eshcol"—"Valley of Eshcol;" north of Hebron, noted for its grapes and other fruits. "Upon a staff"—to keep the grapes from being crushed. Clusters of grapes in Palestine not unfrequently weigh twelve pounds. 25. "And they returned"—after making a full search. vs. 21, 22. 28. "Nevertheless"—though the land was a good one, they discouraged the people from undertaking to possess it. 30. "Caleb"—and Joshua with him. Num. 14 : 6-9. 32. "A land that eateth up"—because its situation exposed its inhabitants to constant attacks.

## LIFE TEACHINGS.

1. Many people have gone before us and tried the Christian life,
2. That life is rich in fruits and blessings.
3. We shall have strong enemies to conquer before we can get these good things.
4. We ought not to fear, but God will help us to overcome, and finally to possess heaven.
5. God gives us foretastes of the blessedness of heaven, to encourage us on the way.

As trial succeeds trial, the Lord grants grace and strength. He knows how to temper help according to the day of need. It is affliction that tries our character and principles, and brings God and his children into the closest and most responsive relations.—*Phil. Pres.*

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchton.*



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Brussels, mem Mel.	1 00
Friend of Cause	50 00
Andrew Johnston	5 00
S Finch and Crysler	20 00
Jarvis	7 25
	\$2,955 37

STIPEND AUGMENTATION FUND.

Morris	\$ 4 00
Glamis	12 00
M C, Queenville.	10 00
Levis	16 00
Carman	25 50
Vankleek Hill.	23 00
Watford	15 00
Essa, 1st.	4 00
Leaskdale	1 00
Walpole	5 00
Mono Mills.	2 00
Sarnia, St And	5 00
Thamesville	22 00
Turin	13 97
Hampstead.	0 50
Banff	5 00
Parkdale	300 00
McKillop	7 60
Winthrop.	8 00
Keene	10 00
Medicine Hat.	13 75
Ratho	15 00
Inverkip	11 25
Galt, Knox	32 70
Glencoe, Hav & Wilt.	20 00
	\$571 67

FOREIGN MISSION FUND.

Friend, Treherne	\$15 00
Morris	3 00
Levis	7 09
s s.	5 09
Carman	19 00
Vankleek Hill	24 00
Rev W H Grant, Honan.	50 00
J F Pringle	10 00
Toronto, West b cl	45 60

Essa, 1st.	5 00
Ayr, Knox	1 00
Campbellville s s.	12 00
Mona	24 00
Williamstown, Heph.	5 00
Walpole	10 00
Bequest of Mr Dickie.	2000 00
Wentworth & Huntgdn.	4 00
Thos Campbell	10 00
Per Miss C Campbell.	50 00
Kincardine	53 00
Fairbairn	7 00
Mono Mills	3 00
Hagersville	25 00
Bristol s s.	50 00
Malton	2 00
Dixie	3 00
Toronto, Central.	110 00
Manitou	15 00
Hampstead	16 20
Brussels, mem Mel.	1 00
McKillop	9 00
Winthrop	8 00
Latona	15 00
Rocky Saugeen	11 54
Lun and Pleas Val.	75 00
Crowland	4 50
Keene	10 00
Centre Bruce	11 09
Ratho	5 00
Innerkip	11 75
M s s J B Sinclair (re-fund)	80 00
Glenvale, Har & Wilt.	10 00
Hemmingford	31 00
Friend, Beechridge	10 00
Thamesville	10 00
Brussels, mem Mel	1 00
Friend of Cause	50 00
Dunblane	7 00
Sydenham, Knox	10 00
Caledonia c e.	60 00
Bluevale	14 00
Turin	9 48
s s	1 50
	\$3,046 85

KNOX COLLEGE FUND.

N Normanby	\$ 1 65
Fairbairn	4 00
Mono Mills.	2 00
Hampstead.	1 00
McKillop	6 00
Winthrop.	6 00
Toronto Junction.	4 00
Exeter	8 00

QUEEN'S COLLEGE FUND.

Levis	\$4 00
Mono Mills.	1 40
Toronto Junction.	4 00
Madoc, St Paul & St C	12 00

MANITOBA COLLEGE FUND.

Essa, 1st	\$ 3 00
Walpole	3 00
Mono Mills.	2 00
Toronto Junction.	2 00
Medicine Hat	8 00

WIDOWS' & ORPHANS' FUND.

Collections and Donations.

Levis	\$12 00
Vankleek Hill	29 00
Essa, 1st	2 00
Stewarton	20 00
Leaskdale	1 00
Walpole	3 00
Mono Mills	2 00
Ratho	5 00
Innerkip	3 00
Pakenham	7 82
Chiselhurst.	1 50
	\$86 32

Ministers' Rates.

H McLean	\$10 00
J Stewart	8 00
Dr King	9 00
J Haman	8 00
J B Duncan	8 00

W W Craw	20 00
G Burson	4 60
D McIntosh	8 00
Jas Sutherland	10 00
	\$506 25

AGED AND INFIRM MINISTERS' FUND.

Collections and Donations.

Levis	\$ 2 00
Essa, 1st	2 00
Stewarton	20 00
Kenyon	8 00
Leaskdale.	1 00
Walpole	3 00
Mono Mills.	3 00
Lake Road.	3 00
Mosa	4 00
Malton	2 00
Dixie	3 00
McKillop	4 00
Cedarville	3 61
Esplin	2 73
Chiselhurst	1 57
	\$62 91

Ministers' Rates.

A F McKenzie	\$20 00
Dr King	7 50
D Mitchell	10 00
Prin. Grant, D D.	7 00
A McKenzie	5 00
D McDonald.	4 50
Jas Sutherland	3 75
	\$57 25

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Lattave, Cross R, s s	33 00
Bridge'n & Annapolis	21 75
Newport M. Cr'k, c e.	45 00
Musquodoboit Har.	6 00
West Bay, C B.	15 00
Fredericton, St P. n b	25 00
Windsor, St Johns.	80 00
Sale of Maps.	10 50
West Bay s s.	2 00
Princ't'n Jas Ramsay.	5 00
	\$270 00

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Sussex.	15 00
Malagawatch	11 67
Hopewell Lorne c e.	7 00
Wm A. McDonald.	2 50
Rev. W. J. Fowler	7 00
Musquodoboit Har.	5 00
Friend of Miss, Kentv'l.	5 00
Hopewell Union.	23 60
Windsor, St Johns.	80 00

North West.

Mrs. H A Archibald.	4 00
	\$170 52

AUGMENTATION FUND.

Upper Stewiacke.	\$5 00
Hax, St Andrews.	13 36
Bermuda, Hamilton	20 00
Whyecoma, Ind Road.	7 69
" Vil ch	5 77
Wm A McDonald.	2 50
Bay Fortune	14 50
	\$68 82

COLLEGE FUND.

Int Coburg Road	\$92 25
Thorburn & Suth Riv.	9 00
Musquodoboit Har.	2 00
Windsor, St Johns	15 00
	\$118 25







"ONLY TWO MONTHS."

A NUMBER of persons were waiting their turn in a physician's consulting office. As they were talking, a chatty little man remarked that he did not know why he was there, but he had a sort of numbness in the tongue, and an occasional depression of spirits, but he did not think there was anything seriously wrong with him. His wife he said, insisted on his *seeing the doctor*, and he was there. His turn came to go into the doctor's office. It was some time before he reappeared; but now changed! Pale, trembling excited, he staggered towards the outside door. As he was about to open it he turned to the doctor and said,

"Is there no hope, doctor?"

"No remedy has been found for your disease," was the physician's calm reply.

Then there was a short pause broken by the patient asking,

"Did you say two months, doctor?"

"Yes, two months."

As he was passing out the kind-hearted physician offered him a glass of water.

"No, no," "I have no time. Only two months to prepare for death!"

One who heard the conversation said afterwards, "I watched that man, and *in two months after he was dead.*"

That man believed on the testimony of a physician, that he was sick with a mortal disease; and yet he must have known before that he was doomed to die; but for the first time it dawned on his mind that death was *so near*. "Only two months!"

It is appointed unto man once to die. Every man is stricken with a mortal disease. That disease is not leprosy, or consumption, or paralysis, or apoplexy; it is sin! "The wages of sin is death." "Sin when it is finished bringeth forth death," and who knows how soon it may be finished? "Two months!" Who dares to say that *any* man will live another day? And yet people go on carelessly, thoughtlessly, fearing no evil, forgetting that "it is appointed unto man once to die, and after this the judgement."

There is something more important, however, than preparing to die. Men should prepare to *live!* to live in this world as sons of God and heirs of glory; to live the life of souls redeemed by love divine; to live a life that is the beginning of a life that shall never end; and to live that life eternal in the world to come, where there shall be "no more death, neither sorrow nor crying, for the former things have passed away." "Death has passed upon all men." How soon your turn may come no man can tell. The shadow of death may be falling across your path to-day. Oh! see to it that the light of life is beaming there, and that your hope is fixed on the Living God, who is your life and light, your joy and your salvation.

"There is a time, we know not when,  
A point, we know not where,  
That marks the destiny of men  
To glory or despair.

"Oh, where is that mysterious bourn,  
By which our path is crossed;  
Beyond which God himself hath sworn,  
That he who goes is lost?

"An answer from the skies is sent:  
'Ye that from God depart,  
While it is called TO-DAY, repent,  
And harden not your heart.'"

Literary Notices.

WHISPERING LEAVES.—By Rev. A. W. Lewis. Here is a pleasant, profitable book of over 200 pages, by one of our own young ministers from the Maritime Provinces who has been for some time missionary to the Cree Indians on the Wistawassiss Reserve. Mr. Lewis' aim is to make the Bible more real and helpful. The keynote of the book is "Consider the Lilies of the field." Learn the lessons taught by the plants of the Bible. He takes them up in Alphabetical order from Almug and Almond, to Thistle, Thyme, Vine, Wormwood and Wheat, describes the nature and uses of each and than draws lessons of warning, encouragement, hope and trust. He hears in the whisperings of their leaves the voice of God and seeks to interpret these whisperings to others. The book will be found pleasing, helpful and suggestive to Bible readers. We wish for Mr. Lewis great success. It may be had of D. H. Smith & Co., Truro; Book and Track Dep., Hx.; Revell, Toronto; the Bazaar, Port Arthur; Price, 75c.

MANUAL ON TEMPERANCE.—By the Assembly's Committee on Temperance. A neat little pamphlet of 24 pages, with contents as follows:—Why this Manual? Historical Statement; What the Assembly's "Plan of Work" is; The main Objects of the "Plan of Work; The Constitution and By-Laws; Prices of Supplies; Our Pledge; Our Pledge Card; Suggestions for beginning work in a Congregation; Not Time to Rest Yet; Great Importance of the Work; Suggested Subjects for Prayer; Scripture Passages; Resolutions of Assembly; Shall we tolerate the Saloon? The aim of this Manual is the promotion of Total Abstinence principles, training the young in the way they should go. Get it and read it. Price, 3 cents, or 4 for 10 cents. Send to Rev. D. Stiles Fraser, Upper Stewiacke, Nova Scotia.

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### THE PENALTIES OF LUXURY

Plain and healthful living is likely to be long and happy living. Luxury costs money, but it costs more; it costs health, peace, and life itself. Rich food, costly cigars, rare wines, and all the indulgences of luxury, bring in their train broken health, chronic disease, dyspepsia, unspeakable tortures, and often sudden death. Many diseases are the exclusive property of the rich, or the gluttonous, and some of them they hand down to their children who never get rid of them till they take the old doctor's prescription given to a rich man:

"Live on sixpence a day, and earn it!"

A wise way is for a man not to make a god of his belly, nor spoil his mill by grinding up three times as much food in it as he has any use for.

If people will eat moderately when hungry, let alone drugs and condiments, and instead of drinking strong drink, tea and coffee, and other doctors' stuffs and dye-stuffs, and will drink God's pure water, take plenty of air, and do good hard and honest work six days in a week as God commanded, and give their surplus provisions to the poor instead of eating them like hogs, they will have little trouble with gout, dyspepsia, obesity, and other diseases born of wealth, and luxury, and laziness.—*The People.*

### A FATAL INHERITANCE.

A sad story illustrating the law of heredity is told by Dr. F. Horton, of the Isle of Wight, England:—

A bright little girl joined a juvenile temperance society, and was very earnest in getting her young friends to join. But her crowning achievement, on which she had set her heart, was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it.

When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of temperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed round and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said, 'Very much.' 'Do you know what is in it?' they said. 'No,' she answered, 'but whatever it was I will have some more.' They had put rum in the tea, and the girl took some more, and that night she was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of

the father's sin was in the child's blood, and she perished through that taint.—*Christian Herald.*

### NEGLECTED CONVICTIONS.

If a man is false to the feeblest conviction that he has in regard to the smallest duty, he is a worse man all over ever after. We cannot neglect any conviction of what we ought to do without lowering the whole tone of our characters and laying ourselves open to assaults of evil from which we would once have turned, shuddering and disgusted. A partial thaw is generally followed by intenser frost. An abortive insurrection is sure to issue in a more grinding tyranny. A soul half melted and then cooled off is less easy to melt than it was before. And so, dear brethren, remember this, that if you do not swiftly and fully carry into life and conduct whatsoever you know you ought to be or do, you cannot set a limit to what, some time or other, if a strong and sudden temptation is sprung upon you, you may become "Is thy servant a dog, that he should do this thing?" Yes! But he did it. No mortal reaches the extreme of evil all at once, says the wise old proverb; and the path by which a man is let down into the depths which he never thought it was possible that he should traverse, is by the continual neglect of the small admonitions of conscience. Neglected convictions mean sooner or later, an outburst of evil.—*Dr. Maclaren.*

### TWO MORE VICTIMS.

One of the most brutal murders recorded in the history of crime occurred in St. Louis recently. A young married man, son of a Granite Mountain millionaire, with an income of \$20,000 a year, came home to his palatial residence in a drunken frenzy, and his beautiful little three-year-old boy left its toys to greet its papa. With a brain crazed with strong drink and the poison of cigarettes, he drew his revolver, after abusing his patient wife for a while, and shot her three times, and then sent two deadly bullets through the curly head of his innocent child. The fiend then ran to the nearest police station and gave himself up, trying to explain it as an "accident." The whole community is shocked at the inhuman and atrocious crime, but *the saloon that furnished the maddening drink that crazed the brain and caused the fiendish assault, will go on with its business as usual*, provided it pays its license fees for the privileges of coining money out of human blood. The blood of this innocent wife and child, is first, upon the soul of the murderous husband and father; but indirectly, though not less really, it is upon the city that authorizes the saloon and legalizes the sale of intoxicating and murder-producing drink. When the people come to realize their responsibility in this matter they will rise in their might and abolish the saloon.—*Christian Evangelist.*



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PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE.

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# The Presbyterian Record.

VOL. XX.

AUGUST, 1895.

No. 8

## WATCHMAN, WHAT OF THE NIGHT ?

The morning cometh. As certainly as the night shadows flee before the rising sun, so surely is the rising of the Sun of Righteousness bringing in upon our world the dawn of a day that shall never end.

**The great C. E.** One of the "signs of the times,"

**Convention.** showing the coming of a better day is the religious activity among the young. Another sign, no less hopeful, was the royal welcome given by a great city to the host that recently came to it in the name of Christ. More than fifty-six thousand registered delegates, besides thousands of visitors, attended the C. E. Convention in Boston, 10-15 July. It was by far the largest Christian conference in the world's history, and one of the greatest object lessons in Christianity that Boston ever saw. It took possession of the city. An enthusiast writes of it:—

"The Convention banner appears everywhere, tied to the trolley arms of the electric cars, adorning the headlights of locomotives, flying from windows innumerable. Newspaper offices fly the C. E. colors. Great mercantile establishments are vying with one another in ingenious arrangement and lavish use of red and white. Far out in Boston's galaxy of lovely suburbs, the railway stations and homes have blossomed out in white for purity, and scarlet for love—pure love."

The authorities joined with the citizens in their hearty welcome. Beautiful plants in all parts of the Public Gardens were formed into Christian Endeavor designs of various kinds. The C. E. monogram, the Convention flag, the open Bible, the cross, and other emblems, mottoes, and texts, done in colored plants were seen everywhere.

Not content with making the far-famed Gardens a floral Gospel, these same authorities had arches erected at different places, adorned with popular C. E. mottoes, such as "We are laborers together with God," "The world for Christ," "Mizpeh," "Fidelity and Fellowship," etc. Truly an impressive sight, a great city thus

paying tribute to Christ. Was it not, in its measure, a fulfilment of that glad prophecy,—

"Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him,  
His praise all nations sing."

Boston did not lose her reward. The moral atmosphere of the city seemed clearer and more bracing from the presence of such an embodiment of purity and goodness. The sight of such unmingled gladness, the songs of joy that echoed everywhere, must have stirred even in many a sin-seared heart a longing for a nobler destiny.

But besides this "unconscious influence," there was a new feature in the Convention, viz., the great number of Evangelistic services in addition to the ordinary meetings. For five days there was poured out upon the sin, the wretchedness, the need of Boston, a flood of righteousness and earnest pleading that was not without its effect, for many were the requests for prayer and the promises of new and better lives.

So marked was the result of this work, together with the presence of so much pure young earnest life, that a Boston police captain said one day, "Up to five o'clock this afternoon we have not made a single arrest of any sort. This has never happened before in our history." And at their head-quarters, the officers said that "the arrests during Convention week were only one-third of the normal number."

**Christianity in Colleges.** The striking and cheering statement was made by Rev. J. F. Smith, M.D., of Honan, in his Baccalaureate sermon at the closing of Queen's University, that of 80,000 students in the colleges of this Continent fifty-five per cent. are professed Christians while thirty-five per cent. of the remainder are in full sympathy with Christian enterprises. Dr. Smith states that one factor in bringing about this encouraging state of affairs is the Inter-collegiate Y. M. C. A. The far reaching results of the above fact cannot be grasped. These men will in no small measure be the leaders of thought and action in their various spheres; and their advent upon life's stage is full of hope and promise.



**"The Ascent of Man."** A good many think Prof. Henry Drummond's book a down hill ascent. Thus did some of the Presbyteries of the Free Church of Scotland, for there were several overtures, asking their Assembly to take action regarding its teaching. On motion of Principal Rainey it was resolved by 274 to 151 that as the Church is not committed to the speculations of the book the Assembly does not find ground for judicial investigation.

Whatever of uncertainty and speculation there may be regarding the "Ascent of Man" in the misty past, the "ascent" that is going on now through the agency of the Gospel and the work of the Holy Spirit, is a glorious fact. Never before in the world's history were there so many following Christ as to-day. Never before was God's word so widely read. Never before had Christianity the influence in the world that it has to-day. Never, on the whole, was there seen among men so much of the work of the Spirit of Christ as now. And this blessed "Ascent of Man" shall go on, earth rising heavenward as Heaven stoops to uplift earth to itself, until, sin left behind, there shall be "the new heaven and the new earth wherein dwelleth righteousness."

**Gathering of French Protestants.** The enthusiastic gathering of about a thousand French Protestants at Montebello (Dalhousie Station on the C.P.R., about half way between Montreal and Ottawa) on the 20th of June, was one of the morning rays. More than 400 went up from Montreal and neighborhood. It was the largest French Protestant gathering ever held in Canada. They were received right royally by M. Papineau at the Manor House, the verandah of which served as a platform. Presbyterians, Episcopolians, Methodists and Baptists, were there, illustrating the unity of Protestantism. Addresses were given by Messrs. De Gruchy, Amaron, Lariviere, Massicotte, Lafleur and Dr. Chiniquy. Mlle Duhamel, niece of the R. C. Archbishop of Ottawa, a lady who recently embraced the Presbyterian faith, charmed them with her singing, while the hymns by the vast assembly made the groves and mountains ring.

Not many years ago there were no French Protestants in Canada to meet. More recently when there were a few of them their meetings excited hostility. French congregations in Montreal were mobbed. Now they meet as quietly and securely as any others. There is progress not only on the increasing numbers of those who are embracing the Protestant faith, reading the Bible for themselves, and accepting its truths; but in the gradual enlightenment, slow though it be, of the Roman Catholics, teaching them that every man has a right to choose for himself in matters of faith. Such gatherings inspire confidence among the French Protestants themselves, shew to the English the reality of the work, and lead French Roman Catholics to examine for themselves that faith which gives such freedom and unity and joy.

**Kindness to animals.** Scripture tells us that "the whole creation groaneth and travaileth in pain together until now" in consequence of man's sin; and also tells that when sin and its curse is removed, "then shall the creation itself also be delivered from the bondage of corruption into the glorious liberty of the children of God."

One phase of this curse is the suffering borne by the animal creation from the hardness or cruelty of man, and one ray of the coming promised dawn is the growing prominence given to the fostering of kindness in this direction.

Societies for the prevention of cruelty to animals are rapidly multiplying. The subject is the theme of a growing literature. Some of the present day stories, such as "Black Beauty," Beautiful Joe, &c., are gems. Periodicals, issued by Humane Associations and expressly devoted to this good work are increasing. According to their needs, and their capacity for profiting by it, the blessed Evangel comes to the brute creation as well as to man. In proportion as the latter receives it, the former shares the blessing; and in this we see the coming of that Light before which earth's night of sin and suffering is to pass forever away.

**Separate Schools in Florida.** Trouble over separate schools is not confined to Manitoba. The State of Florida recently passed, "An Act to Prohibit White and Negro Youth from Being Taught in the Same Schools."

Be it enacted by the Legislature of the State of Florida:—

Section 1. It shall be a penal offence for any individual body of inhabitants, corporation or association, to conduct within this State any school of any grade, public, private, or parochial, wherein white persons and Negroes shall be instructed or boarded within the same building or taught in the same class, or at the same time, by the same teacher.

Sec. 2. Any person or persons violating the provisions of Section 1 of this Act, by patronizing or teaching in such school, shall, upon conviction thereof, be fined in a sum not less than \$150, nor more than \$500, or imprisoned in the county jail for not less than three months or more than six months for every such offence.

Sec. 3. All laws or parts of laws in conflict with the provisions of this Act are hereby repealed.

Sec. 4. This Act shall take effect September, 1895. Approved May 29, 1895."

Slavery may be abolished, but race prejudices die hard. Not long since in one of the Northern States, a young lady, educated, accomplished, with all the necessary qualifications, was refused the position of teacher in a public school merely because there was a faint far off trace of colored blood in her veins though scarcely perceptible on the surface.

There is yet room for progress in "the Brotherhood of Man." Other darkness than that of color still exists, but it, too, must disappear.



## ECHOES OF "BOSTON, '95."

WHEN we remember that the opening "meeting" of the convention was held in twenty crowded churches, with some seventy selected, eloquent speakers, and then think of the subsequent five days, it will at once be realized that no full account of the convention can ever be given.

There were over fifty-six thousand registered delegates in attendance besides visitors.

Mechanics' Hall and two mammoth tents, all three holding a myriad each, were the chief centres of all the subsequent meetings. They were regularly thronged by those who could get in.

The C. E. movement is fourteen years old, has 41,220 societies and a membership of 2,473,748 from every clime and of every color—480 red, 20,300 yellow, 109,400 black and 2,243,560 white.

Of the societies, 33,412 are in the United States. Canada has 2,010, England 2,265, Wales 180, Scotland 112, Ireland 53, Australia 1,509, Africa 30, China 32, France 64, India 117, Japan 59, Madagascar 93, Mexico 23, Turkey 39, West India Islands 63, and so on until every country is represented, save five, Italy, Russia, Iceland, Sweden and Greece.

The growth of the society during the past year was greater than in any previous one, being 7,750 societies, or nearly one-fifth of the whole.

The societies of some of the principal States are: Pennsylvania, 4,139; New York, 3,822; Ohio, 2,787; Illinois, 2,446; Indiana, 1,762; Iowa, 1,563; Massachusetts, 1,809; Kansas, 1,217; Missouri, 1,133; Michigan, 1,082; New Jersey, 1,045, etc.

In the United States they are divided denominationally as follows:—

The Presbyterians lead, with 5,283 young people's societies and 2,269 junior societies; the Congregationalists have 3,990 and 1,908; the Disciples of Christ and Christians, 2,697 and 862; the Baptists, 268 and 801; Methodist Episcopal, 931 and 391; Methodist Protestants, 853 and 247; Lutherans, 798 and 245; Cumberland Presbyterians, 699 and 231; and so on through a long list.

In Canada, Ontario leads with 1,995 societies: Nova Scotia has 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,015, an increase of 1,123 during the past year.

Denominationally, the societies in Canada are divided as follows:—

The Methodists lead with 1,057 young people's societies and 122 junior societies (most of the societies known as Epworth leagues of Christian endeavor); Canada Presbyterians are next, with 979 young people's societies and 108 junior societies; Baptists, 160 and 26; Congregationalists, 122 and 36, etc.

The banner for the largest proportionate in-

crease for the year in the number of societies in in each State or Province, went to Assiniboia; and so filled are our American cousins with the magnitude of their home affairs that a lesson in geography was almost necessary to let even the leaders know where it is.

The banner for the best work in promoting systematic giving went to Cleveland.

Among the subjects discussed were the cardinal principles of the C.E. movement, *e.g.*, Loyalty to Christ, and the Church; the pledge, &c.; while the great themes of Temperance, Christian Citizenship, and Missions, occupied a foremost place.

The "Union of the Church and State," in a real and blessed sense, viz: the duty of a Christian as a citizen, was emphasized as by no former convention. It was the theme of many an eloquent speech and the refrain of many more, and always elicited tumultuous applause. If the politics of coming years are not purer, and freedom, truth, and righteousness, more firmly established, it will not be the fault of the C.E. Society. C. E. was broadened out by one enthusiastic speaker to mean "Cities Emancipated," "Country Evangelized," "Christ Enthroned."

Christian Endeavor, while it binds all together in brotherly love, aims also to strengthen denominational loyalty, and one feature of the Convention were the denominational rallies. These were held on the second day of the Convention, each denomination by itself, where they discussed the special needs and work of their own churches and countries.

The Convention of '96 is to meet in Washington, and that of '97, if the railroads will give suitable terms, in San Francisco.

**Meetings at Northfield.** Among the agencies for "bringing in the morning" are the Bible Conferences at Northfield. The thirteenth Annual Conference will be held from August 3 to 15. Several distinguished Bible teachers will be present. Any information regarding them can be obtained from Mr. A. G. Moody, East Northfield, Mass.

**Tithing.** The testimonies presented from month to month in the RECORD during the past year were read with deep and wide spread interest, and those who kindly gave them no doubt thus helped in some measure in bringing about the happy result that was attained when nearly all our leading schemes closed the year free of debt. The subject is not exhausted. There remaineth yet much land to be possessed. If other tithers will help, they may do a similar good work the coming year. Tell how you were led to adopt tithing, what you think of it, how you have found it work; and your idea as to how it may be carried out by different classes—farmers, business men, etc.



## THE HOLY SPIRIT IN THE CONGREGATION.

BY REV. JAS. HASTIE, CORNWALL.

I SHALL speak of a fourfold ministry of the Holy Spirit, in and for the Church; and mention four of His qualifications for that ministry.

### I. A FOURFOLD MINISTRY OF THE HOLY SPIRIT.

The following are not all of the Spirit's ministries, but they are samples, and are all of paramount importance.

#### 1. *Vivification.*

When Ezekiel preached in the valley to the dismembered and bleached bones scattered about "There was a noise, and behold a shaking, and the bones came together, bone to his bone, and the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." (Ezek. 37 : 7-8).

To-day, under an able magnetic ministry, a large congregation may be gathered and organized, and a magnificent edifice may be erected. Mutually pleased, pastor and people may long abide in peace and prosperity, the admired and envied of many. Yet, "No life!"

What is wanting? Vitality. Life. And whence cometh it? Spiritual life can come only from the Holy Spirit. His power alone can change dead souls into living ones, and from a gathering of dead bones raise up a host of saints.

Shall we then count the end of our ministry attained when we have simply gathered together a heap of dead bones, called a congregation, and not rather go a step farther, after Ezekiel's example, and plead for the Divine Spirit to vivify our lifeless product?

#### 2. *Conviction.*

Reduced to its last analysis, the convictive work of the Spirit is one great act, embracing man's entire being and life; yet, according to our Lord's statement, it is divided into three sections—conviction of *Sin*;—conviction of *Righteousness*;—and, conviction of *Judgment*.

The world has its own notion of wrong doing, and that notion is false; its own notion of justice or right, and that notion is false; its own notion of the desert due to wrong doing, and that notion is false. These false notions are because the world judges of moral actions by outward manifestations, and not from the notions that prompt them, or by the Divine standard of right and wrong.

But when the Spirit is come, He will correct all these errors, and teach men the truth as God sees it: In doing this He deals with the roots and causes of things, as Christ does in His sermon on the Mount, where He declares that to hate a brother without cause is to murder; to lust after, is to commit adultery; to covet, is to be guilty of idolatry. As Christ does, so does the Holy Spirit penetrate the hidden workshop of the heart to find out what causes are at work

producing overt acts and crimes, and He arraigns and condemns these causes first and mainly.

The relation of the convictive work of the Holy Spirit to the Redemptive work of Christ, may be perceived at a glance. What ploughing and harrowing in Spring are to sowing and harvest, that by which the soil is prepared to receive the seed and germinate it; the Spirit's convictive work is to the seed of the Word.

At Pentecost, the former was done most thoroughly, thousands being purgently convicted of sin, then ready they were and most anxious to accept the proffered remedy—Christ the crucified. So to-day, souls will believe in Christ and be saved just in proportion to the intensity of their conviction of sin; and, as on the day of Pentecost, so among us, it will take place in connection with the ordinary Sabbath Services, and while the sermon is being delivered. Saved ones will be added to the Church daily as in Apostolic times, so soon and so far as men are convicted of sin daily by the Holy Ghost.

Then, conviction of righteousness, or right doing: in private life, in domestic life, in social and commercial life, in political and national life. Who will deny that there is a clamant call for this in our time? What but such conviction can root out the lying and deceit, the cheating and boodling, which enter so largely as woof into the web of present day life. Is it not so that only by making men better can manners be made better; that according as men are made better, society is made better; or according to Bushnell's famous epigram: "The soul of all improvement is the improvement of the soul."

#### 3. *Edification.*

Or, maturing in the Church the fruits of Divine Grace, a list of which is given in the fifth of Galatians, and to which may be added the grace of liberality, of which the Apostle makes so much in the eighth of second Corinthians.

Think you that if our people, rich and poor and all between, were filled with the Holy Spirit, our Mission Boards and College Boards would need to load the mails with appeals for more money to wipe out arrears and extend the work? Rather, as Moses had to do in connection with the erection of the Tabernacle, they would have to stay the people from giving; and perhaps an occasional circular would be issued, *mutatis mutandis*, as follows. "Moses (The H. M. Committee—The Foreign Mission Committee—The College Board) "gave commandment, and they caused it to be proclaimed throughout the camp (Church), saying, Let neither man nor woman make any more work for the offering of the sanctuary (give any more money). So the people were restrained from bringing. For the stuff (money) they had was sufficient for all the work, and too much."—Ex. 36 : 6-7,

Unquestionably, there is abundance and to spare in the Presbyterian Church in Canada to



meet all demands and more, but like the water courses which flow not in winter to vivify and beautify because they are congealed, so the streams of liberality in the people's keeping sometimes flow scantily because they are frozen up. But let the blessed Spirit descend upon our congregations, as upon the early Church, like vernal sunshine and shower upon wintry nature, and there will be no lack of funds for present and future undertakings, and the old story of giving in Pentecostal days will be rewritten to describe facts among ourselves.

#### 4. *Sanctification.*

Every year the General Assembly makes inquiry as to the hindrances at work, within the Church and around it, against God's cause.

In response, Sessions report a long catalogue of sins committed by professing Christians. As we read these black columns, the question arises:—What agency is adequate to prevent and cure these evils? Scripture and experience concur in saying that the mighty Spirit of God, and only He, can do both.

This He does in two ways, by prevention and by reformation. By prevention, when He destroys all appetite for sinful indulgence, so that men come to loathe the very things which they once loved; and by reformation, when, through His operation, the evil they once did they now shun, and the good, once neglected, they perform.

This four-fold ministry; vivifying dead souls; convicting sinners and saints, perfecting the fruits of grace, sanctifying believers till they shall be holy as God is holy; the Spirit has been sent by the Head of the Church to render in every congregation.

## II. FOUR QUALIFICATIONS FOR THIS MINISTRY.

### 1. *Omniscience.*

Appalling would our position be were the Spirit dependent for action upon our informing Him as to our every need? Think what disastrous blunders we would often make, now by asking for what we should not get, and anon omitting to ask for what we really need!

But, blessed be God, the Holy Spirit is omniscient as well as are the Father and the Son. Mistake he cannot make for lack of knowledge, Ours is but the easy task of simply committing ourselves to his unerring guidance, as Israel did to His symbol in the wilderness, the Pillar, trusting Him to do for us and with us and in us whatever seemeth to Him good.

### 2. *Omnipotence.*

Not infrequently the farmer, in his efforts to secure a harvest, prepares the soil faultlessly, sows the best seed available, and at the proper time, yet reaps but half a harvest. Why? Because there were certain things beyond his control which frustrated his labors: *e.g.* drought, excessive rain, cyclones, or devouring insects.

Here ample knowledge amounted to little when power was wanting to secure results.

But, in the case of the Holy Spirit, failure to achieve His purposes can never happen because of impotence. To Him all the laws of nature yield absolute obedience. All beings, rational and irrational, good and bad, are under His control. What unspeakable comfort in the assurance that no need can possibly arise in our life, no emergency, but what is within the Spirit's power.

### 3. *Omnipresence.*

Were a physician always sent for at the beginning of illness, and could he remain continuously with the patient, night and day, giving personal attention to every detail of treatment, doubtless many more cures would be effected than now are. This he could do were he endowed with the Divine attribute of omnipresence.

But what the human physician lacks in this regard, blessed truth, the Holy Spirit possesses, and of the world's millions, there is not one but may enjoy the Spirit's presence every moment.

Never is it necessary for the Spirit to wait to finish some service ere beginning some other, or to spend hours speeding from one field to another.

Is there a soul anywhere this moment in the agonies of conviction, crying, "what must I do to be saved"; is there a preacher or a teacher anywhere losing heart because he knows not of one soul saved last year through his work; has anyone come to a cross road in life's journey, and is at his wit's end to know whether he should turn to the right or to the left; has the shadow of sickness settled down upon some home, or the still darker shadow of death; the very help we need we can have of the Spirit, instantly, always for He is omnipresent.

### 4. *Infinite love and sympathy.*

We are wont, and that is right, to enlarge upon the love of God the Father for men, as shown in the gift of His Son. We are wont, and that is right, to praise the love of God the Son for men, as shown in His Incarnation and life and death. But, are we not prone to forget that the Spirit's love and sympathy for men must and do equal the Father and the Son?

That picture of paternal pity and love in the parable of the Prodigal Son portrays the yearnings of the Holy Spirit over perishing souls, and His joy over their rescue, as truly as it does that of the other two persons of the Trinity, for in this the three are One. With the hand of faith let us fling open the doors of our heart, that the Spirit's love and sympathy may pour in, then joy shall swallow up sorrow; song sighing; sunlight midnight; in all our congregations.

Finally, if it be asked, what are we to do in order to obtain and retain the Holy Spirit for the purposes already named; my answer is: Pray for the Holy Spirit; welcome the Holy Spirit; obey implicitly the Holy Spirit.



## Our Home Work.

Among the worthy Ministers and Elders of our Church that have recently gone to their rest, two widely known and honored names, one in East, and one in the West; one a Minister the other an Elder; Dr. McCulloch and Warden King; within a few days of each other were called Home. Their life work was done and well done. Few have served more faithfully. The fathers are passing away. May their mantle as well as their work fall to others.

**Ch. Building Fund, East.** The "Hunter Church Building Fund" has proved of great help to many a weak congregation in Nova Scotia. But it is confined to N.S. by the terms of the bequest. In the large Home Mission region of New Brunswick there is great need of such a fund, and at the request of the Home Mission Committee, East, the Assembly agreed to give to the Maritime Synod, if the latter approve, power to establish a Church Building Fund, the benefits of which shall extend to all parts of the Eastern section not now eligible for help from the Hunter Church Building Fund.

**Pictou Pres. Centennial.** Jubilees are common. Centenaries are beginning and will, ere long, be plentiful. Our family of fifty-two Presbyteries is coming on. Truro, the eldest, celebrated her centenary some years ago. Pictou, the second born, followed on the 7th of July, ult., with meetings on the 10th; afternoon in James Church, New Glasgow; evening in United Church. Addresses were given, retrospective, circumspcctive and prospective, by historians, preachers and prophets, Drs. Patterson, Macrae and Morrison, Principals Grant and Forrest, and Rev. E. D. Millar, while a number of "the younger brethren" took part in the devotional exercises. Pictou Presbytery is continually renewing her youth, and never looked younger than now. Men may come and go, she continues. May it ever be with renewed strength and success. Is Halifax next?

**Knox College.** The re-arrangement of chairs in Knox College, preparatory to the appointment of additional professors, is thus given in the *Canada Presbyterian*:

I. A chair in New Testament work, comprising all questions relating to the New Testament, viz., the canon, the text, introduction, exegesis and Biblical theology; this chair has been assigned to Principal Caven. II. An Old Testament chair, to include similar questions; this will require a new professor. III. Professor McLaren remains in charge of the chair of systematic theology. IV. Dr. Proudfoot has charge of his old subjects—homiletics, pastoral theology and church government. V. The fifth chair includes church history and apologetics, and for this a new professor will also be needed.

## A WOMAN'S TOUCHING APPEAL.

Women are banding for home work as well as foreign. Women's H.M. Societies are increasing. In the address of Mrs. (Dr.) Gray, at a meeting of the Orillia Branch Society, is the following passage:—

"In our Dominion we have the largest territorial Home Mission field in the world, and surely it is an honour for us to help that noble band of Christians who are striving to set up the ruins of the Tabernacle of David, that have fallen down. Surely it is a privilege to respond to the tearful cry that comes to us from the rocky shores of Newfoundland, from the scattered settlers on the shores of Nova Scotia and New Brunswick, from the French-encircled mission stations of Quebec, from Ontario, with its many mission stations, from the wilds of Muskoka, from the fair and fertile plains of the North-West, from the rocks and mountain-girt valleys of British Columbia, and from many a scattered settlement that looks out on the wide Pacific, 'Come over and help us.' Hard must that heart be that remains unmoved, and deaf as an adder that ear that fails to be charmed by so pathetic an appeal. Of such an one as turns away unmoved by this cry of distress for lack of ordinances it may be said, 'He has denied the faith and is worse than infidel.' Patriotism, love of our fellow-countrymen, the claims of religion, and the Divine command, unite in urging us to aid as far as we can the glorious Home Mission work of our Church. May we count it an honour and a privilege that we are permitted in any way to build up that Church, which, planting one foot in the Atlantic and laying the other in the waters of the Pacific, shall stand forth throughout the length and breadth of our land, 'fair as the moon, clear as the sun and terrible as an army with banners.'"

**Northern Alberta.** Northern Alberta has received a good deal of immigration during the past year or two, and there are many evidences of substantial advance on the part of the Presbyterian Church. At one time Rev. A. B. Baird, of Edmonton (now Prof. Baird, of Manitoba College), was the only ordained minister of our Church, north of Calgary—now there are nine separate congregations or mission fields. A Presbytery of Edmonton may in a year or two more have a place upon the Assembly's roll, although it may be well to postpone the action in that direction until one or two of the congregations concerned, become self-supporting in their finances.

How difficult is this question of funds! It does not follow that because there is a large influx of settlers, a field becomes quickly self-sustaining. Apart from the fact that many settlers are very poor, and all have an immediately heavy outlay, it is to be borne in mind that the Presbytery blocks out new missions in the area of immigration, and is sending in additional missionaries, season by season, as the country fills up.

How to keep pace with the growth of settlement; how to weld together into congregational unity vastly various elements of population; how to provide for an adequate revenue, and at the same time build churches, and if possible a



manse as well ; what to do about the unbelief and non-Sabbath-keeping habits of many who are settling in the country. These are some of the questions which force themselves to the front in Alberta at the present time.—*Calgary Leaflet.*

### BRITISH CANADIAN N. W. MISSIONS.

BY REV. C. W. GORDON, OF WINNIPEG

**F**ORTY mission fields have been selected from the two Western Synods as those to be supported by contributions from congregations and individuals in Great Britain. These stations have been so selected as to represent the various kinds of work, and the different sections of country embraced in these Synods. Railway mission fields, prairie mission fields, mining camps and lumber camps, missions to foreigners and to crofters, are all represented, so that a conspectus of the work done in these forty mission fields would give a fairly representative picture of all the work carried on in our Great Northwest, from Schreiber to Comox, and from Fort Saskatchewan to Kaslo.

In these forty mission fields there are a hundred and thirty-seven points in which services are maintained by our missionaries ; and connected with these little congregations clustering about these points there are over nineteen hundred families, besides eighteen hundred single persons, attached to the Presbyterian Church, and this means that in all probability the ministrations of our missionaries reach over 26,000 people, of whom over nine thousand are the children of our Church.

The communicant roll is not large, but considering conditions of life and the stage of development at which our work has arrived, it is not altogether a bad showing, that we have two thousand members in full communion.

This work has been carried on in most of the fields under considerable difficulty, and missionaries have been forced to labour in many cases with but poor equipments. Of the hundred and thirty-seven points where services are held, forty-five have churches, and of the forty missionaries carrying on the work, only ten are provided with manses, while five of the stations have only one preaching point, involving only very little travel ; the majority of the stations have from two to nine preaching points, the average being over three, involving long and tiresome journeys by railway and buckboard and saddle. One missionary covers over two hundred and forty miles of railway before he visits his entire field ; another has to drive over a hundred and eighty miles by buckboard to supply his people with ordinances, while many, to overtake their Sabbath work, must drive twenty, thirty, forty miles on Sabbath days. In some cases, though the distances are so great, and the traveling often difficult, especially in winter, the

various departments of church activity are represented in these little congregations, even in the more remote and desolate regions.

In addition to the Sabbath services, there are maintained Sabbath schools, prayer meetings, Christian Endeavour societies, Bible classes, singing classes, etc. There are eighty-five Sunday schools under the charge of these missionaries, which surely is a very fair showing for the hundred and thirty-seven preaching points. It is a matter for devout thankfulness that in this department of the work the missionaries have been able to rely, to a very great extent, upon the faithful services of Christian public school teachers, as well as upon other members of their congregations. It is a matter for great gratification that in no case is there a single complaint from any missionary either on the score of hard work or poor equipments. The tone throughout is one of patience, cheerfulness, courage and hope, and the determination everywhere manifest to make the best of circumstances and appliances at hand, while hoping and praying for improvement in both.

These missionaries have prepared reports descriptive of their fields and of their labours, and these reports have been sent to the congregations and individuals in Great Britain co-operating in this work. These reports have been circulated among the members of the congregations interested through the media of church papers and magazines, and have everywhere excited the liveliest interest and sympathy, the evidences of which have not been wanting by letters of sympathy and gifts of money. Some of these gifts are large, but many are in small sums, showing interest is not confined to any one class of Christians in the Old Land. The amount contributed through the regular church channels from Great Britain this year has been nineteen hundred and sixty-four pounds, four shillings and one penny, besides gifts to Manitoba College amounting to £146 0s. 6d. and smaller sums for special work amounting to about forty pounds. The total amount received is £2,150 4s. 1d.

Of the forty stations supported by friends in Great Britain, seven are by individuals, namely, Sir Donald Currie, Lord Overtoun, George Coats, Esq., Mrs. George Brown and family, a Free Church Minister, a member of Broughton Place, U. P. Church, Edinburgh, a member of Sherwood Congregation, Paisley, a member of Rosemary Street congregation, Belfast. The support of the remaining thirty-three stations is by congregations, and is almost entirely made up of small sums contributed by those of very moderate means, often by those who have to work hard for their living. The generosity shown by these people and their confidence in us should surely awaken the liveliest gratitude, and stir us to earnest self-denial in carrying on this great work.



## NOTES OF FRENCH WORK.

**French Converts.** The following interesting instances from the report of a French Missionary ; shew quiet but effective work.

"One good family consisting of father, an intelligent man, carpenter by trade, the mother, and three boys, brought out of the darkness of Romanism, the parents true Christians. This family did not find it a bed of roses to leave their Church, they had to bear their share of persecution. In January last they were burned out one bitter night, none of their neighbors took them in, and they were out until they got shelter with ourselves and with another Protestant family."

"Another case, a family, of father, also a carpenter, mother and two children, are about to publicly sever all connection with Romanism. The father has not been absent from any of our services for some months. The mother has the New Testament constantly open upon her kitchen table, and while busy at work snatches moments to read a verse or two. She will have nothing more to do with the Church of Rome. Some time ago, some one asked her why she left her book on the table, for if the priest should happen to call and see it he would burn it. She answered: 'There is no danger. In the first place the priest is not likely to come, and if he does let him dare to touch my book; it will cost him dear. I like the book; it is the word of God and no man can take it from me, or prevent me from reading and following it.'"

"Another family, the father cannot read, the mother can, and is very intelligent. She got a Testament, read it and said she would not part with it. Their son, through mischief, threw the book into the stove, saying they did not need it. The mother reprimanded him and compelled him to pay her the price of the book out of his daily wages, saying she would purchase another, and if any one dare lay their hands upon it, they would be punished."

"Again, at a funeral which I conducted this spring the house was crowded with Roman Catholics. They paid the greatest attention to the sermon and all made an effort to kneel for prayer, though they were crowded standing. And I have since learned that many were astonished at what they heard; so different from the things they had been taught of Protestants."

"A gentleman with whom I held a long discussion, said after we had talked for nearly two hours: 'Well, you have sadly troubled my mind. I felt sure that ours was the true religion, but I am beaten by the Word of God.' I then pointed him to Christ and the cleansing blood of Calvary. He said: 'I must study the Scriptures. I am seeking salvation at any cost, and if it is not in our Church I will leave it and seek salvation until I find it.'"

**St. Mark's French Ch., Otta.** Rev. E. T. Seylaz, in reporting for the past year, says, "Our flock has learned the important lesson that Christians should support Gospel ordinances according to their ability. Formerly they had been taught that 'the Gospel is free,' but had not been taught that 'they who preach the Gospel should live of the Gospel.' It was difficult to teach them differently, but they have learned it and for the past year and more they have done nobly to their utmost capacity. The very poorest widows, some earning a scanty living in the wash tub, others sewing for merchants at one dollar per dozen for making men's tweed trousers, have contributed \$3.00 for the support of the cause. Others have given \$5.00 and \$10.00. One family consisting of an aged widow and her two daughters had promised \$6.00, they gave \$15.50, and deprived themselves of need therefor, but they all united to say, 'We must show our appreciation of what our missionary and his wife are doing for us by doing all we possibly can.' Our church is now free of debt, and I trust we shall continue so.

Now about the Spiritual part; formerly I could not have prevailed on one person to offer prayer, now at our prayer meetings four or five lead in prayer, and do my heart good by their sincerity. A larger number take an active part in their Endeavor meetings.

Formerly at our Sabbath School we had but half a dozen or so, but under Mrs. Seylaz' care it has grown to 35. They too, have learned that it is their duty to contribute their pennies weekly. Mrs. Seylaz was told repeatedly, 'You will scare the children away if you ask them for money.' She persisted, saying, 'They must be trained into all the truth, and this is a part of the truth.' So far from chasing away the few who attended, the school has grown monthly to what it now is."

**Fear of Persecution.** "During the year," writes a French missionary, "I have many interesting conversations with Roman Catholics. Many came to our home and spent evenings, being anxious to know the difference between their religion and ours. The precious seed is thus sown in many hearts. They, in turn, speak to others of what they have heard and thus light is spreading through the land."

I know for a fact that fear of persecution, and of being deprived of work, keeps a great many from coming to us. Many tell me plainly, 'We would like to go to your Church, but if we do we shall be persecuted, and our priests will excite others against us, and we shall lose our employment. This I know to be too true; unfortunately there are not enough Protestant employers here, who are not afraid to employ converts, but the time must come when the soil being thoroughly prepared, many will leave the Church of Rome to unite with the Gospel.'



# WORK AMONG THE CHINESE, ETC., IN B.C.

LETTER FROM MR. COLEMAN TO THE F. M.  
SECRETARY.

Lulu Island, B.C., 8th July, 1895.

DEAR MR. MAC KAY,—From the above address you will see that I am at the salmon canneries.

Very little work has been done as yet in canning, as very few fish have come near the mouth of the river, but a great deal of work is going on getting the canneries into working order, such as making tins, mending and making tools and machinery, boats and nets, etc. Quite a number of new frame buildings have been put up this year for the accommodation of the workmen and workwomen. Two new canneries have been built.

By every stage and steamer there comes a goodly number of white men, Chinamen and Japanese, and the Indians are coming in whole families, men, women and children, old and young, in their canoes.

The canneries are supposed to be closed on Sundays, but a great deal of work goes on in some, if not all of them; while outside, the work goes on nearly the same as on other days; stores are open and gambling houses, men mend their boats and nets, and put up buildings, just as if God had never said: "Remember the Sabbath day to keep it holy."

There are four Chinese Christians here whom I have met, three of them keep stores and they opened them yesterday, as on other days. I remonstrated with them, but with no visible result. One of them not only keeps his store open on Sunday, but he has an idol in it, which, however, he says is not his but his uncle's.

All this, and much more that I have heard and seen, teaches me what I learned thoroughly in China, that we ought to be very careful in admitting Chinamen into the fellowship of the Christian Church, see that they understand what they are doing, and have fully made up their minds to obey the will of God, as given in His word, even where it seems against their worldly interests, and is contrary to the practice of those around them.

When I returned from Eburne last Friday, I found Dr. Lin Yikpang, of the Methodist Mission, waiting to take the steamer for Ladner's Landing. I persuaded him to stay over Sunday with me. He went away this morning.

We had splendid opportunities yesterday for preaching the Gospel to goodly crowds of Chinamen, Indians, Japanese and white men. We each spoke three times in Chinese, and I also spoke three times to those who understood English. We spoke in four different places.

I also talked to a crowd in a gambling house. This house is kept by a Chinaman named Ta'm

Chau, nicknamed Hak Kwai Chau, i.e., "Black Devil Chau," not on account of his character, though that is black enough, but on account of his complexion, which is not so very black. Besides being a gambler, this man is a prominent member of the Chinese Secret Society which is supposed by many white people to be Masonic, but is really a society of men combined for the purpose of protecting one another in wickedness, and terrorizing and blackmailing their countrymen. We call them "Highbinders." He has also, at times, it is said, been engaged in the traffic of women for immoral purposes. Some years ago he was an earnest open opponent of the Gospel, and tried to hinder the preaching, but now he does not do these things openly, and outwardly seems quite friendly. I talked to him very plainly, but he puts the matter off in a light joking way, saying "I'll join the Church at the end of the year." This caused a good deal of merriment among the bystanders, who would probably, as soon expect me to worship their idols as Ta'm Chau to become a Christian, yet our God may even work this miracle to their amazement, and perhaps salvation, for his conversion would doubtless influence many others, as he has been a leader in evil so he might become a leader in good.

I am sorry that I have not got a supply of tracts in English and other European languages and in Japanese also, as I think I could distribute them here to the glory of God and the good of men. There are two churches within a mile or so of each other, one Methodist, the other Presbyterian, but great numbers will not go to either.

I was surprised to learn the other day that there is a boat population on the Fraser River. People who live in boats all the year round, and as one man said to me: "No missionary ever comes near us."

It seems strange to me that people who will not go to hear the Gospel when they have the opportunity, yet make it a matter of complaint that no one seeks them out with the Gospel. I never hear them complaining, that no one seeks them out to minister to their bodily wants. No, they look after that themselves, and go to great trouble and pains to supply their own physical needs, but expect some other person to go to the trouble of supplying their spiritual needs, that they may have the gratification, in many cases of refusing to accept it, even when it is brought to their very doors.

Your letter telling me of the Board's action in transferring me to the mainland, came duly to hand, and Mrs. Colman and I expect to move soon.

Hoping and praying that His Kingdom may speedily come, and His will be done on earth as it is in Heaven.

I remain, yours truly,

C. A. COLMAN.



## Our Foreign Missions.

**The Woods.** Dr. and Mrs. Wood have passed through a sore experience since going to India. Their only child was ill for a length of time and then died. Mrs. Wood was for weeks at the point of death but is now recovered. In the midst of heartless heathenism let them have in full the sympathy and prayers of the Church.

**The Annands.** "He shall give His angels charge over thee to keep thee in all thy ways." How strikingly illustrated in the preservation of Mr. Annand from those who had planned to kill him. See his letter on another page. His modesty prevented his writing about it until it was necessary to prevent incorrect reports getting abroad, and his story is very briefly and simply stated. At home we pray for them. In the field God keeps them. He hears and answers prayer.

**Medical work in India.** Dr. Wood writes of his medical work, "I am getting along famously with dispensary work and am performing many operations, especially on the eye. As these are the first operations performed in Neemuch, the natives are much astonished. The Guba of Neemuch who holds the position of native Governor has asked me if he may come and see some of the wonderful things he has heard of. One surgical major operation is of more benefit to us than one hundred treatments. After my first major operation people came many miles telling me that they had heard hear of this "cutting."

**The Gaulds.** Our missionaries in Formosa have had a trying time. When the war threatened to reach the Island, the British ladies were ordered by the British Consul directed to leave for China. Mrs. Gauld went over to Amoy on the mainland. For some weeks she was very ill with fever. Then came confinement, and all the time there was no little anxiety about the safety of her husband in the distance. He on the other hand had the care of the churches in the specially trying time, and the anxiety and suspense regarding the illness of the absent wife. He visited Amoy but felt that he could leave his post but for a very brief time. Mrs. Gauld is recovering, but, according to the latest despatches, peace has not yet come in Formosa.

**France in the N. Hebrides.** Mr. Copeland in his letter on another page speaks of the Victorian Church "blindly playing into the hands of France." Some may not understand this expression. Eight or ten years ago, in spite of a previous agreement with the British Government that the New Hebrides were to be left as neutral ground; the French made a bold move to take possession of the group, as they had done with New Caledonia, some 200 miles distant.

As this would mean death to our missions, the F. M. Com. E. D. sent a memorial to the British Government. The Free Church of Scotland sent a deputation. Australia remonstrated. The Government warned the French, and the troops were withdrawn. They then sought in a more quiet way, by purchase and settlement and opening a line of steamships, to effect their end. The Australian New Hebrides S.S. Co. was formed partly to counteract them, and in a large measure succeeded in securing the trade and establishing British influence. Upon the issue depends the future of the group, whether it shall be free and under Australian influence, or a French penal colony like New Caledonia. It is to this danger Mr. Copeland refers.

As the life of the Mission depends upon the dominance of British influence, and the latter upon the supremacy of British commerce, it will be seen how important it is to the very existence of the Mission that the commerce be fostered and strengthened instead of weakened by the withdrawal of the carrying work of the Mission.

**Khachrand.** What's in a name? Not much beauty in that one, but there is good news from it. It is in the "sphere of influence" of Rev. J. F. Campbell's field, who sends the following translation of part of a letter recently received from his catechist stationed there:

"In these days there is much work here because many laborers from a distance are working on the new railroad. At such a time it would be well if two men were here, but alas! for a year I have been here alone.

As to Khachrand, in these days the people of the place . . . hear well and heartily about Christ. Indeed sometimes men of high position come to my house and ask about Him. The superintendent and assistant-superintendent of police show me exceedingly great regard; indeed, the assistant superintendent put his horse at my service for two months. . . .

When Jairam and I first came, people abused us, and snatched the books from our hands and tore them up, but now the same people invite us. God has so far softened their hearts, then he will also establish a church for himself. There are two men in one village of whom I have much hope that they will accept Christ.

The Lord will look upon the prayers and labors of those who from afar pity the souls of these people, and will grant blessing. They have not seen India, but Christ himself makes manifest to them the condition of this country. Many of them hearing this condition will certainly prepare their hearts for His work. May God strengthen their hearts."

"The above," writes Mr. Campbell, "is a translation of part of a letter from a catechist stationed in a town of over 9,000 inhabitants, surrounded by some 30 villages. In a former letter he urged the need of a missionary for it. Surely this was not too much to ask. What favoured congregation in happy Canada will undertake the support of a missionary for that or some other of the 'vacancies' in Central India?"



**Indian Standard.** Rev. J. Fraser Campbell requests us to state that Drysdale & Co., 232 St. James St., Montreal, will take subscriptions for "The Indian Standard," published by the mission press in Rutlam, so that all present or intending subscribers may send their subscriptions to him, and save the trouble and expense of sending them to India, Mr. Campbell says of the *Standard*, that "all the profits go to our printing establishment, which we wish to make increasingly useful as well as entirely self supporting." The subscription is \$1.00 per year

**S. Schools in Mhow.** Mhow, one of the five older stations of our Central Indian Missions, has eight S. Schools, with 550 pupils. There is a Bible class for teachers on Saturday morning. There is a S.S. Association now started in the Mission which it is hoped will be very helpful to the teachers in all the stations.

The significance of the above can scarcely be realized. In a few years these men will be a large factor in the thought and life of their country.

**District Work in India.** A vivid and interesting picture of one phase of mission work is the following from Rev. Norman Russell of Mhow, India.

I have spent already three months in the district partly in company with my brother, and partly with Mr. Drew. We have had a grand time; a phenomenal time.

We were enabled to purchase second-hand a large tent which we used as a place of meeting in all the large centres where we stayed. It holds comfortably about four hundred people though we had as many as 750 present at one time. By this means the meetings were entirely in our own control, and were not subject to the many disturbances ordinarily met with in the bazaar; we were able to keep our audiences for a much longer time, from one to one and a half hours.

We have travelled over the whole Mhow district as far west as Sirdarpore, 60 miles from Mhow, and beyond the Nerbudda on the South. We have visited all the large villages and many of the smaller ones.

And the work is going on. We will probably continue as far into the season as the heat will permit. Already we have preached to about 25,000 people. It is impossible however to give statistics of such work. We can only say that the interest has been deep; we have been heard without interruption or disturbance wherever we have been. We can add moreover that the interest has been increased and the friendliness heightened since last year. We have also had a good many inquirers, some of whom are seeking baptism.

**Persecution and Progress.** Of two cities where our missionaries at Mhow have been seeking an entrance, Mr. Russell writes:—

"In both of these centres and the surrounding villages we have gained a foothold. In the latter place especially has our work been rewarded with fruit. We have had several baptisms from the Barwai cluster of villages and several more are inquiring. Persecution has followed our converts; the wells were closed on them and one of them was imprisoned on a false charge. The latter we were able to release. These conversions have also closed some of the villages to our preaching, but only temporarily. The Word has been well sown and these are but manifestations of its taking root. In the Manpur district we have again obtained a foothold among the Bhils which was lost by the actions of the Roman Catholics. We spent a few days with them on our tour and were most kindly treated; when we left they prayed us to soon return. We have given them medicine in Manpur, and they now look on us as friends.

**Open doors in India.** "The great lesson, especially in the last three months experience," writes Mr. Russell, "is the immediate necessity for more help from home. India is not to be evangelised by her own people alone. Every centre needs a European Missionary to superintend.

At least four such centres are already open in our Mhow district alone. *Dhar* a large city of about 20,000 people, whose rajah is very friendly and who called us to sing before him when we were staying in his city; *Sirdarpore* the centre of the Bheel country, which is under British control; *Haheshwar* which commands a large and thickly populated district on the Nerbudda; and *Barwai* where already the work has grown to an extent requiring closer supervision. In each of these places the doors are wide open. It is in the power of the Church to enter now, and even if it be necessary to sacrifice in other parts of the work, they should be entered.

These open doors are the answer to a century of prayers. Slowly but surely as God's people have been waiting on Him have the gates of these heathen cities rumbled back on their creaking hinges. And now that her prayers have been heard will the Church of Christ prove unequal to the issue? God forbid.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem."

"Come over and help us!"

"Whom shall we send and who will go for us?"



## THE NEW HEBRIDES SYNOD.

## AND THE MISSION STEAMER

[It has been customary to publish in the RECORD a summary of the proceedings of the New Hebrides Mission Synod. The official report of the recent meeting has not yet come to hand, but the letter of a visiting delegate has been received. The writer, Rev. Joseph Copeland, a son-in-law of Dr. Geddie, was formerly a missionary in the New Hebrides, but the health of his family necessitated his removal to Australia, where he now labors. The following is his letter in the Sydney (Australia) *Presbyterian*.—Ed.]

## A VISIT TO THE NEW HEBRIDES.

Having been deputed by the Foreign Mission Committee of our Church and by the Dayspring Board, to attend the Mission Synod, I left Sydney on April 4, arriving back on June 2. In the interval I saw a good deal of the Mission in all parts of the group, and perhaps a few items may interest readers of the *Presbyterian*.

To begin with the Synod. The attendance was the largest ever seen. All the missionaries on the group were present, as also their wives (with three exceptions), their children and native nurses, making a party of nearly fifty. The most important question by far was the steamer for the Mission. This question was debated in all its phases on three several days, in all about thirteen hours. The following are the resolutions:—

"After prayerful, prolonged and very serious consideration of all the facts laid before it *re* the new mission steamer, this Synod, while heartily thanking the Victorian Church, Rev. Dr. Paton, and the generous donors in Britain, who have given their time, strength and money so unstintedly for this purpose, regrets that it had not an opportunity of discussing the subject before the vessel was ordered; and seeing that the matter was taken out of its hands by the action of the Foreign Missions Committee of the Victorian Church, and, as the suitability of the vessel is not assured, resolves that it leaves the matter for the present in their hands, to do what with the additional light now available should be done in the best interests of all concerned."

Thirteen voted for this motion, and four against it. The four, Messrs. Watt, Robertson, Macdonald, and Dr. Lamb, dissented from the finding of the Synod for the following reasons, which were received and ordered to be engrossed in the minutes, viz.:—

1. That it is admitted by the Synod's deliverance that the suitability of the vessel is not assured. 2. That it involves a very serious outlay of from £2500 to £4000 per annum, in addition to say £10,000 for the first cost, whereas for from £1500 to £2000 per annum, with no expense whatever for first cost, and with no responsibility, the Mission at present enjoys a vastly better service. 3. That while the suitability of the proposed steamer is not assured, it, if proceeded with, necessarily terminates the present

service. 4. That while the Synod's action necessitates what is virtually a dismissal of the present Dayspring Board, it lays upon the Board to be appointed the difficult task of managing a discredited service. 5. It is due to the subscribers towards this Mission to know the difficulties that lie in the foreground of this question.

The following was agreed to unanimously:—

"The Synod acknowledges with great pleasure the lively interest that the Dayspring Board has manifested in the work of the Lord on this group, it sincerely thanks the members thereof for their noble work, and renews its assurance of full confidence in their ability and integrity, and as this Synod has *neither approved nor adopted the new scheme*, it trusts that the Board will continue to serve this Mission."

The opposition to the steamer was stronger than I expected, and the outcome was more favourable than I had hoped for. Dr. Paton—a host in himself—was vigorously supported by his son, by Messrs. Boyd and McKenzie (new missionaries and who knew little about the question), by Mr. Milne, and by some others less warmly. Dr. Paton's fame, labours and money power, together with the fact that the steamer had been ordered, made the question a difficult one. Moreover, eleven missionaries out of eighteen had concurred individually. Had the question been simply this: Shall the steamer be built? then I think a large majority would have said No, on the ground of its not being needed and of its expensiveness.

As it is, the Synod has claimed its right to be heard as a Synod on the question. It expressed dissatisfaction at the action of the Victorian Committee in taking the matter out of its (the Synod's) hands. It further questioned the suitability of the vessel, and it remitted the matter to the Victorian Committee to be dealt with in the new light available, with a due regard to the interests of all concerned. And, still further, the Synod declined to accept the resignation of the Dayspring Board, on the ground that it (Synod) *had neither accepted nor approved the steamer scheme*. If, after this, the Victorian Committee proceed with the steamer, the onus of her maintenance will justly fall on their Church.

Some members of Synod moved a resolution with the view of setting Dr. Paton right with the British contributors, to the effect that circumstances had so altered in regard of communication between Australia and the New Hebrides since he raised the first money for a steamer that a mission vessel is no longer needed, and that the money would be better laid out in the maintenance of a small launch for pioneer work in the north of the group and in the maintenance of more missionaries. Dr. Paton, however, would not hear of such a proposal.

It is an unpleasant duty to have to "look a gift horse in the mouth" and to decline to take possession; but the following reasons are more than sufficient to warrant declining the steamer:



1. It is about a hundred tons smaller than the present inter-island steamer, and not one third the size of the present ocean-going steamer.

2. For a much less comfortable and an infrequent service we shall have to pay, say, £4000 instead of £1500. To what purpose is this waste?

3. The "reasonable amount of concurrence" enjoined by the Victorian Assembly was not obtained before ordering the steamer. The concurrence of only 11 missionaries out of 18 was got, and of some of these 11 the concurrence was "conditional." Of Churches supporting the Mission, the concurrence of the Free Church of Scotland, the Canadian, and the New South Wales Churches had not been got; nor had the Dayspring Board or the New Hebrides Mission Synod, as a Synod, concurred. Moreover, not only was concurrence asked but also financial help upon infinitesimal data.

4. This steamer scheme is a blow to commerce in the group. The Australasian New Hebrides Company was formed, *inter alia*, to benefit the natives and to promote British ascendancy in the group. The Victorian Committee is blindly playing into the hands of France, by weakening the existing Company. In view of the recent decision of the Mission Synod, the building of the steamer should be suspended, and the whole question reconsidered. Only thus can the peace of the Mission and of the several Churches be preserved.

J. COPELAND.

### "IN PERILS BY THE HEATHEN."

LETTER FROM REV. JOSEPH ANNAND, D.D.

Tangoa, Santo, New Hebrides,  
1 April, '95.

THERE have been things transpiring here this year, that, having gone abroad, may reach you in a one sided or false aspect.

Since we baptized the three young people in the end of September last, the hostility and enmity of the heathen party here has been growing more intense. Early in January some eight or ten women and boys began coming to school, and persisted in coming in spite of all opposition, and they still attend the evening class.

At a public feast at the village here after the new accession of scholars, it was given out in some symbolic way that the missionary must be put out of the way, so that the Gospel could spread no farther.

Four days later arrangements were made for opening a market for native food, about two miles up the shore from our place, and near where Mr. Sawers was killed three years ago.

After this and before the first market day came, an angry heathen came onto our premises at midnight with his axe threatening to kill his son who was coming to school, and also one of our lads who was blamed for keeping the boy here. We dismissed him and sent him home. To be revenged on us and to carry out the will of the people this man gave the bushmen cartridges with which to shoot me at the market. Twice I went to that market and bought food from those who had been asked to shoot me.

From some cause or other they were not able to carry out their purpose.

A kind Providence enabled me to go over to Malo after the first market day with part of the food for Mr. Landels. I then, not knowing anything about the treachery intended, invited him to come and buy also. Thus the second market day there were two boats there and about fifteen of our friendly natives, hence delay.

I then withdrew from that market, buying our food at another place four miles away. Many efforts were made to induce me to return to the market where everything was now completed for killing me.

One Sabbath I, in company with one of my native teachers, visited the very people who were pledged to shoot us. We observed a change in their conduct towards us, but we knew nothing of the plots excepting that I grew suspicious of them from some actions that I had seen.

After worship with those of them who would listen to us, I requested some of them to show us the road to villages further inland. This they refused to do. So we set out ourselves to find the way, which we did after going astray once. We visited two other inland villages; being suspicious of the first villagers visited, we refused to come back by their path, but took a much longer one another way home.

A week later when our two natives who went up to have service again with the same people, saw where a number of men had been sitting and lying on the path awaiting our return from the inland villages. At the second village two friendly persons told our men that others were seeking the missionary's life. They told about the cartridges and the plots to catch me, and sent word for me to keep clear of them. They also told that the Tangoans persuaded the bushmen to agree to do the deed as they had done with the other white man (Mr. Sawers). Thus it came out that those at our very door were the real murderers of poor Sawers.

The news that I was made acquainted with their plots created quite a sensation here. Some of them are in hiding for fear of a man-of-war.

So far as I know, all danger to my life is now past. It is wonderful how God shielded me during the three or four times that I was fully in the power of those who had agreed to kill me. Evidently our work here is not done. The treachery and deceit of these people are boundless.

Brethren, pray that God may open their hearts to his truth and love! Is the Church doing her duty at the throne of grace, for these perishing creatures? How many are really and persistently holding up our hands in the conflict. You in the mountain can do more effective work than we in the valley. Doubtless the Spirit of God is working, and we believe that soon a change will come.



## WORK IN THE NEW HEBRIDES

SINCE the report of the Mission Synod, given on another page, was in type, extracts of the official minutes have been received. The resolutions regarding the mission steamer are of course the same. In addition there is the following regarding the general work :—

MISSION CHURCH, ANELCAUHAT,  
ANEITYUM, 20th May, 1895.

Which time and place the New Hebrides Mission Synod met, and was constituted: *inter alia*.

57. Having heard the reports of stations, we deem it cause for thankfulness to God that the past year has been one of progress all along the line from Santo to Aneityum.

Satisfaction is expressed at the re-occupation of North West Santo by Mr. and Mrs. Mackenzie from the Presbyterian Church of Victoria, whom we wish God speed in this portion of the Master's vineyard.

The Teachers' Training Institution on South Santo, as recommended by the Mission Synod in 1894, has been fairly set agoing with eleven students, five of whom are married.

On Malekula two new churches were organized, at the station of Mr. Paton's Pangkumu, and also at Mr. Leggatt's Aulua. This rift in the dark cloud that has so long enveloped Malekula gives cause for encouragement.

Much satisfaction is expressed at the return to Ambrim of Dr. Lamb and his staff with a new equipment, and fresh energy to resume the medical mission there in all its branches, and also at the present hopeful signs of the work.

It is pleasing to know that Epi is now almost wholly open to the reception of the gospel. Mr. Smaill has had the joy, amidst much sickness and trial, of baptizing six converts. There also, on another part of the island, Mr. Fraser is now, for the first time in the history of his work, totally independent of help from any other island; while at Bieria, large numbers have been added to the Church.

On Tongoa and district, Mr. and Mrs. Michelsen were permitted to resume their work amidst much that was disheartening owing to long sickness among the natives, and hindered also by their own sickness which was somewhat prolonged and severe.

Mr. Milne (Nguna) has had the joy of seeing numerous additions to church fellowship from amongst those who were only hitherto nominal Christians. It is also pleasing to know that the heathen party is so materially decreasing. We would specially take notice of the efforts towards self help in the direction of supporting their own native teachers, thus leaving the sums contributed by the Sabbath schools of Otago to be used towards the maintenance of another missionary.

We cannot but rejoice with our brethren of

Efate when we learn that the heathen party are fast decreasing.

The report of Mr Robertson (Erromanga) *re* his recent mission tour over the whole island of Erromanga has been most cheering.

The cause has been well maintained on Tanna, Aniwa, Futuna, and Aneityum.

Notwithstanding the sickness prevalent at some of the stations, and the high death rate among the natives, and very bitter opposition by the heathen in certain districts, on the whole the reports are more encouraging than in any previous year in the history of this Mission. Synod therefore, while deeply conscious of the large amount of difficult work that yet remains to be done to complete the evangelization of the Group, records its thankfulness to God, and its resolve to go forward full of courage and hope in Him. Copies of this minute to be sent to the Conveners of the Foreign Mission Committees of the various Churches interested in this Mission.

Extracted from the Records of the New Hebrides Mission Synod.

W. WATT. Clerk.

## CESSION OF FORMOSA TO JAPAN.

LETTER FROM REV. WM. GAULD.

FROM Tamsui, Formosa, on the 10th of June, our missionary, writing to the F. M. Secretary, of the transfer of the Island to Japan says :

It may be for the better but for the present my heart feels sad because of the change.

You have the facts already in the daily press, and much that is not fact. Even here it is difficult to sift fact from fiction. I will give a brief summary of what we consider facts. Formosa was ceded by China to Japan. The natives, disliking the prospect of Japanese rulers, asked Britain to take over the Island, but she refused to interfere.

Then, 25 May, the Island declared itself an independent Republic, and the now Ex-Governor was chosen President. The "Dragon Flag" gave place to the "Tiger," which at noon on the 26th of May was hoisted on the forts.

On May 30th the Chinese envoy arrived at the mouth of Tamsui harbor to deliver Formosa to Japan. He did not dare to enter, but on board a Japanese man-of-war formally handed over the Island.

The latter determined to put a speedy end to the new Republic; and on May 31st landed at Chim-o, a short distance east of Kelung. There was some fighting, the heaviest on 2nd June, when many Chinese were said to have been killed and wounded.

On Monday, 3rd June, Kelung fell into the hands of the Japanese, and next day the President fled the Capital and boarded one of his merchant ships which was lying in the harbor. They threatened to sink her if she dared to sail; but on Wednesday night, through the medium of a



few foreigners, the ex-Governor (ex-President), bought from the soldiers enough of the big guns to render them useless, and also engaged the same foreigners to cut the wires leading from the battery to the torpedoes; and she managed to steam out with a few parting shots from a small fort, carrying her large load, an ex-President, some other officials, and over a thousand soldiers.

On Friday the Japanese reached the Capital without further fighting, and on Saturday afternoon this port. On Sunday, 9th June, at noon, they hauled down the "Dragon Flag" from the Custom House here and hoisted instead that of Japan; and are now in possession of the northern part of the Island.

Whether they will yet have to fight their way in the middle and South, remains to be seen.

The refugee Chinese soldiers have not, since the ex-President's ship left, troubled any one very much, but the wilder class of natives have been and still are taking advantage of the unsettled state of affairs, to plunder the natives. Foreigners have not been interfered with. Of course, there were some 55 British and German marines at Twatutia, and one British and one German gun-boat here in Tamsui Harbor.

Nor have the native Christians been much interfered with. For a day or two a few were saying that they were acting as Japanese spies. But fortunately this did not amount to much.

I was delighted to-day with a visit from a Japanese Christian who is with the army as interpreter. He is a graduate of a Congregational Christian University at Kioto, and is a Hobe merchant. He does not know of another Christian in the army here.

#### PRESBYTERY OF HONAN.

THE Presbytery of Honan met at Chu Wang, Honan, on May 2nd and 3rd, immediately after the arrival of our brethren, Messrs. Goforth, Slimmon and Malcolm, from Canada; the Moderator, Rev. M. McKenzie, in the chair, two new members, viz.: Messrs. Kenneth MacLennan and James A. Slimmon were welcomed with the right hand of fellowship, and enrolled as members of the Presbytery.

A letter was read from Rev. R. P. MacKay announcing that the Y.P.S.C.E., of Souris, Manitoba, wished to support a native helper. Presbytery thanked the Souris Y. P. S. C. E. and allotted them a helper.

Reports were presented from our three stations, Hsin Chen, Ch'u Wang, and Chang Te Fu; showing all to be quiet and the work of the Mission in a prosperous condition. At a small village near Hsin Chen, where we have several earnest enquirers, the Roman Catholics are interfering, but thus far have done no harm.

Great want is experienced by many of our enquirers and Church members in all parts of the

field. This has been a very hard year for many. One of the members of Presbytery called on two "Fu" and nine "hsien" magistrates, and presented them with copies of "Dr. Faber's Civilization," which were cordially received. Two members of the Presbytery, assisted by a large band of natives, attended the annual religious fair at Hsen Hsien, and met with much more encouraging results there than in any previous year.

The Presbytery after a long discussion resolved that in view of the varied obligations and circumstances of unmarried male missionaries, their salaries could not wisely be reduced.

The Presbytery discussed at length the wisest method of dealing with polygamous enquirers, and resolved that, after having heard the diverse methods adopted by many of the older Missions in China, a digest of our correspondence with other Missions be forwarded to the Foreign Mission Committee, and the whole matter left to the General Assembly of our Church for decision.

Considerable routine business was disposed of through committees.

The Presbytery discussed the outlook for Mission work in China, resulting from peace between Japan and China, but felt that it was yet too early to forecast the real results.

It was resolved to rent the premises at Hsin Chen, on the best possible terms for another term of five years, with additional premises for medical work, if possible.

The Mission staff were arranged for the summer as follows: Mr. Goforth at Chang Te Fu; Messrs. Slimmon and Grant at Hsin Chen; Messrs. MacGillivray, McKenzie, Malcolm and MacLennan at Ch'u Wang.

The Presbytery unanimously resolved to ask the Foreign Mission Committee to urge strongly upon single men the advisability of coming out unmarried and remaining so for at least two years, setting forth numerous and weighty reasons for the same.

Having heard of Mr. John Penman's generous offer to support a physician in Honan, the Presbytery expressed their hearty appreciation and took measures to make satisfactory arrangements for accepting the same.

The Presbytery then adjourned to meet at the call of the Moderator.

Signed) W. HARVEY GRANT,  
Clerk, *pro tem.*

Besides Thibet, which has six millions of people, there are no missionaries in Afghanistan, Beloochistan and Turkestan, and missionaries have only just begun work on the edge of Arabia, the great Soudan in Africa, and the Congo Free State. The great Island of New Guinea, too, has only had a few missionaries on the Northeast coast. Arabia has 10,000,000 people, the Soudan 80,000,000, and the Congo 30,000,000, so there is yet "much land to be possessed."



## LETTER FROM MR. GOFORTH.

FROM a bright cheery letter of Mr. Goforths, to his wife in Ontario, a few extracts have been kindly furnished for the RECORD.

Writing from a place called Hsin Hsun, on the 9th of May, he says:—

“Donald (Mr. McGillivray) and I started from Chu Wang yesterday morning. It was late in the afternoon before we arrived here,—on account of the floods we were obliged to go a long way round. There are about 100 soldiers in the village, but we have succeeded in making them friendly. I was delighted to find how interesting the Gospel story was to some of them.

I went to the home of Wang Fu Lin, and met with all the Christians and enquirers and had worship with them. The room was full of men, and the women stood outside at the window. I spoke on that beautiful vision of the redeemed in the seventh chapter of Revelation. The drought followed by floods in the Spring and Fall last year, has forced many of them to feed on leaves. The women spoke out their delight when we talked of the time when they shall ‘hunger no more,’ etc. Oh blessed words to them! Mrs. Wang Fu Lin and the other women send you greetings. They remember with delight your visit here....

Later.—We had another busy day yesterday with soldiers and enquirers. To-day I start for Chang Te Fu, and Donald goes back to Chu Wang. The roads are horrid, the barrows go slowly. I consequently had time to talk to people by the way. I have had several good talks,—it is joyful work to serve the Master.

There is promise of an abundant wheat harvest. I have never seen such fine wheat in China, but there must be a great deal of suffering before the wheat is ripe.”

After his arrival in Chang-Te-Fu, his new station, he says of it:—“I have never felt so rested in any place in China, it seems as if this is the place God has allotted for us to fix our dwelling place. I am pleased with the houses. The one I am preparing for ourselves is large enough to allow for two bedrooms, and a good large living room. To have the open fields all about us, and the mountains to the west, is surely all we could hope for, and strange to say the street is named ‘Chu Chung Chieh,’ Bell Smith Street.\*

Ten converts from Tsai yuan have come in to-day to welcome me back, one of whom has brought the deed of a house which he wants to give the Mission for a meeting place in his native town. This has indeed been a happy day.

The country looks its best just now. The wheat fields are promising an abundant harvest. The view from our compound is lovely. To the

\*Bell Smith is Mrs. Goforth's maiden name. The Street was probably named by the Chinese from some smith or worker in bell metal.

north and west the mountains can be seen, the sun setting behind. I had six of the neighbors in last night to worship. The Lord is using Sir'rh (the young gate-keeper) to bring them in.

The Hsien magistrate (one of the highest officials) sent to ask me to let him have the ‘Wau Kua Pau’ (Chinese ‘Review of our Times.’) I sent it to him with the message that I would send it every month as it came. I am glad to find he is taking an interest in Foreign affairs, and that I can supply him with such an excellent paper. Every day I have people in to see me,—that shows the advantage of a ‘Fu’ centre.”

May 25th—“I am here now two weeks alone, everything is going on pleasantly. I am getting my Chinese brushed up again.

At Wang lin Chiao, there seems to be a splendid work of grace begun—a bright young man of twenty-seven is the leader. He heard us first at the great Hsun Hsien fair, the year I was taken ill there. He had been searching for light among the Buddhists. He travelled 1,800 li (about 700 miles) to a famed Buddhist resort, but got no help. He then left wife and family and went to a noted temple in the mountains, but still found no peace. When he first heard us he could not accept what we said, but he bought some books. He has been led step by step to the true foundation, and has found peace at last.

The believers at his home and district have subscribed enough to buy a piece of land, and are going to build a chapel! It certainly is wonderful to see how the Spirit is leading men to the Lamb of God.

In the morning we study Luke's Gospel, and in the evening the Psalms with the Chinese. On the Sabbath my subject, forenoon and afternoon in speaking with them, was the ‘Sacrifice of Christ.’ Oh! how wondrous! Again and again I could scarce keep the tears back.

Mr. Li (the teacher), has returned from home. He seems to me as an old friend. The task of reading the whole of the New Testament in Chinese, during the voyage, was almost too much for my eyes, and I am now glad to have Li to save my eyes. . . . The Mandarin (official) here wants to know if our doctor can give him a new set of upper teeth. He would provide a special room for the doctor at the official residence, while in attendance on him.

I have had a good forenoon's study, having had my breakfast by 6 o'clock; but this afternoon I was receiving visitors until the present, 7.30. A believer from Tao Kung has come and will spend the night with us. I am glad to have so many coming to see me. There are three men in the city now who may be considered enquirers; besides, there are several others very hopeful. I am delighted with the attitude of the people towards us. The Master is working in the hearts of men. Oh for His Grace sufficient not to hinder His work.”



## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. J. S. Black, into St. Andrew's Ch., Halifax, 11 July.

Mr. Greenlees, into St. Peter's, Sydney Pres., 24 June.

Mr. McDonald, called from Englishtown, and S. Gut, Sydney Pres., into Union Centre and Lochaber, Pictou Pres., 27 June.

Mr. Wm. Dawson, called from Canard, Hx. Pres., into Upper Londonderry, Truro Pres.

Mr. James M. Fisher, into Malpeque, P.E.I., 18 July.

Mr. Joseph Johnson, into Cove Head and Brackley Pt. Road, P.E.I., 10 July.

Mr. D. Hutchison, into Cumberland and Rockland, Otta. Pres.

Mr. Wm. Graham, ordained and inducted, into Bayfield and Bethany, Huron Pres.

Mr. J. McD. Duncan, called from Tottenham and Beaton, into Woodville, Lindsay Pres., 12 July.

Mr. R. Pogne, ordained and inducted, into Stayner and Summerdale, Barrie Pres., 10 June.

Mr. James S. Kene, ordained and inducted, into Hillsdale and Craighurst, Barrie Pres., 9 July.

Mr. Muir, into Union Ch., Seaforth.

Mr. James F. Polley, ordained and inducted, into Little River, etc., Hx. Pres., June.

Mr. John Young, called from St. Enoch's Ch., Toronto, into St. Johns Ch., Hamilton.

Mr. J. A. McConnell, ordained and inducted, at Knox Ch., Vanatter, 23 July.

Mr. W. Patterson, ordained and inducted at Knox Ch., Leamington, 11 June.

Mr. James Grant, called from Tor. Junction, at Richmond Hill, Tor. Pres., 25 June.

Mr. E. A. Henry, ordained and inducted at Brandon, 2 Aug.

### RESIGNATIONS.

Mr. J. G. Cameron, of Souris, P.E.I.

Mr. J. W. Bell, of Newmarket, Tor. Pres.

Mr. J. K. McCulloch, of Elmsvale and Knox Ch., Floss, Barrie Pres., 30 June.

Mr. J. L. George, of St. Johns Ch., Belleville.

Mr. McKay, of Leeburn, Huron, Pres.

Mr. Robert Haddou, of Knox Ch., Milton, Tor. Pres., released 29 July.

Mr. James Argo, of Norval and Union, Tor. Pres., 1 July.

Mr. Anderson, of Bobeaygeon, released 28 July.

Mr. Reeves is Moderator of session.

### MINISTERIAL OBITUARY.

Rev. Robert Ross was born at Sunny Brae, Pictou Co., N.S.; studied in Dalhousie College and the Pres. College, Halifax; was settled in Wolfville, N.S., in 1882, where he labored for about ten years until failing health compelled him to resign. He lingered on for three years and on 22nd Feb. last, passed to his rest at his childhood home. We deeply regret previous omission regarding this dear friend and brother.

Rev. William McCulloch, D.D., of Truro, N.S., passed to his rest, on Sabbath, 14 July, at the great age of 84 years. He was licensed at Merigomish by the Presbytery of Pictou, 6th August, 1838, and was ordained at Truro, 14 February, 1839. His life work was in the one congregation,

and his name was on the roll of Truro Presbytery for over 56 years. Some years since he resigned his charge, but while strength remained he was pastor and friend to all whom his help could reach. His name was long an honored one in the Maritime Synod, of which for years he was the father.

### PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept.

Brandon—Brandon, 10 Sept., 10 a.m.

Calgary,—Edmonton, 2 Sept., 8 p.m.

Chatham—Chatham, First, 10 Sept., 10 a.m.

Huron,—Clinton, 10 Sept.

Inverness,—Whycocomah, 3 Sept.

Kamloops,—Vernon, 3 Sept.

Lindsay—Leaskdale, 20 Aug., 11 a.m.

London—London, First, 10 Sept., 10.30 a.m.

Orangeville,—Orngvl, 10 Sept., 10.30 a.m.

Otta.—St. A., 1 Tues. Feb., May, Aug., Nov., 10 a.m.

Paris,—Ingersol, last Tues. Sept.

Peterboro—Port Hope, First, 17 Sept., 9 a.m.

Quebec,—Inverness, 17 Aug.

Sarnia,—Strathroy, St. And., 17 Sept., a.m.

Saugeen,—Harriston, Knox, 10 Sept., 10 a.m.

Superior,—Keewatin, Sept.

Toronto,—St. And., 1st Tues., every month.

Victoria,—Victoria, St. And., 3 Sept., 2 p.m.

### STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. January.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. October.

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sab. December.

*Directed* also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

*Further*, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

**Committee on** Through inadvertance the new **Y. P. Societies** ly appointed Standing Committee of the General Assembly on YOUNG PEOPLE'S SOCIETIES was omitted from the list of committees in the July RECORD. It is as follows:—Rev. R. Douglas Fraser, M.A., *Convener*; the Conveners of Presbytery and Synod Committees, and Messrs. A. Rogers, D. Sutherland, J. R. Dobson, W. Shearer, J. McP. Scott, Dr. J. A. R. Dickson, J. S. Corming, W. G. Jordan, Alex. Hamilton, J. A. Carmichael, D. G. McQueen, Wm. Rochester, Dr. J. Campbell, S. H. Eastman, and W. Patterson, *Ministers*; and Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thomson, Prof. McCurdy, J. Armstrong, J. H. Burgess, G. A. McGillivray, I. Pitblado, J. B. McKilligan, T. M. Henderson, and G. Tower Fergusson.

We notice that a number of Presbyteries have already appointed their Committees; and we understand from the Convener that very many expressions of satisfaction at the General Assembly's action have come to him from ministers and Young People's Societies. The Committee will hold its first general meeting in September.



## Gleanings from all fields.

"Half the women in India are married before they are fifteen years of age."

English physicians in India give medical assistance to 14,000,000 natives in one year.—*Miss. Review*.

Great Britain owns in Africa an area of 2,570,000 square miles almost equal to that of the United States.

The question should never be, how cheap a missionary can live, but how much it will take to support him so that he can do the most effective work.—*Foreign Mission Journal*.

In California there are four Japanese churches, including 316 members, thirty-four being added during the year; in schools, 822 pupils, and in Sunday schools 544, with a contribution of \$3,323.

Austria is four-fifths Catholic, Hungary is one-half Catholic; both have Protestant Premiers. The new Prime Minister of Austria, Count Kielmansegg, is a Calvinist and a native of Hanover.

The hospital at Umritsar, India, a missionary hospital, is, as regards out-patients, the largest hospital in the world. During the last year, at this hospital and its out-stations, 60,000 attendances were registered.

Two hundred of the London pulpits were on a recent Sunday occupied by representative women who were there attending the International Convention of the W. C. T. U. Australia, India, America and Europe were fully represented.

The Syrian Protestant College at Beyrout, to which our late missionary to the Jews, Rev. J. Webster, has been called, has 262 students, of whom 127 are in the preparatory, 64 in the collegiate and 71 in the medical department.

"Any interest in missions that is not deep enough to incite to and inspire *giving*, is spurious. We have heard of an old lady who would not give any money, but who always went to missionary meetings to 'give her countenance' to them."

The French invasion of New England is illustrated in the following example: In the small town of Hinsdale, N.H., a recent census of school children shows a total of 185 Americans and 186 of foreign parentage, of the latter nearly two-thirds are French.

In addition to the contributions to the Boards, the churches gave the sum of \$24,280,002 to miscellaneous benevolence, and \$192,044,780 to congregational support; a grand total for all contributions of \$263,631,208 or an average of \$10,500,000 per annum.

Nothing will do more to fill the empty pews of any church than the extending of a cordial welcome to strangers and occasional attendants, by the members of the church and congregation. In this important service Endeavorers and other Christian young people may bear a part.

In Japan the Buddhist and Shinto priests find it necessary to use "Western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavour," which advocates much of the philanthropy of the New Testament, and even employ "Buddhist Bible Women."

The American United Presbyterian Mission has been working in Egypt for forty years. It has now seven central stations, and 150 country ones; a college for teachers, and another for native preachers; 130 Christian day and boarding schools, with 7,500 scholars, and over 6,000 in the Sunday schools.

The China Inland Mission was founded in 1865, forty years ago, by J. Hudson Taylor. Its staff now numbers 634 foreign missionaries, including associates, and 366 native helpers. The stations number 112, with 108 out-stations, and are located in 14 provinces. Over 4,500 members are in fellowship with 134 organized churches.

Mons. Dieulafoy, the explorer of Persia, has carefully examined the Valley of Rephaim, south of Jerusalem, where David crushed the Philistines. He finds that the Bible account of the battle is accurate, and that David's tactics show the highest military capacity, and were like those of Frederick the Great at Mollwitz and Rossbach, and of Napoleon at Austerlitz.

Miss Kate Marsden estimates that there are 1,300,000 lepers in the world. The essential cause of the disease is unknown, but it is generally found among people who live on the sea-coast and live largely on fish (often putrid) and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers.—*Missionary Review*.

Mr. James Bryce believes that the Negro will stay in this country, locally intermixed with the white population, but socially distinct, as an alien element, unabsorbed and unabsorbable; and that they will advance in education, intelligence and wealth, as well as in habits of thrift and application. The real change to which the friends of the South and of the Negro look forward, says he, is a change in the feelings of the white people, and especially of the ruder and less educated part of them.—*Church at Home and Abroad*.



The General Assembly of the Presbyterian Church, U.S.A., decided at its recent General Assembly to raise one million dollars for its Missionary Boards, as a special thank offering on the twenty-fifth anniversary of the Union of the "old" and "new" schools. A committee of thirty was appointed to carry the resolution into effect.

The women of the Presbyterian Church, U.S.A., sustain a total of 114 Mission schools, with 395 teachers, as follows : in Alaska 8 schools with 37 teachers ; among the Indians, 24 schools with 140 teachers, and reaching no less than 31 tribes ; among the Mexicans, 27, with 57 teachers ; Mormons, 30, with 84 teachers ; mountain whites, 25, with 77 teachers.

In an address in Philadelphia not long since, Archbishop Ireland made this melancholy confession : "I have walked through the streets of our city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But O, Great God ! what sorrow and bitterness came to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names."

The Rhenish Missionary Society employs 100 European missionaries in its various stations in Africa, New Guinea, the East Indies and China. The greatest ingatherings have been in Samatra, where a Christian community of 30,000 Baltas has been formed in 13 years. New tribes of heathen are constantly asking for teachers and preachers, and 60 young natives are studying for the work of evangelists.

"The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1,000 and gives the remaining \$9,000 to the cause of foreign missions ; another, whose income is \$10,000, who lives on \$1,200 and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. This is truly laying up treasure in heaven, and although their early wealth may not amount to much, they shall be rich as princes when they have gone to the 'great beyond.'"

A Protestant missionary at Oporto writes that Roman Catholic parents are constantly applying to him to take charge of the education of their children, assuring him they would rather let the children run in the streets than hand them over to the Jesuits. In Roman Catholic countries the people know exactly what the priests are about, and that whatever schools exist are simply maintained for extending the dominion of the Church and undermining the liberties of the people. The Roman Church is, in the judgment of those who know it best, "a great conspiracy against the liberties of mankind."—*Indian Witness.*

Within twenty-five years the American Board has established 11 colleges (3 of them for women) in foreign lands, and 7 theological seminaries.

The Presbyterian Church, U. S., North, has given during the last twenty-five years for	
Home Missions .....	\$15,320,520
Foreign Missions.....	13,526,844
Education.....	4,424,054
Publication and S.S. Work .....	1,538,836
Church Erection .....	2,618,723
Relief .....	5,207,155
Freedmen.....,.....	1,953,960
Aid for Colleges.....	1,813,558
Sustentation .....	902,776
Total.....	\$47,306,426

The *Deutsche Kirchenzeitung*, of Berlin, has computed, on the basis of the latest scientific and statistical sources accessible, a table showing the distribution of the human family according to religion. The population of the earth is as follows :

Europe .....	381,200,000
Africa.....	127,000,000
Asia.....	854,000,000
Australia .....	4,730,000
America .....	133,670,000
Total.....	1,500,000,009
The leading religions are represented by the following figures :	
Protestant Christians.....	200,000,000
Roman Catholic Christians.....	195,000,000
Greek Catholic Christians.....	105,000,000
Total Christians.....	500,000,000
Jews.....	8,000,000
Mohammedans .....	180,000,000
Heathen.....	812,000,000
Total non-Christians.....	1,000,000,000

THE "MOUNTAIN WHITES" OF AMERICA.

IN the South there are 5,000,000 whites who can neither read nor write. They are in three classes—"bankers," "crackers," and "mountain whites," often called "Scotch-Irish heathen." There are perhaps 4,000,000 of these in North Carolina, Tennessee, Virginia, Kentucky, etc. They are of Scotch-Irish ancestry, utterly illiterate, and their condition, intellectually and morally, it is difficult adequately to describe. Crimes committed by them put to blush the enormities committed in the worst districts of our great cities.

As to the history of these people : about 1740 there was a large influx of Scotch-Irish blood into our land. These people were driven here by persecution at home ; but they would have



*no complicity with slavery*, and hence the slavery would have nothing to do with them, and consequently they were crowded into the mountains, which became their fastnesses. They had no teachers nor preachers, and sank into dense degradation. Hundreds and perhaps thousands of them fought their way through obstacles, making a path through the mountain wilds, and settled in and about Pittsburgh and Western Pennsylvania, where their descendants may now be found. Who knows whether these people be not a reserve force that God will bring out of these mountains, saved by Christ, for the coming crisis of conflict, a stalwart hand to stand with us in defence of Protestantism!

The visitor among them seems transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English; his roads are a fit-setting for the polite Sir Walter Raleigh; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost deified; the looseness of morals finds fitting parallel at her court, while the position of the woman and girl is identical with the woman of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command, they were embarrassed by extreme poverty. They had no schools; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South to-day. The mountains are almost destitute of schools. Occasionally there is a so-called school-house of logs, with the primitive floor of native earth, and the "teacher," with bare feet and calico gown, and the universal "snuff stick" in her mouth, knows little more than those she teaches; and as to morals, it were better for her pupils if there were no teacher.

A Newcastle pastor, who in one of the cabins of these mountain whites took refuge from a storm, met a young woman—a teacher—and having occasion to speak of the "United States," was asked by her, "Where be the United States?" He asked her if she did not teach geography, and she replied, "What is the use of that sort of larnin'?"

Yet of this same stock came *heroes* in the time of our civil war. Large bodies of volunteers were recruited from these mountain whites, from the first and second districts of East Tennessee, more than from any other two Congressional districts of equal population. And however they have forgotten their Bibles in these hundred and fifty years of degradation, they seem not to have forgotten Rome and the papacy. A young woman went there to teach them, and sought to make them learn the Creed, but when she came to this, "I believe in the

Holy Catholic Church," they sent her home; no explanation that the word catholic meant "universal" would be received as an apology.

Their ignorance is deplorable. "Who be that man, that Mister Jesus, you be a-talkin' to and talkin' about? Is he a-comin' here?" was the question asked by one of them of a religious worker.

Woman's condition is fearfully degraded. She has perhaps a sunbonnet of calico, and two calico dresses, one to be worn while the other is done up; a pair of shoes to be worn in meetin' and on state occasions; a shawl for winter wear. In the field it is woman who ploughs and hoes and plants and gathers harvest, as well as cooks at home; and sometimes you may see her not only splitting wood for the fire and carrying water, but hitched to the plough and driven like cattle, while her husband or son loafs, smokes, and indulges himself, caring no more for her than for a dog or a slave. Elsewhere you find a chivalrous preference and deference exercised toward woman, but none here.

They marry at from twelve to sixteen, have a dozen children and sometimes twenty, and are old, worn-out hags at thirty, and consumption commonly carries them off, few of them living beyond forty or fifty. There is on their faces a hopeless look that cannot be described. It is the hopelessness of despair, more and worse than apathy or lack of intelligence; it is the index of a heart in which is no life or hope. Perhaps that woman you meet has never been off that mountain or knows an uplifting thought. They are like the log-cabins they dwell in—dark, rayless; there is not an attempt at a window in them, not a place to admit a ray of sunshine lest it let in also the cold wind and the rain. When the door is shut you are in the blackness of midnight, and here you find from six to twenty human beings huddled promiscuously together. What delicacy of decency can be nurtured in such a home?

Such women have no "to-morrow." The vitality is all gone out of the blood; and—what most hurts the heart of a true woman—after all this life of burden-bearing there is no hope beyond—no knowledge of a Saviour.

There is, of course, the comical side even to this degraded life. You meet with children, dirty, forlorn, and half-naked, but they have wonderful names. In one cabin were two children, "Jim Dandy" and "Stick Candy;" in another "Ruly Trooley," "Wolfer Ham," "Aristocracy" and "Ayer's Sarsaparilla," "Carrie Lee Bessie See—who but she?" "Mary Bell, arise and tell the glories of Immanuel," etc.

Dr. W. J. Erdman tells a story from personal knowledge. He says an evangelist in the mountains asked an old woman if there were any "Presbyterians" around there. Her answer was, "Ask my old man. He be a powerful



mighty man in huntin', and kills all sorts of varmints. You might go and see them skins a-hangin, up yonder, p'raps you'd find some of them Presbyterian critters among 'em."

They have their own code of honor. Their family feuds last for generations; they feed fat the ancient grudge, until one or the other of the contending families is utterly exterminated. You enter a cabin, and the gun hung on the door is for ordinary hunting; but the burnished *pistol* is kept for murder, it is reserved for killing men. They have a chivalry of their own. One man who had killed twenty-five others in family feud warfare would yet fight to the death to shield a woman who comes there to teach them, from injury or insult.

The hopeful sign in these people is a *longing for betterment*. In their very songs is a pathos as if pleading for help. In their degradation, which defies description, they yearn for schools, for some uplifting influence. In a cabin a traveller met a boy of ten, who caught a glimpse of a newspaper in his pocket, and who showed so strong a desire to learn that the traveller taught him the first three letters of the newspaper heading. As the boy went by himself and repeated over and over the name of the letters, who, thought the traveller, as he resumed his journey, will ever teach that boy the fourth letter?

At Asheville, N.C., is a school for these classes, and five hundred girls were turned away in one year for simple lack of room. Yet in that same school might have been heard from these very girls from the mountains, one of the finest reviews of the life of Christ, from the manger to within six months of His passion, every question correctly answered; and yet some of these girls had not been six months out of their cabins.

They are also singularly responsive to the Gospel. They are sin-hardened, indeed, but not *Gospel-hardened*. An evangelist in a village in these mountains found *one* who seemed to know something about Christ; but every person in the settlement attended the meetings and manifested interest in the Gospel, and many professed to find salvation. An old man, familiarly known as "Old Man Kline," was very angry at a young fellow for carrying off his daughter. Determined to kill him, he hid near the place of a "gathering" which the young man would be sure to attend. While lying in waiting two little girls from a day-school under the care of our Board went by singing the couplet,

"Jesus died for all mankind  
Jesus died for me."

The old man had perhaps never heard of all mankind, but accustomed to the *soubriquet* "Old Man Kline," mistook the words, and thought the children were singing, "Jesus died for *Old Man Kline*," etc., and as an arrow of conviction the truth reached his soul, and instead

of the double murder (for had he killed the young man, in turn the young man's relatives would have probably killed him) this man found a saviour in the Jesus who had truly died for "Old Man Kline." Are these people not ripe for the Gospel when so small a bit of truth will accomplish so much?

These mountain whites will be met not on the open mountain roads, but in secluded places. The moonshiners, or illicit whiskey-distillers, especially, hide in the more retired nooks and valleys. One party travelled eight miles along the Blue Ridge and saw not a cabin, yet found 3000 people assembled to hear the annual sermon from an old man, who could not read a word, yet who was so godly in life and character that he was an epistle read and known of them all.

These people have customs quaint and curious, elsewhere obsolete. Their moral looseness is dreadful; but what can be expected where sometimes three generations live, eat and sleep in one small, windowless cabin. A bed of boards nailed against the log wall of the hut is almost the only furniture. Everybody uses tobacco, even the babies. Through considerable sections there is practically no law: everyone does what is right in his own eyes. There were seventy cases of murder, only one out of them all being brought to justice. *Might* makes right, and this is the only law known. In one case of a jury, where a peacemaker had interposed between contending parties and been shot, the jurymen delivered his opinion thus, "If he hadn't wanted to be killed, he orter kept himself out of the fight."

These mountain people are our kinsfolk, of the blood that gave us our Revolutionary heroes, that constituted more than half of Washington's Cabinet. Even in their destitution among the mountains they sacrificed heroically and fought right manfully to save our Union. They are of Presbyterian ancestry, and yet to-day they are without the Gospel or a knowledge of the Christ. Their very preachers and teachers are so illiterate that in many cases they cannot read a word. One man with the Bible in his hand said to his people: "Now, see yere, between these two lids somewhar you'll find these words, 'Every tub must stand on its own bottom,'" and from those words as text preached his sermon. Is it strange a young fellow—Tom Baker—speaking out in meeting, said to one of these preachers: "See here, the Bible says you uns are to feed my sheep, and you hain't doing it. You fellows are just tollin' of me around through the woods, and you make a powerful heap of noise rattling your corn in the measure, and just a-shellin' now and again a few grains, and you never give us a decent bite, and we uns be *mighty nigh a-starvin'*"? Think of it, O Christian child of God, kinsfolk in our own land *starvin'* for the Bread of Life?—*Missionary Review of the World*.



## The Family Circle.

### THE SUNDAY NEWSPAPER.

IT would be hardly possible to invent a more destructive method of undermining public ministrations of the sanctuary than the Sunday secular newspaper. The secular is made to supersede the spiritual; the currents of business carry the soul far out into tumultuous seas, away from God's sheltered harbor of needed rest. The whole scheme is fraught with peril to souls.

Said a professed Christian in our hearing recently: "I become so absorbed in my dailypaper this morning that I failed to observe when the hour for public service came." The response of a friend at his side was a terrible rebuke: "You missed an excellent sermon, and a rich blessing in the sanctuary."—*Sel.*

### CHARACTER CARVING.

THE process of character-formation goes on through the action and interaction of many forces. The totality of a life, at any moment, is the product mainly of little things. Trifling choices, insignificant exercises of will, unimportant acts often repeated, things seemingly of small account—these are the thousand tiny sculptors that are carving away constantly at the rude block of life, giving it shape and feature. Indeed, the formation of character is much like the work of an artist in stone. The sculptor takes a rough, unshapen mass of marble, and with strong, rapid strokes of mallet and chisel quickly brings into view the rude outline of his design, but after the outline appears, then come hours, days, perhaps even years, of patient, minute labor. A novice might see no change in the statue from one day to the other; for though the chisel touches the stone a thousand times, it touches as lightly as the fall of a raindrop, but each touch leaves a mark. A friend of Michael Angelo called on the great artist while he was finishing a statue; some days afterward he called again, and the sculptor was still at the same task. The friend, looking at the statue, exclaimed:

"Have you been idle since I saw you last?"

"By no means," replied Angelo. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work for good or ill; and all do their work through our consent. By-and-bye appears the full and final result.—*Rev. P. S. Moxom.*

### REMEMBERING.

TWO old people were sitting on the vine-wreathed porch, among the evening shadows. The honeysuckles were still in bloom, and a belated humming bird was gathering sweetness from their fragrant blossoms.

The woman's eyes were bright with the light of other days, and there was a tremulous smile upon her lips. Her knitting fell from her quiet hands.

"Why, mother," said the gray-haired man, as he slowly bent to pick up the ball of yarn which was rolling towards him on the porch. "What are you doing?"

"Remembering?" she said with a little laugh, while a delicate flush suffused her faded cheek. "I'm a foolish old woman, maybe—but father, I was remembering the time, now almost fifty years ago, when you were the bonniest dark-haired lad in Newbury."

"And you were the sweetest, prettiest girl in all the land?" the old man broke in gaily.

She smiled. "We were neither so stout then, father. I was always a thin slip of a girl, and you were as slender and straight as the young birch tree in our garden. Ah, how well I remember that summer night when you told me you were going away to seek your fortune—unless—"

"Unless my fortune bid me stay at home, as your lips did that night. It seems like yesterday?"

"And we were married in the fall—you wouldn't wait till spring, and I was never so hurried in all my life!"

"And we drove away together, after the wedding, in my father's gig—and our honeymoon was the fairest September's moon I ever saw in all my four and seventy years!"

"And our first housekeeping, father! Do you remember the mistakes I made, and how you laughed at them? And when I cried you comforted me, and we made it up again, Oh, that was a happy, happy time!"

"Then little Ruth was born," she went on slowly, "but we couldn't keep her with us long. Somehow, father, no one of the other children ever seemed to me quite like our little Ruth—and none of the larger mounds in the churchyard ever seem quite like that smallest one, where the pale blue myrtle always blooms in spring."

"I always thought little Ruth would have been more like you," the old man mused.

"Ah, well," she said, with a half-smothered sigh, "we've had hard times and happy times together, father, and we've almost reached the end of the journey now, but somehow you always made the rough places smooth for my feet. And I—I tried to help and never to hinder you, whatever came."

"You've been a good, true, faithful wife to me," the old man said, with a quiet fervor



which brought the tears to his old companion's eyes.

"Ah, well," she sighed again, after a little pause. "It's almost over now." But whichever one our heavenly Father calls first to go to him, the other won't be long in following. We shall go close together. We shouldn't know how to get along without each other, should we father, after all these years?"

There was no audible reply. In the dim twilight the old woman did not see that her husband's eyes had closed. Yet his head was nodding gently, as if even in his sleep he would assent to all she said.

A brisk footstep sounded through the hallway, and an upright form loomed darkly at the open door.

"Mother, father—you two out here at this time of night!" the daughter cried, as if she were chiding two wayward children. "I declare, you need watching every moment! Don't you know it isn't safe to sit out in this season when the dew is falling? What are you doing?"

"Remembering," said the aged mother, with a gentle smile and a quick-drawn sigh.

"Remembering!" the old man echoed, suddenly awakened from his sleep.—*N. Y. Observer.*

#### BE OF GOOD CHEER.

CHRISTIANS, of all people, ought to be cheerful. God never intended that religion should banish cheer. He never meant that those who are called by him to be separate from the world should leave all pleasure, all joy, all cheerfulness to the world. When the pleasures of the world are condemned, it is not those of an innocent character that are prohibited to believers. Asceticism is not religion; nor is religion asceticism. Men have thought so in the past; but intelligent readers of God's Word know that salvation is not conditioned on physical penance, or personal isolation, or self-imposed suffering of any kind. It is denying the efficacy of Christ's atonement to offer the sacrifices of an anchorite, or the lashings of a flagellant, either as the price of pardon or of increased holiness. Here and there a great, heroic soul, made for some great service, may renounce those things that alleviate the hardness of life that others may be helped; such renunciation is Christlike.

Men do not make themselves acceptable to God by wearing haircloth to irritate the body; or quitting human companionship to crucify the affections; or banishing all pleasant thoughts to cultivate sanctimony. A long-drawn, joyless countenance is not a sign of saintliness or heavenly-mindedness. It is a libel on the Creator, and a perversion of the Creator's blessed gifts. Our Lord was a "man of sorrows and acquainted with grief"; his soul was afflicted for the good of others, and he bore many sufferings for the race; but his countenance was not continually

heavy as in Gethsemane, for he always had the power to give courage to his disciples. Again and again he exhorted them to be of good cheer. He cheered the heart of the man sick of the palsy, he brought brightness to the countenance of his disciples by his re-assuring words when they saw him walking on the sea and were afraid; and before his betrayal, when their feelings were harrowed with the thought of how he should suffer and how they were to be scattered and have tribulation, he brought glad peace to them by the words: "But be of good cheer." One cannot cheer others unless he has cheer himself. Christ through all his sufferings preserved a cheerful heart. He had a joy to sustain him.

The man of cheer is the strong man. He understands that trials must come, and the purpose they fulfil. He sees that life is not given for the sake of unhappiness; that afflictions are in the nature of discipline, and that through them we learn obedience. He perceived that there is something for every one to accomplish, and that to be of good cheer is to be in the best frame to achieve the end of life. He who loses heart loses hope of success. The battle is lost without courage and hope. It is really a duty to be cheerful, to cultivate the happy side of religion, to be enlivened with hope, not only of the life which is to come but of the life which now is. Paul was not joyless. He founded no home, he had no family, he was bitterly persecuted, and he suffered many privations; but he was always cheerful. He exhorted the Philippians, from his prison in Rome, to rejoice in the Lord, to rejoice always. He rejoiced himself through all his sufferings, and lived to the last a joyous life.

Such a life is possible to every believer. A spirit exalted by the thought of continuous and final victory and of the glory which shall be, has the power of an endless joy, and counts all the trials of the present as "light affliction" which is "but for a moment." One who thus rejoices is borne as upon invisible wings over the dark places of life and keeps constantly in the sunshine. He dwells on the glorious thought of redemption and of ultimate victory over sin, and is ever full of praises to Him who loved us and gave himself for us.

Half of the fruit of a victory is in the joy of it. If there is no rejoicing there is no preparation of the spirit for the next contest. The spirit which is full of cheer is invincible. Hope dies in gloom often enough, but never in joy. David knew this, and after his great sin prayed that the joys of salvation might be restored to him. Christ meant something when he said to his disciples, "Ask, and ye shall receive, that your joy may be full." He meant that if they would abide in him his joy should remain in them and their joy should be full. Why, then, should any follower of the Master be continually cast down?—*Sel.*



### THE ONE GREAT REMEDY.

Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life, and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something very different; to something which in a well-known hymn is called ‘The old, old story,’ told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.”—*W. E. Gladstone.*

### THE NIGHT LIFE OF YOUNG MEN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin’s harvest time. More sin is committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers, with torch in hand, stretch away in long lines on either sidewalk; the gay colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment, the gay company begins to gather to the haunts and houses of pleasure; the theatres are wide open, the mills of destruction are grinding health, honor, happiness, and hope, out of a thousand lives. The city under the gaslight is not the same as under God’s sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depths and abysses and whirlpools make us start back with horror.

Young men, tell me how and where you spend your evenings, and I will write out a chart of your character and final destiny, with blanks to insert names. It seems to me an appropriate text would be: “Watchman, what of the night? Policeman, pacing thy beat, what of the night? What are the young men of the city doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in and what time do you see them come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?” Make a record of the nights of one week. Put in the morning paper the names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare to go to their places of business; some would not return home at night; some would

leave the city; some would commit suicide. Remember, young men, that in the retina of the All-seeing Eye there is nothing hid but shall be revealed on the last day.—*Y.M.C.A. Watchman.*

### PRECEPT AND EXAMPLE.

A pastor, remonstrating with one of his flock for attending a ball, ventured the suggestion, “How would it do for the minister himself to attend such a place?” This was met with hands uplifted in holy horror, and the explanation that “the pastor must set an example to his flock.” But the natural response came, “What is the use of an *example* if people do not follow it?”

While, most certainly, there cannot be too high a standard of morals for ministers of the gospel, yet it is equally true that others will be judged by the same standard. In these degenerate days it is refreshing to hear the *Rock* speak out on this important subject on this wise:

“We cannot discuss, in the space of a note, either dancing or theatres, but we would ask, Were the heroes of the past, who fought and won the battles of progress in religion and philanthropy, theatre-goers and dancers? Are the men and women who, impelled by a sacred zeal, are facing death and fighting the prince of this world in the mission fields abroad and the slums at home, to be found in the ball-rooms and opera-houses when they are taking rest? If those who are in the forefront of Christian work, and admired for their sensible lives, eschew these things, is it the part of the religious press, much less the ministers of Christ, to defend these things instead of urging all to follow the steps of those who come the nearest to obeying Christ’s command, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect?’”—*Sel.*

### NEVER HAD A PAIR.

Among many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

“I want a pair of shoes for a little girl.”

“What number?”

“She is twelve years old.”

“But what number does she wear?”

“I do not know.”

“But what number did you buy when you bought the last pair for her?”

“She never had a pair in her life. You see sir, her father used to drink when we had saloons; but now that they are closed he doesn’t drink any more, and this morning he said to me, Mother, I want you to go up town to-day and, get Sissy a pair of shoes, for she never had a pair in her life.’ I thought, sir, if I told you how old she was, you would know just what size to give me.”



## International S. S. Lessons.

Adapted from the Westminster Question Book.

### THE BRAZEN SERPENT

11 August.

Les. Num. 21 : 4-9. Gol. Text, John 3 : 14.  
Mem. vs. 8, 9. Catechism Q. 32.

#### HOME READINGS.

M. Num. 14 : 1-25.....*Moses' Intercession.*  
T. Num. 14 : 27-45.....*The Murmurers Condemned.*  
W. Num. 16 : 1-22.....*Korah's Rebellion.*  
Th. Num. 16 : 23-50.....*The Rebels Slain.*  
F. Num. 20 : 1-13.....*The Smitten Rock.*  
S. Num. 20 : 14-29.....*Death of Aaron.*  
S. Num. 21 : 1-9.....*The Brazen Serpent.*

#### LESSON PLAN.

- I. The Plague of the Serpents, vs. 4-6.
- II. The Confession of Sin v. 7.
- III. The Way of Cure vs. 8, 9.

*Time*—September, B.C. 1452, thirty-nine years and six months after the Exodus.

*Place*—The southern part of the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akabah.

#### BETWEEN THE LESSONS.

Thirty-eight years now intervened, during which the Israelites had to wander in the wilderness because of their mutiny and refusal to go up and possess the promised land. Num. 14 : 33. The principal events of these years were: The stoning of the Sabbath breaker (Num. 15 : 32-36); the rebellion and fate of Korah and his associates (Num. 16 : 1-40); the staying of the plague (Num. 16 : 41-50); the blossoming of Aaron's rod (Num. 17 : 1-13); the death of Miriam and the smiting of the rock (Num. 20 : 1-13); passage through Edom refused (Num. 20 : 14-21); march to Mount Hor and death of Aaron (Num. 20 : 22-28); destruction of the Canaanites at Hormah. Num. 28 : 1, 8.

#### HELPS IN STUDYING.

4.—*Mount Hor*—on the borders of Edom, forming part of the mountain of Seir. *To compass the land of Edom*—the direct route through the valleys of Edom being closed against them. *Because of the way*—a long and round about route through a sandy desert. 5. *This light bread*—The Manna which God had sent them, Ex. 17. 6. *Fiery serpents*—fiery either in color or in the effect of their bites. *Much people....died*—human remedies failed. So all human remedies for sin fail. 7. *We have sinned*—the scourge brought them to a sense of their sin. *Moses prayed for the people*—as he had frequently done. So Christ ever intercedes for us. 8. *A fiery serpent*—of brass or copper (v. 8) in the form of the serpents that had bitten them. *Set it upon a pole*—so that it might be seen throughout the camp. *Looketh upon it*—thus showing faith in the means of cure which God had provided. 9. *He lived*—by God's blessing upon the look of faith. If he turned away, he died.

#### LIFE TEACHINGS.

1. Sin brings death—God has provided a remedy.
2. Both the mercies and the judgments of God should lead us to repentance.
3. Faith in Christ is the only way of salvation.
4. All who look to Christ shall live; none need perish.
5. Each one must look and believe for himself.

Everything that happens to us leaves some trace behind: everything contributes imperceptibly to make us what we are.—*Goethe.*

## THE NEW HOME IN CANAAN.

18 August.

Les. Deut. 6 : 3-15. Gol. Text, Deut. 8-10.  
Mem. vs. 3-5. Catechism Q. 33.

#### HOME READINGS.

M. Num. 21 : 10-22, 1.....*From Obeth to the Jordan.*  
T. Deut. 6 : 1-15.....*The New Home in Canaan.*  
W. Deut. 8 : 1-20.....*An Exhortation to Obedience.*  
Th. Deut. 11 : 8-28.....*Blessings to the Obedient.*  
F. Deut. 18 : 15-22.....*A Prophet Like unto Moses.*  
S. Deut. 30 : 1-20.....*Mercies to the Penitent.*  
S. Deut. 32 : 1-43.....*The Song of Moses.*

#### LESSON PLAN.

- I. God to be Loved, vs. 3-5.
- II. God's Word to be Honored, vs. 6-9.
- III. God's Goodness to be Remembered, 10-15.

*Time*—January, B.C. 1451, a few weeks before Moses' death,

*Place*—The plains east of the Jordan, opposite Jericho.

#### BETWEEN THE LESSONS.

After the events of last lesson the Israelites continued journeying southward to the Red Sea, then turned northward, east of the Arabah and of the Dead Sea, and conquered the Amorites, who held the territory east of the Jordan from the Dead Sea to the Sea of Galilee. They encamped in the plains of Moab east of the Jordan, opposite Jericho. Here Moses delivered the discourses of this book during the last few weeks of his life, beginning them on the first day of the eleventh month of the fortieth year of the wanderings. Deut. 1 : 3-6. Read the first five chapters of Deuteronomy.

#### HELPS IN STUDYING.

3. *Hear*—indicating the great importance of what is about to be said. *That it may be well with thee*—the fulfilment of God's promises and the continuance of his favors were conditioned on Israel's continuing in the fear of God and in obedience to his law. 4, 5. Jesus called these two verses the first and great commandment. Mark 12 : 29-30. *Heart, soul and might*—with almighty powers: with sincere, intelligent, active, supreme love. 8, 9. They were constantly and everywhere to have these commandments in mind, and ever to obey them. 10, 11. *Goodly cities which thou buildedst not*—Canaan and all its wealth would be theirs, an undeserved and free gift. 12. *Beware*—prosperity has its peculiar perils. Compare Mark 10 : 23, 24. 13. *Swear by his name*—devote themselves entirely to him with profound reverence and love. Compare Ex. 23 : 13. 14. *Other gods*—the things of this world may become our gods, taking the place of the true God in our affections. 15. *A jealous God*—will not suffer his honors to be given to another.

#### LIFE TEACHINGS.

1. The Lord condescends to intimate relations with us. He permits us to call him our God.
2. He requires our undivided love and perfect obedience. Nothing must be allowed to take the place of God in our affections.
3. His word must be our rule of life. We should love and constantly study it.
4. The Bible must be honored and taught in the family.
5. God's goodness and mercy are to be remembered with thankful obedience.

Bear in mind, my friend, that your happiness or your misery is very much your own making. You cannot create spiritual sunlight, any more than you can create the morning star; but you can put your soul where Christ is shining.



**CROSSING THE JORDAN.****25 August.**Les. Josh. 3 : 5-17  
Mem. v. 17.Gol. Text, Is. 43 : 2.  
Catechism Q. 34.**HOME READINGS.**

M. Num. 27 : 12-23.....*The appointment of Joshua.*  
 T. Deut. 31 : 7-23.....*The Charge to Joshua.*  
 W. Deut. 33 : 1-29.....*The Blessing of Moses.*  
 Th. Deut. 34 : 1-15.....*The Death of Moses.*  
 F. Josh 1 : 1-18.....*Joshua Succeeds Moses.*  
 S. John. 2 : 1-24.....*Pies Sent to Jericho.*  
 S. Josh. 3 : 1-15.....*Crossing the Jordan.*

**LESSON PLAN.**

- I. Preparation for Crossing, vs. 5-8.
- II. Promise of an Open Way, vs. 9-13
- III. Passage of the River, vs. 14-17.

*Time.*—B.C. 1451, the tenth of Nisan—early in April.

*Place.*—The east bank of Jordan, opposite Jericho.

**BETWEEN THE LESSONS.**

While the Israelites were encamped east of the Jordan, opposite Jericho, in the eleventh month of the fortieth year, Moses rehearsed to them the whole law (Deut. 1 : 3), including the promise of a prophet like unto him. Deut. 18 : 18. He gave a charge to Joshua as his successor, delivered the book of law to the Levites to be kept in the side of the ark of the covenant (Deut. 31 : 24-26), pronounced a blessing upon the several tribes (Deut. 33), and went up Mount Nebo to the top of Pisgah, where the Lord showed him all the promised land. Here Moses died, aged one hundred and twenty. The book of Joshua continues the history of the Israelites from this time.

**HELPS IN STUDYING.**

5. *Sanctify yourselves*—by prayer and outward cleansing. Ex. 19 : 16. 6. *The ark*—the symbol of Jehovah's presence, by which the people were led. 7. *Magnify thee*—make thee great, and honor thee. 10. *Hereby*—by these signs. *The living God*—the God of life and power, able to take care of you and to destroy your enemies. *Canaanites*—seven tribes are here mentioned, all descended from Canaan, the son of Ham. 11. *Passeth over*—showing God's purpose and making a path through the river. 16. *Overfloweth all his banks*—the Jordan has two, and in some places three, series of banks. *Time of harvest*—the barley harvest, April and May. The river is then unfordable. 16. *Stood and rose up*—stopped in their course. *Adam*—twenty or thirty miles above. It was as if a dam had been built across the river; the water below was drained off.

**LIFE TEACHINGS.**

1. The Lord honors his faithful servants.
2. His service requires personal consecration, clean hands, and a pure heart.
3. He opens a way for his people and guards them in it.
4. We should follow Christ though the way seem impassable.
5. He will protect his people and lead them to the heavenly Canaan.

The whole sum of life is service. Service to others and not to self. Self is a narrow space. I wish to speak to the young men who have just opened the door of life and to the old men who are just before the door that opens to the life beyond. Life is not an existence for self. It is this service that is the grand exponent of a successful life. To determine what success a life may attain is to see how much a life may accomplish for the bettering of humanity.

**THE FALL OF JERICHO.****1 September.**Les. Josh. 6 : 8-20  
Mem. vs. 15. 16.Gol. Text, Heb. 11 : 30.  
Catechism Q. 35.**HOME READINGS.**

M. Josh 4 : 1-24.....*The Stones of Memorial.*  
 T. Josh. 5 : 10-6 : 5.....*The Captain's Instructions.*  
 W. Josh. 6 : 6-27.....*The Fall of Jericho.*  
 Th. Heb. 11 : 30-40.....*Faith Powerful and Prevalent.*  
 F. Isa. 25 : 1-12.....*A Defenced City a Ruin.*  
 S. Luke 18 : 35-19 : 10.....*Jesus at Jericho.*  
 S. Acts 16 : 16-40.....*Prison Doors Opened.*

**LESSON PLAN.**

- I. The Besieging of the City, vs. 8-11.
- II. The Marching About the Walls, vs. 12-16.
- III. The Devotement to the Lord, vs. 17-20.

*Time.*—April, B.C. 1451, soon after the last lesson.

*Place.*—Jericho, about six miles west of the Jordan, and north of the Dead Sea.

**BETWEEN THE LESSONS.**

When the people had crossed the Jordan, the priests brought up the ark from the river's channel. Twelve men preceded it, bearing from the river-bed twelve stones which were placed upon the bank as a memorial. The Israelites encamped at Gilgal. The rite of circumcision, omitted during the forty years' wandering, was renewed. The passover, which had not been observed since the departure from Sinai (Num. 9 : 1), was celebrated at the appointed time. The Captain of the host of the Lord (Josh. 5 : 13-15) gave Joshua his special orders with regard to the siege of Jericho, vs. 1-5. For six days they were to march round the city once each day—with the sound of trumpets, but without a voice. On the seventh day they were to march seven times round the city, and then a long blast of the trumpets was to be accompanied by a shout from the whole army, when the walls should fall. Joshua strictly obeyed these orders.

**HELPS IN STUDYING.**

8. *Before the Lord*—before the ark of the Lord. 11. *Compassed the city*—making no attack and with no show of arms. 12, 14. In all respects the same arrangements were followed during six days. 15. *The seventh*—Jewish writers say that this was the Sabbath. 16. *Shout ; for the Lord hath given you the city*—Joshua seems not to have told the people how they were to overcome the city. 17. *Accursed*—doomed to utter destruction. *Only Rahab*—see ch. 2. 18. *In any wise*—by all means, carefully.

**LIFE TEACHINGS.**

1. The Lord rewards those who care for his servants.
2. He chooses weak things to confound the mighty.
3. We must reverence Christ as our Leader and Lord, obeying his commands, though we may not understand the reasons for them.
4. Faith in Christ will make us able to pull down the strongholds of sin.

Losing the temper takes all the sweet pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced the feeling knows that it cannot be shaken off, but must be prayed off.—*St. Louis Republic.*



CALEB'S REWARD.

8 September.

Les. Josh. 14 : 5-14. Gol. Text, Josh 14 : 14.  
Mem. vs. 7-9. Catechism, Q. 36.

HOME READINGS.

M. John, 7 : 1-12.....*Defeat at Ai.*  
T. Josh. 7 : 13-26.....*Achan's Sin and Punishment.*  
W. Josh. 8 : 1-29.....*Capture at Ai.*  
Th. Josh. 8 : 30-35.....*The Reading of the Law.*  
F. Josh. 14 : 5-14.....*Caleb's Reward.*  
S. Psalm 16 : 1-11.....*"A Godly Heritage."*  
S. Psalm 27 : 1-23.....*Inheritance for Ever.*

LESSON PLAN.

I. The Faithfulness of Caleb, vs. 5-8.  
II. The Promise of Moses, vs. 9-12.  
III. The Blessing of Joshua, vs. 13, 14.

Time—B.C. 1444, seven years after entering Canaan.  
Place—Gilgal, a short distance from Jericho.

BETWEEN THE LESSONS.

Joshua continued the war of conquest with unbroken success, except the defeat at Ai, caused by Achan's sin. After Achan's punishment Ai was taken. At the end of seven years the country was so far subjugated that the land was divided among the tribes. The persons to superintend this division had been appointed by Jehovah himself. Num. 34.16-29. Caleb was one of them. When about to perform this duty, Caleb came to Joshua and claimed the inheritance which had been promised him. Num. 15 : 24-30.

HELPS IN STUDYING.

6. *Then....in Gilgal*—while preparing to make the division which it seems was finished at Shiloh. Josh. 18 : 1. *The children of Judah*—probably the chief men, to be witnesses of Caleb's claim. *Thou knowest the thing*—see Num. 14 : 24 ; 32 : 12 ; Deut. 1 : 36. Caleb and Joshua alone were deemed worthy to enter the land of Canaan. 12. *This mountain*—this highland region. *The Anakims were there*—this was the place from which the spies took their unfavorable report. 13. *Joshua blessed him*—granted his request, and asked the blessing of God upon his undertaking. 14. *Hebron*—the site of the town, and the surrounding country. Hebron was about twenty miles south of Jerusalem.

LIFE TEACHINGS.

1. The Lord's promises cannot fail.  
2. Blessed are they who follow the Lord fully.  
3. Those who serve God in youth may expect comfort and blessing in age.  
4. Neither age, sickness, nor sword can cut off those whom the Lord preserves.  
5. We may boldly meet the most powerful enemies if we know that we are right.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal : those that dare mis-spend it desperate.

If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely.—*Prince Bismarck.*

God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—*Bishop Simpson.*

Acknowledgments.

Received by the Rev. Wm. Reid, D.D., Agent of the Church at Toronto. Office, Confederation Life Building, Room 62-65.

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WHAT SHE COULD.

A poor old woman in China, who had been converted, but who seemed unwilling to be baptized was asked why she hesitated. "Why," she replied, with the tears running down her cheeks, "you know that Jesus said to his disciples : 'Go ye into all the world and preach the gospel to every creature.' Now, I am an old woman, nearly seventy years of age, and almost blind. I can tell my husband about Jesus Christ, and I can tell my son, and his wife when he has one ; I am willing to speak to my neighbors and perhaps I can go to one or two villages, but I can never go to all the world. Now, do you think he will let me call myself a disciple, *if I can do no better than that?*"

When she heard that the Lord asked only for the best from each of His followers, and does not require from any one more than he can do, she said gladly : "Oh, then I am ready to be baptized whenever you think best." If all the baptized disciples of the Lord were as conscientious in their reading of his words as was this poor old woman, certainly there would be no lack of missionaries.—*Selected.*

The richest jewels cannot be bought with money. As, for instance, 'the ornament of a meek and quiet spirit which in the eyes of God is of great price.'—*The Bible Reader.*

We are disposed overmuch to remember unpleasant things. Like the moth, we fly into the very flame by which we are burned.

---

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### REST THE RECUPERATOR.

The man who does not do his work with nerve never does it really well ; and the man who does not stick to it until success is victoriously achieved, is not made of stuff of the first quality. With those who are worth anything the task of life, however tough it may be, and however long, has got to be completed, as the Americans put it.

In these times of manifold competition the task is pretty certain to be long. It follows—therefore, that the man who cannot “stay” can, not complete it. He will have to be written down among the failures. Is life worth living for a capable man if it is to be a failure in the long run? Hardly! If this be the general feeling, it is obvious that “recuperators” of energy and capacity become of great importance to the man who is minded to avoid the paralysis of his career.

Of all the recuperators of intellectual energy and freshness, there is one which is chief and has no second. That recuperator is rest. Let him who questions the superlative value of rest try to do without the rest of sleep for a single week. Rest, to produce its full result, must be absolute ; not merely the cessation of work, but the abandonment of care ; the laying aside of responsibility also, as of a coat which is not to be worn for a period.

The man whose brain is very tired must give his body rest as well as his intellect. A weary brain will not supply the muscles with energy for long walks or fatiguing toils. Two, or three, or four weeks spent in this way will make any fairly healthy man young again, however worn out he may be. The intellectual worker should have two such seasons of complete rest every year. The freshness of his work would soon show the soundness of his philosophy.

### A HAPPY OLD WOMAN.

You sometimes see a woman whose old age is as joyous as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this came about ; you wonder how it is her life has been a long and happy one. Here are some of the reasons :

She knew how to forget disagreeable things. She understood the art of enjoyment. She kept her nerves well in hand, and inflicted them on no one. She believed in the goodness of her own daughters and in that of her neighbors. She cultivated a good digestion. She mastered the art of saying pleasant words. She did not expect too much of her friends. She made whatever work came to her congenial. She cherished her friendships, and did not believe that all the world was wicked and unkind. She relieved the miserable, and sympathized with the sorrowful. She retained an even disposition, and made the

best of everything. She did whatever came to her cheerfully and well. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy life.—*Selected.*

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**"DISAPPOINTMENT"—**

**"HIS APPOINTMENT."**

"Disappointment—His appointment,"  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's *better* choice for me.  
His appointment *must* be blessing  
Tho' it *may* come in disguise,  
For the end from the beginning  
Open to his wisdom lies.

"Disappointment—His appointment,"  
Whose? The Lord's, who loves me best,  
Understands and knows me fully,  
Who my faith and love would test;  
For, like loving earthly parent,  
He rejoices when He knows  
That his child accepts, unquestioned,  
*All* that from his wisdom flows.

"Disappointment—His appointment,"  
"No good thing will He withhold,"  
From denials oft we gather  
Treasures of his love untold;  
Well he knows each broken purpose  
Leads to fuller, deeper trust,  
And the *end* of all his dealings  
Proves our God is wise and just.

"Disappointment—His appointment,"  
Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to thy touch.  
All my life's plan is thy moulding,  
Not one single choice be mine,  
Let me answer, unrepining—  
Father—"Not my will, but thine."

**"SINCE THE MARRIAGE DAY."**

"How long have you been lying here, Mrs. B——!"

This question was addressed to a bed-ridden old woman, whose worn and troubled face told a tale of years of suffering.

"Oh! a long while now," she replied wearily, "and I don't suppose I shall ever get about again."

"Are you a Christian," replied the visitor.

"I am trying to be one," she answered almost hopelessly.

Her friend was silent for a moment, and then, as if a new thought had struck him, he inquired,

"Do you ever try to be Mrs. B——?"

"No," she replied, "I am Mrs. B——."

"How long have you been Mrs. B——?" he pursued.

"Ever since the marriage day," she answered, in some surprise.

"And have you no doubt about it?"

"None whatever," she returned unhesitatingly; and holding up her hand, added, "I have

known I was Mrs. B—— ever since that ring was put on my hand."

"That is just how it is with me," the visitor said. "I do not try to be a Christian, but I know I am one, and that I belong to the Lord Jesus Christ ever since I put out an empty hand and received him as my Saviour. It is by nothing that I have ever done, or ever could do, that I have gained everlasting life, but simply by believing God's record, that, 'while we were yet sinners Christ died for us,' by just receiving Jesus as my substitute, and believing that now, 'being justified by his blood, we shall be saved from wrath through him.'"

It was a new light to the poor soul, who was struggling on in darkness and doubt, seeking by her own endeavors to earn that everlasting life which God will sell to no man, but which he bestows as a free gift upon "whosoever believeth."

**NICOTINE AS A POISON.**

It is well known that nicotine is the active principle or *poison* of tobacco. It is a more deadly poison, in sufficient dose, than strychnine, morphine, or arsenic. It will kill an animal or a man as quick as prussic acid. Nicotine is in all tobacco; but the quantity of deadly nicotine in all forms of tobacco is small, or it would instantly kill.

The poison, however, does not kill. It always *appoints a future day* and names the disease of which the victim shall die; and when death occurs spreads the pall of obscurity over the change thus covering its deadly work for further opportunity. A man may smoke for years and have no premonition of danger or sensation that he is being poisoned until the end is approaching. He enjoys his cigar, and in fact persuades himself he is growing healthier under its rule. When he is taken ill he sends for the doctor, who says the man has a "stroke of paralysis," or inflammation of the brain, or kidney disease, or something. Friends watch and hope for his recovery, but they watch in vain. "He smokes, does he not?" said an eminent physician, when speaking of the illness of a great preacher. "Yes." "He will never recover," said the physician, and he did not. The sick man may linger, but after a few months, or years possibly, he dies, by the "dispensation of providence;" and is gathered to his fathers. Tobacco is never suspected of paving the way for these diseases, or of being the predisposing or direct cause.

Often the end comes suddenly. The man drops in the street, or perhaps in the pulpit; dies in a moment or lingers a few days. The doctors say, "Heart disease!" "Heart failure!" and so it is, but there is something back of that,—Tobacco! —*The Safeguard.*



GO YE INTO  
PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE

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# The Presbyterian Record.

VOL. XX.

SEPTEMBER, 1895.

No. 9

## WATCHMAN, WHAT OF THE NIGHT?

"The morning cometh," but much of night remains, seeming all the darker from the growing light around it. But this darkness too must disappear. Be it ours to watch, work and wait; wait, watch, and work, that whether the perfect day come sooner or later we may leave the world brighter than we found it.

**The Chinese** Poor China! How dense her **Massacres.** darkness. On the morning of the first of August, at Hwa Sang, twelve miles from Ke Cheug, in the Province of Foo kien, China, a band of some eighty men armed with swords and spears made a sudden attack on the workers of the English Church Missionary Society, and the Rev. Mr. Stewart and his wife, their nurse, and six lady missionaries, were killed, under circumstances of the most atrocious barbarity, and two of the Stewart children, aged respectively six years and thirteen months were so badly injured that they died soon after. The attack was wholly unexpected, and half an hour after not one of the ruffians was to be seen.

The cause of the riot may be simply and generally stated as race prejudice, hatred of foreigners, and a determination to drive them from the country. Rev. Mr. Stewart had been working in the neighborhood for twelve years, and other English and American missionaries for a length of time. The Vegetarians, one of the many secret societies with which China is honey-combed, grew more hostile. Some months previous there had been threatening, but it was thought that the danger was past, until like a bolt out of a clear sky the blow fell, and a band of them perpetrated this horrible massacre. However these secret societies may differ, they agree in their hatred of foreigners, and their organization, like the infamous "Mafia," and "Ku-Klux," makes them all the more dangerous.

Mandarins and officials not only countenance, these awful deeds but help to inflame the passions of the people. One method of doing this is by placards with all kinds of horrible tales.

The chief of police in one place issued the following proclamation during some recent riots at Cheng-tu.

"At the present time we have ample evidence that foreigners deceive and kidnap small children. You, soldiers and people, must not be disturbed and flurried. When the cases are brought before us, we certainly will not be lenient with them."

Another placard, which appeared a day or two before the riots, said:

"It is hereby notified that at the present time foreign barbarians are hiring bad characters to steal small children, that they may extract oil from them for their use. I have a female servant who has personally seen this done. I therefore exhort you, good people, not to allow your children to go out. I hope you will act in accordance with this."

The result is hard to foresee. It is reported that the government has refused to allow foreign officials to be present at the investigation of the case. If it be left to the Chinese authorities it will be a farce. They will follow their usual custom: talk loudly of justice, pay some damages, perhaps pick up a few poor wretches, in or out of prison, execute them, and pretend that the murderers had been punished.

Threats or warnings on the part of other nations, or promises on the part of the Chinese, are simply valueless. Their authorities must be made to feel, ere such scenes will be stopped. To see this we need but look at their awful record.

**Massacres in the Past.** The number and frequency of such outrages is almost incredible. The *New York Tribune* thus sums up those of the past twenty-five years, and these are by no means the beginning of the sad history:—

"In 1870 occurred the Tientsin massacre, when the French Consul, the French interpreter and his bride, and twenty nuns, were killed amid circumstances of revolting barbarity. In 1871 there were outrages at Yang-Chow; in 1872 at Hankow and Shanghai; in 1874 there was a massacre of the French at Shanghai; in 1875 occurred the Margary murder; and in 1876 the missionaries at Foo-chow were raided and infamously assaulted. The year 1883 saw the British concession at



Canton burned and a general uprising against the missionaries; there were similar deeds in 1884 at Wen-Chow and Teh-An-Fu; and in 1885 numerous assaults and robberies. In 1886 there was a dreadful massacre of foreigners at Chung-King; in 1888 riots and burnings at Chin-Kiang and Kin-Kiang; in 1889 at Hankow, and in 1890 at Teh-An-Fu again. A frightful record was made in 1891, when there were riots at Nanking, Wuhu, Ichang, and half-a-dozen other places, houses were burned and scores of missionaries assaulted, maimed, and killed. A few weeks ago there was a similar outbreak at Cheng-tu."

**Officials** Reports from authoritative sources **at fault.** unite in showing that it is really official China that must bear the blame of these outrages. The people, as a whole, are friendly. Secret Societies are in many cases the active agents, but if the Manderins wished it, the lives and property of the foreigners would be safe. The officials encourage and often incite the hatred of the people and then make its punishment a form. No promises of investigation on the part of the authorities are of the slightest value. Not until all such outrages are investigated under the eye of foreigners, and punishment meted out to the guilty ones, including accessories, as the officials often are, will they be made to cease.

**Morning** The outlook is more hopeful. For a **in Japan.** time, during the past few years, it was said that although the rapid progress of Western civilization continued, there seemed to be a reaction toward the old heathen faiths. More recent reports are of a growing tendency toward Christianity. Their marvelous success in the late war, consequent upon the adoption of Western methods, seems to have disposed the nation more favorably toward the Western faith as well; while the Bibles given by the Missionaries to all the soldiers of Japanese army have not been distributed in vain. May the "Mountain of the Lord's House" soon overtop even the venerated *Fujiyama* in the vision of this wonderful people.

**Night in** Cromwell, whatever his faults, for **England.** no man is perfect, was a man of the people; just, honest, wise, true, one of the world's great and good men; one of the founders of British freedom; yet when a proposal was made in the late British Parliament to erect a statue to him there was such bitter opposition, not unmingled with reviling, that it was withdrawn. In so far as the act could do it his name was by this act dishonored.

Archbishop Laud was one of the worst men that ever ruled the Church of England, and sent many a martyr to prison and to the stake. His primacy is the darkest period in the History of the English Church, and yet he has been recently receiving from some quarters high eulogy, and veneration almost amounting to adoration.

These two things are tokens of a drift in England that is in itself neither bright nor hopeful; but the spirit of Cromwell still lives, the growing light and knowledge among the people at large will not endure the intolerance of past ages, and all attempts at its revival must recoil upon itself, for liberty must win.

**Mohammedan** How deeply the shadows hang **Darkness.** where the false prophet holds sway! A writer in the *Quarterly Review* says: "Barbarism, oppression, lawlessness, corruption, cruelty, ignorance, decadence, have settled like an inexorable blight on all the lands of Islam. There is no exception; not a single bright spot anywhere; no green oasis in all that wilderness of savage desolation. And these lands were once fertile, populous, flourishing; homes of the arts, of science, of literature."

A large measure in the fast filling cup of their iniquity is the Armenian massacres of a few months since, where some 30,000 christians within 200 square miles, were butchered amid outrage and cruelty which defies description; exceeding if possible, in its fiendish brutality, the horrors of the Indian mutiny of a generation gone, or the more recent Bulgarian atrocities. In Armenia even more than in China the government is at fault, for Turkish troops, under authority, did the horrible work; and the rulers of all grades have been of one mind in hindering investigation. But it cannot be passed over. The world will not endure it. Britain, France, and Russia, have suggested reforms which the Sultan is considering, and it is to be hoped these powers will not rest until the needed reform is secured or the blighting sceptre of the Ottoman Turk forever removed.

**Across** New York city enjoys more of light **the Line.** and liberty than for many a day past. Dr. Parkhurst's Crusade led to a terrible unveiling of corruption and in a measure to its removal; and now Mr. Roosevelt, newly appointed chief of the Police commissioners, is manfully carrying out the law and ridding the city from the domination of the Sunday liquor traffic.

In some parts of the South on the other hand, lawlessness seems to be in the increase. The negroes in a district of Texas were warned that if they did not leave immediately they would be shot. Some fled at once. An aged negro farmer in comfortable circumstances did not think the threat would be carried out, and remained in his home. A day or two later he was called to the door by a number of men and shot. Whites who shelter or side with the negro are threatened with the same fate. It is a marvellous thing that in that land with so much that is great and good, such a state of matters as exists in some parts of the South can be allowed to continue.



## Our Home Work.

**The Records.** To new subscribers for the PRESBYTERIAN RECORD or the *Children's Record*, who pay now for the year 1896, they will be sent free for the remainder of the present year, a year and a half for the price of one year.

This is a good opportunity to get the RECORDS into mission fields, and places where they are not now taken. Send this notice to a friend in some such field, or better still, send a parcel of RECORDS to the end of 1896.

**The Ideal Record.** "Pit the sneeshin until the sairmon" was the answer of the old Scotch woman whose pastor suggested taking a pinch of snuff to keep her awake in church. At the risk of a similar retort we venture a suggestion for making the RECORD more interesting.

People want more local news. To supply the demand, congregations sometimes publish a sheet for themselves, while the Presbytery of St. John is meditating a local paper on a larger scale, and in the North West, *Quarterly Leaflets* have been issued to supply the need.

One of the best means of meeting the "local" want, is by a "cover" or "leaf" for the RECORD. Let each congregation that wishes it, get printed for itself a single leaf the size of the RECORD and paste it inside the front cover; or two leaves may be printed, and, either inserted, or put on as a cover for the RECORD with a suitable name.

The same thing might be done on a larger scale. Let a presbytery print one side of a small sheet with presbytery news, and each congregation take a parcel of this partly printed sheet and get printed on the other side its congregational news. Then let the sheet be stitched or pasted into the RECORD, or put on as a cover; and the readers, for a few cents extra per year, would have the RECORD for general church news, a page or two with special presbytery news, and a page or two relating solely to their own congregation. Nearly all, even of our country congregations, are within easy reach of some town or village where there is a printing press and where they could get the work well and cheaply done. And they would thus have "An ideal RECORD."

**The Summer School in Hx.** The Summer School of Theology in the Presbyterian College, Halifax, has proved so successful that nearly all the forty "boys" who were there, want to go back again, and it is likely to be continued next year. It is especially helpful and valuable to the minister who is much separated from his fellows. Carrying on his work alone during the year, he looks around and sees little seeming result of that work, and looks within and feels that he is getting into monotony of thought, and he becomes discouraged. To such an one the fortnight of association with others in study and conference, and of listening to specialists along different

lines, is of great value as a stimulus and encouragement. As iron sharpeneth iron, &c.

The Presbyterian College in the Maritime Provinces may thus prove a benefit to the Church there in a way that was not thought of when it began, and in a measure that was undreamed of by those who started the Summer School.

**The Maritime C. E. Convention.** The sixth Annual Convention met in Truro, 20th Aug., and was attended by about 400 delegates. The first C. E. Society in Nova Scotia was formed by Rev. A. Rogers in Yarmouth, in 1885. The Maritime C. E. Union was formed in Pictou in 1890. The report of the General Superintendent, showed a total of 595 societies, with 27,000 members, of which 84 societies with 2,500 members were added during the past year. Denominationally 359 of the Societies are Presbyterian; and provincially, Nova Scotia has 381 societies, New Brunswick 182, and P. E. Island 62. The presence of "Father" Clarke gave interest to the meetings.

The New Brunswick societies have organized a Provincial Union.

The resolutions adopted by the Canadian delegation at the C. E. Convention in Boston, given on another page, were a beautiful answer to the action of our General Assembly on Young People's Societies.

**Dr. Warden's Appointment.** One of the important acts of last Assembly was the appointment of Dr. Warden as Dr. Reid's successor, on the retirement of the latter at the end of the present year. The interests with which Dr. Warden is now connected are important, and he asked time for decision. What that decision may be is unknown. If duty should point to removal, the loss will be sorely felt in Montreal by the different departments of Church work with which he is so closely identified.

**Death of Mistawassis.** The name of Mistawassis (Big Child) has long been familiar to those interested in Indian Missions in the North West, and it will long be perpetuated in "Mistawassis Reserve." But the old chief is gone. On Sunday 21st, July, he died on his reserve, 50 miles West of Prince Albert, aged 80 years.

Many years ago when roaming the plains with his band, he met the Presbyterian missionaries, Revs. James Nisbet and John Mackay, and was deeply impressed with their teaching. So soon as he had a reserve assigned him, in 1876, he invited Mr. Mackay (since deceased) to be his missionary, and ever since, through the troubles of the Reil rebellion, and at all other times, he has stood loyal to his church and his country. He withstood all efforts to induce him to join the rebels in 1885, and when the town of Prince Albert was threatened, he offered the help of his band to protect its people.



**MISSION FIELDS ON PACIFIC COAST.**

SOME NOTES BY REV. D. M. MACRAE.

*Pender, Maine, and Galieno.*

From these three Islands, Mr. Menzies, our Missionary, writes :—

“The temperance sentiment is in the aggressive. The Sabbath, outraged in all manner of forms a year ago, is now duly observed as a day of rest throughout the whole Mission.

The people inhabiting these islands have been shamefully neglected in the past. A number of the families were born in the country, but beyond the reach of educational advantages. Being unable to read, the Bible was to them a sealed book. The children are now learning to read at the day school and are undertaking to teach their parents to read the Bible. Little children from four to twelve years of age come over bush trails about four miles and return late in the evening to be present at the Sabbath School.”

In the face of much discouragement, the Presbytery entered upon the work in these Islands, but time has demonstrated the wisdom of our action and our God has given marked tokens of His approval. In this instance we have much reason to thank God and take courage. I cannot speak too highly of the work done by Mr. Menzies in this field.

*Sooke, Metchosin, and Calderwood.*

Our work was never in a more promising condition notwithstanding the severe financial depression prevailing on the Coast.

Sooke is, at present, anxiously discussing the need and wisdom of erecting a house of worship. Caldwood, a third station, taken up last March, has shown great vigor and is now taking steps to build a little church.

*St. Pauls, Victoria West.*

This is one of the most thoroughly organized missions under our care. The people are bravely meeting all claims in connection with the church debt, and at the same time contributing to the various schemes of the church, and regularly paying their portion of the pastor's salary. These can be little doubt but what this field would have been self sustaining before this, had it not been for the severe financial stringency prevailing. The greater number by far of the membership of the church are laboring men and it is this worthy class that suffers most under such business depression as now exists. As soon as business revives we hope to be able to place this mission on the self sustaining list.

*Northfield and English River.*

Here the work is very discouraging. Like most mining towns, this one is subject to periodic waves of alternating prosperity and adversity. To aid this mission and help out our Home Mission Com., we, at our last meeting of Presbytery,

decided to add to it Englishman's River, twenty-six miles further up the coast, a farming community, where Mr. Russell, our missionary has met with great success.

I cannot express too strongly the great necessity of sending nothing but the very best men to these mining towns where there are so often those who are well educated, and at the same time, drunken, dissolute and sceptical. Many of these men have listened to the finest preachers in Europe and America, and to the most brilliant sceptical speakers in the world. Not a few of them are well versed in the Free Thought literature of this and past generations, and pride themselves on being able to make successful assaults upon God's Word and His people. However I have known some, even of these, who have yielded to the power of the Gospel.

*Alberni.*

Three weeks ago I visited this field and found the work in a most flourishing state. Mr. Menzies who has recently entered the field has been most successful. The church is filled every evening. The stations at Beaver Creek and Sproat Lake are well attended.

*Union Mines.*

We are happy to report that this church in the very near future will be self sustaining. On the 25th inst., I expect to open a new church there, a neat comfortable building seating about four hundred and costing \$3,000.

**Coligny College** As our readers are aware this **Ottawa.** Young Ladies Boarding School is the property of our Church. Its success of recent years has been most encouraging and it now ranks high among the educational institutions of the country. The situation and buildings are all that can be desired for health and comfort. The grounds, embracing several acres, are beautifully laid out and are utilized for lawn-tennis and other healthful games. The teaching staff consists of specialists in their respective departments. The home life of the College is a very happy one. Parents desiring for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa.

Applications for admission should be addressed to Rev. Dr. Warden, Box 1169, Post Office, Montreal, from whom circulars may be obtained. We learn that the number of boarders is rapidly filling up for next session so that early application should be made. Several were disappointed last fall because of their applications being too late.

The missionaries in India are indignant that a firm of European silversmiths should undertake an order to make a bull to be worshipped at a Hindoo temple. The bull is to be of silver, and life-size.



**Thanks.** The report on Home Missions, West, says: "The H. M. Committee cannot adequately express their gratitude to the Scottish and Irish Churches for the generous and timely aid rendered at this crisis in our great North-West mission work. The appeal made to them by Mr. Gordon has resulted not only in an addition to the funds, of nearly \$9,000.00, but has created a deep heartfelt interest in our great work, never before manifested."

Very special thanks are also due the congregations of our own Church and generous individuals, who, in addition to their regular contributions for Home Missions, helped to make up the large deficit of nearly \$10,000 that faced the committee in March. They have their reward in making glad the hearts and homes of our hard-wrought missionaries, whose salaries, even when paid in full, are too little in comparison with the services rendered."

**Social and Moral State of the West.** As inquiries are frequently made about the state of society in the West and its suitability for the up-bringing of families, a brief statement may be given. Mr. George Johnson, the Dominion Statistician, states that "Manitoba increased its population 131 per cent. between 1881 and 1891, but that there was an actual decrease of criminals during the same time." "Lawlessness," he says, "does not seem to have a grip on Manitoba; on the contrary, law seems to have a firm hold on the people, and this gives promise of making Manitoba and the North-West highly attractive to settlers who desire to bring up their families in honest ways." This is fair summing up of the case.

If the record of British Columbia is not quite so good as east of the Mountains, the neglect of the Presbyterian Church to do her work in early days, is partly responsible, but it is pleasing to report that the record is steadily improving.

East of the Rocky Mountains the Sabbath is as well kept as in the best districts of Ontario, and the services of the sanctuary are attended by the bulk of the people. West of the Mountains things are not quite so satisfactory, but a decided improvement is noticed in recent years. Life in the West is held sacred, the marriage tie binding, and the rights of property are respected.

The presence of the Indian at some points, with his low views of virtue, has been hurtful, but healthy public opinion is gradually curing this evil. Were the Indians forbidden to prowl about villages and towns, and confined to their reserves; were the children compelled to attend school, and white people forbidden to trespass on Indian reserves, visit Indian camps, or frequent Indian rancheries, health and morals would be gainers. It is too much to expect, however, that changes of this kind, however desirable, should come at once.—*Home Mission Report.*

## A BREEZE FROM GEORGIAN BAY.

**G**OLLIN'S INLET is a lumbering village on the North shore of the Georgian Bay, writes the missionary, Mr. A. W. McIntosh, to a minister friend. It is out of the line of steamboats, but has communication twice a week with Killarney by means of a tug during the season of navigation. In winter it is "shut in." There is an irregular weekly mail which comes by stage seventy miles, of which fifty is on ice. I reached the field in April, coming the last 45 miles on a dog sled.

There are not ten acres of fertile land within ten miles, nothing but massive granite rocks several hundred feet high, clothed to the very summit where not swept by the great fire of 15 years ago, with splendid pine timber. One wonders where the trees get their nourishment, and where the roots go, but certain it is they flourish. Where the rocks have been cleared of trees they were but recently white with the bells of the blueberry blossom, and will soon be literally blue with berries. I have been many miles up the river to meet the river drivers who are bringing down the logs, and such numbers and varieties of beautiful flowers and mosses I have seldom seen elsewhere.

Most of the people here in summer are young men who come when the milling season begins and leave when it ends. They come from all parts of Ontario, and are of all denominations. Some are wild and careless, some quiet and gentlemanly, some earnestly Christian. We always have a goodly number at our meetings on Sundays.

One good thing is that there is no liquor here. Both President and Manager are strongly opposed to it, much to the good of the men and the help of the student.

The Sunday-school was kept open all winter by two earnest Christian men here, who now also give me, in all the work, the greatest encouragement and help.

This field is supplied by the Knox College Students' Society in a somewhat different way from that in which their fields usually are. The student here teaches day-school during the week, and preaches on Sunday. The day-school, the Wednesday night meeting, two services on Sunday, and Sunday-school, leave one not a great deal of spare time; but the time is so short and one likes to do as much as possible in the six months during which the field is supplied.

The school is small, and half of the pupils are French or half-breed children, making the work of teaching them quite different from that of teaching in the more settled parts of Ontario.


However the work here is agreeable, and much more pleasant than that of many of our students, who have to struggle against secret and open opposition, and all manner of vice, of which



whiskey drinking is always one; and who receive help and encouragement from none but God. But happy is he who has God on his side, for if "He be for us who can be against us?" "The Lord reigneth."

### A PLEA FOR HOME MISSIONS.

BY REV. THOMAS MCAFEE, EMERSON, MAN.

"UR land for Christ," should be the prayer of every truly patriotic heart. It is a poor patriotism that has no Christ to give it life and direction.

Almost every nationality is here represented. Scotland and England and Ireland have moulded the life of the Dominion, but others have founded homes, and become loyal citizens. From Germany, and Russia, and France, and Iceland, there come to us colonists to seek the bread that has been denied them in their own land, or if not denied, dealt out with a niggardly hand. And when they come to us it is surely ours to give them the Bread that never perisheth.

We look back to-day over the development of the country; and the condition and struggles of the early settlers present a wonderful picture. Theirs was a hard lot, but with courage they faced the difficulties. It was a courage, I think, mingled with the fear of God.

In scenes, such as I have now in mind, was laid the foundation of many a noble character. In a small clearing in the dense forest a humble cabin has been erected. It is rough, and all that can be said for it is, that it is a shelter from the storm. But every log was placed as a labor of love, and with grateful heart to God. In the quiet of a summer evening as you draw near that humble home you hear the overflow of heart in song. It is the shepherd's Psalm, and far away from the home of early days, and amid such primitive surroundings, devout hearts can sing:—

"The Lord's my shepherd, I'll not want.  
He makes me down to lie  
In pastures green; he leadeth me  
The quiet waters by."

But we change the scene, and far away over the sea, where the heather blooms, and the ocean roars as it beats against the rock-bound coast, we enter a home where there is great sorrow. It is not the sorrow of death, but of a separation which seems to the sorrowing ones as dark as death. We hear the father, like an aged patriarch bless his boy, "The Lord bless thee and keep thee," and the mother clings to her son with all a mother's affection. There is another too whose sorrow is deep and sacred, but the boy must go. In another land he must make a home for his aged parents, and the companion of his childhood days, and he comes here to add another moral unit to the strength and glory of this land.

There is a wonderful pathos in much of our Canadian life. Families have been separated never again to meet around the old hearth, and graves lie far apart, "I shall not sleep in the sepulchre of my fathers," said one who for many years served faithfully our church, and over whose grave the winds of the prairie now sing their mournful dirge.

As a new country we have great privileges, and great dangers. We stand almost at the fountain head, and have the direction of the stream. This stream shall one day become a mighty river. Shall it be foul or clear? Canada will develop, and the question that should concern us most is, shall she develop along moral lines? Only as we give the Gospel. Under the Evangel, east and west, mountain and prairie, shall rejoice and blossom. We must be aggressive, and shepherd the scattered members of the flock. They once loved the church of their fathers: to many "her very dust is dear." Give them the Word, let them again sing the songs of Zion. Then shall they be glad when they have seen the Lord.

In this way will the moral atmosphere become pure. Then may we expect those who make and administer law to be honest and pure minded, Especially at this time should we pray:—

"God give us men! A time like this demands  
Strong minds, great hearts, true faith and  
ready hands—

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will,  
Men who have honor, men who will not lie;  
Men who will not lie to God—to man who will  
not lie."

Upon our church rests a heavy responsibility. May she acquit herself well! Other lands are helping us in this work. Scotland, and England, and Ireland come nobly to our aid. Let us all have some part in this grand work; praying if we cannot give, and if God has enabled us to give of our substance:—

"Give as we would if an angel  
Awaited our gift at the door;  
Give as we would if tomorrow,  
Found us where waiting is o'er;  
Give as we would to the Master,  
If we met His searching looks:  
Give as we would of our substance,  
If His hand our offering took."

He who wants to be led of God will be sure to find God ready to lead him; but he who is led of God must go as God leads. He must not choose his own way, and then expect God to go with him.

Scripture is more terrible in its mysterious reserve about the "wrath to come," than any picture man could paint. There is more pathetic and awful meaning in the one word, "the lost," than in any attempt of ours to expand the thought.—*Dean Church.*



**Lapsing.** The strange story in last issue, "Mountain Whites in the South" has a deep interest for us. They are our kinsmen, chiefly from Presbyterian stock of the north of Albion and Erin; and their present condition is a sad example of the lapsing into practical heathenism, of intelligent religious people, when left without the school-house and the church. There they are, nearly as many as the whole population of Canada, a sad object lesson that should stimulate our own and other churches to the utmost diligence, in sending the Gospel to every settlement of our wide Dominion and keeping it there.

### CHILDREN'S DAY.

BY REV. T. F. FOTHERINGHAM.

THE last Sabbath in September has been set apart by the General Assembly as "Children's Day," when special services are to be held in connection with Sabbath Schools and a collection taken up in behalf of the Assembly's Sabbath School funds. Last year over 300 schools observed the occasion and made use of 44,500 copies of the special service prepared by the Sabbath School Committee. A much larger number is expected to take part this year. The new service for this year is entitled "The Dew of thy Youth," and is bright and instructive. The readings are aptly arranged, and all the music is taken from our "Children's Hymnal." While full of variety it is yet so simple that any school can "go through" it with little or no previous rehearsal. At its late meeting in London, the General Assembly unanimously adopted the following resolution:

"The General Assembly learns with pleasure that "Children's Day" is growing in favor with the Sabbath Schools of the Church, and recommends its still more universal observance, with the use of the service prepared by the Committee."

The Committee would venture to make a special appeal this year in order to enable them to wipe out the debt that is resting upon them. We have good reason to hope that this accumulation of deficits will grow no larger, since our income last year very nearly met our expenditure, but it would relieve the Committee from much anxiety and some of its members from heavy financial obligations incurred on behalf of our work, if the whole could be paid off this year. Accordingly the following plan is suggested for adoption by all our schools:

Collection envelopes will be sent to every school using the concert service with the request that they be distributed to teachers and scholars as soon as they are received. Parents and friends of the work, especially those not connected with the Sabbath School, but willing in this way to show their interest and appreciation, will be asked to contribute, and the amount given will be enclosed in these envelopes and handed in at the Children's Day service. A very slight effort

will meet with a liberal response, and the Committee will be relieved from a discouraging burden. They would earnestly request all the readers of the RECORD to lend their assistance in securing a hearty response to this appeal. There are many who could easily donate large sums and would do so if they realized the importance of the work of the Committee. A brief summary of last report has been sent to every minister and superintendent, and additional copies can be obtained from the convener.

The hearty observance of "Children's Day" cannot but result in good every way. Will you dear reader, do your part in making it a success? You can do much by interesting the young people you know in the occasion, by attending yourself, by speaking an appreciative word to the superintendent and teachers, and by making some scholar glad with a liberal donation to the collection envelope. Should there be no observance of the day in the Sabbath School in which you are more immediately interested, a subscription sent direct to the convener will be thankfully received and promptly acknowledged.

All remittances of money should be sent to the convener, Rev. T. F. Fotheringham, 107 Hazen St., St. John, N.B.

### THE GENERAL ASSEMBLY AND YOUNG PEOPLE'S SOCIETIES.

THE General Assembly at London in June took the important step of appointing a Standing Committee on Young People's Societies. For a generation past there has been a Committee on Sabbath schools, whose work has been of great value to the schools and to the Church. At various times, of late years, the question of young people's organizations has been before the Assembly. In 1890 it was recommended that a Young People's Society of Christian Endeavor or similar association should be organized in congregations. In 1891 a constitution for a Young People's Home Missionary Society, auxiliary to the Home Mission Committee, was sanctioned. Three years ago a Committee was appointed to draft a constitution, under which the various young people's organizations throughout the Church might be unified.

At the late Assembly there seemed to be a general feeling that a Standing Committee might be serviceable in bringing the young people more closely into touch with one another and with the work of the Church. An "overture" or proposal, looking in this direction was accordingly prepared and presented to the Assembly. The reasons presented in its support, were, in substance, the following;—The high importance to themselves and to the Church of the Christian nurture of the young people and their training in work; the fact that there exist already within the congregations of the Church upwards of nine hundred societies of Christian Endeavor, not to



speak of a large number of other young people's organizations, and that such societies are on the increase; the desirability of some direct medium of communication between the General Assembly and these societies; the likelihood that a standing Committee would serve a good purpose as such medium, and would be useful to the Assembly and the young people in gathering information as to the numbers, methods, operations, and progress, of the various societies; in helping to quicken the spiritual life and activities of the young people and to promote among them an intelligent and abiding enthusiasm for our Church and its great enterprises, and in seeking to unite more closely in the work of the Church, at home and abroad, the various societies now existing or which may be formed.

The proposal was adopted by the unanimous consent of the Assembly, and a Committee, representing all parts of the Church from Halifax to Victoria, was named; the Committee to include also the conveners of similar Committees of Synods and Presbyteries.

The Committee, which will be called together early in September, was left by the Assembly without definite instructions. It is to frame its own policy and shape its own plans in detail. These will in all likelihood follow the lines suggested in the overture. The Committee exists for the young people of the Church. It will seek for full information in regard to organizations at present in operation and will encourage the formation of new societies wherever there is room for them. It will, so far as the young people will take it into their confidence, voice their needs and wishes to the General Assembly. It will seek, through all available channels, to promote loyalty on the part of the young people, first of all, to Christ, the Heavenly Master, then to one another, to their own Church, and its great missionary, educational, and benevolent schemes. What a magnificent phalanx, the young people of the Presbyterian Church in Canada, banded together in Christ's name under the blue banner, for Christ and the Church! The Committee will take pains, further, to encourage fellowship and co-operation with all Christian workers by whatever name called.

In advance of the general meeting of the Committee in September, the Synods and Presbyteries have been invited to appoint committees on young people's societies within their bounds. None of the Synods have as yet met, but a large number of the fifty Presbyteries in Canada have already sent in the names of the conveners of their newly appointed committees. In some cases such Committees had been previously in operation with much encouragement.

A post card circular was also addressed to every Minister and Home Missionary, whose address could be obtained—about 1,250 in all—explaining the object of the Committee and ask-

ing for the name in full of all young people's societies, and the name and Post Office address of the corresponding secretary or similar officers in each case, the purpose being to discover what societies exist, where they lie and how they are to be reached. Hundreds of replies have already been received, and each mail brings an additional batch. Most of the societies are on the Christian Endeavor basis, but not a few are Home Missionary, besides Young People's Associations, Boys' Brigades, etc.

Along with the returns have come many strong expressions of gratification at the Assembly's action in appointing the Committee, and assurances of readiness to help on in its work. A Nova Scotia missionary writes,—“I believe a careful and intelligent oversight, such as your Committee proposes, will be of great value;” a New Brunswick minister,—“I am glad we have a Committee like yours at work;” one from Ottawa,—“I am deeply in sympathy with the work and purpose of your Committee and trust that its end, most desirable, may be accomplished.” From the Convener of the Presbytery of Toronto's Committee this good word comes,—“I am assured that the appointment of a Committee on Young People's Societies by the Assembly is a wise step. It is well that the Assembly should know the full value that these societies are to the Church;” and this from a corresponding-secretary of one of the Toronto societies,—“We trust that your Committee will be very successful. We will be glad to do anything in our power to assist.” A minister in a town in Western Ontario says,—“I am very glad that our Young People's Societies are henceforth to have as distinct a place in our ecclesiastical organization as the Sabbath School has had for some time;” and the Convener of the Presbytery of Winnipeg's Committee,—“I will be glad to secure for you any information, etc., you may desire.”

The Convener of the Assembly's Committee may be allowed to add that he will count it a great privilege to hear from as many young people and Young People's Societies as care to write to him at any time in reference to their progress or their difficulties. The Committee wishes to hold itself freely at the service of the young life of the Church.

R. DOUGLAS FRASER, *Convener.*

St. Paul's Manse, Bowmanville, Ont.

**Our Church.** At the rally of Canadian Presbyterians at the Boston Christian Endeavor Convention, Rev. W. P. Cruikshank, of Montreal, in the chair, the following resolutions were unanimously and heartily adopted:

1. That this meeting, consisting of representatives of the Christian Endeavor societies from Presbyterian Churches in the Dominion of Canada, place on record our appreciation of the practical interest taken in Young People's societies by the late General Assembly in the appointment of a Young People's Committee to have special oversight of this branch of church work.

2. That we further reaffirm our loyalty to the church of our choice and our earnest endeavor to be of service in the church for the great King and Head.

Representatives were present from Nova Scotia, P. E. Island, New Brunswick, Quebec and Ontario. A good response to the General Assembly.



## Our Foreign Missions.

**Letters from the Field.** The letters this month are all interesting. Mr. MacKenzie's from the New Hebrides, the extract of Mr. Annand's report, the letters of Messrs. Goforth and Slimmon from China, and of Miss Fraser from India, will all repay careful perusal. The snake worship of the Chinese as described by Mr. Goforth will be news to many. There is another letter, on page 243, by the United States Minister to China, which is of special importance as showing the views of a statesman who has been twenty years in China and has had unusual facilities for knowing whereof he writes.

**Chinese work in B.C.** The Chinese work in B.C. is being vigorously pushed by Messrs. Winchester and Colman. In accordance with the request of the Synod of B.C., Mr. Colman will in future reside in the mainland. Mr. Winchester and his native helper remaining in Victoria.

**A Happy Change.** Not many years ago the Maharajah of Indore, and showed that hostility in many ways. At a recent meeting, the F. M. Committee in Toronto instructed its Secretary to write to His Highness, expressing the thanks of the Committee, and of the Church in Canada, for his decided interference on behalf of the persecuted Christians at Indore, which has put an end to the persecutions for the time being.

**New Centre in India.** For more than ten years our mission in India has been wrought from five centres, Mhow, Indore, Ujjain, Rutlam, and Neemuch. The F. M. Committee has decided to take a forward step and settle a missionary at Dhar, an important centre of population which has been visited for some time by our missionaries. Rev. N. H. Russell and wife, and Margaret O'Hara, M.D., will occupy the new station.

**Off to China.** On Monday, 12th August, Mrs. Goforth, Miss McKenzie and Rev. Mr. Mitchell, who was recently ordained to the work, left Toronto for our mission field in North Honan. Mrs. Goforth returns to a labor in which she has been well proved. Miss McKenzie goes as a helper with Mrs. Goforth. Mr. Mitchell after earning a good degree in Home Mission Fields, goes to undertake work among the heathen. Dr. and Mrs. McClure will join them in Minneapolis, and once more there will be a strong band in Honan. If only a kind Providence were to restore Dr. Smith and Mrs. McVicar to complete health and enable these tried workers once more to take up their loved task: but they have given themselves in laying the foundations of a work

which has proved more successful, in the short time, than most of Chinese Missions. They have not labored in vain, and if now they cannot join in it as they would like, God knows best. The work is His.

**The Mission Steamer.** Rev. J. Lawrie, Missionary of the Free Church to Aneityum, writes as follows to the *Australian Witness* :—

"One of the oldest missionaries in the group, during the recent debate in the Mission Synod, characterized the whole scheme as a 'sinful waste of the Lord's money,' and when we remember that the Maritime service at present doing the work of the mission, at a cost within our income, was originated for the most part by *Presbyterian* laymen in answer to missionary appeals against French annexation, we would do well to consider twice before we turn our backs on those who, while establishing their Company on a commercial basis, helped us in our time of need. The condition of affairs in the New Hebrides has altered so much since a mission steamer was first mooted that the Mission Synod recommended the reconsideration of the whole question."

The opinion of Rev. J. W. MacKenzie, our own missionary, is given in his letter in this issue.

**St. Lucia.** Rev. W. L. Macrae of Trinidad, writes to Mr. Morrison from St. Lucia, where he had been for a few days looking after the work there :—"I brought Paul Bhukhan with me to see the place, with the hope that he might see his way clear to take charge of the work here for a time. We have now been round the whole field, and today he has promised me definitely to come for a limited period. I shall therefore on my return to Trinidad recommend to the Mission Council that he be ordained and placed over the work in St. Lucia for one year.

Since our arrival fourteen days ago, we have wrought hard in order to overtake the whole field in St. Lucia and all the schools. We came in from the country to-day, one meeting to-night will complete our work, and we leave in the morning for Trinidad. Since coming I baptized about fifty persons and married one couple.

In our largest cities there are about twelve saloons to every church. The marvel is that *one church*, running *three hours* per week, so nearly counteracts *twelve saloons* running 126 hours per week, as to make church-going respectable and saloon-going vicious. The ratio in hours of work is as 3 to 882, or 1 to 294, with human hearts naturally in sympathy with the 294. When grace can take the side of the 1 and overmatch the formidable hostile forces, what might the Church accomplish if it would only rise up in its strength and double its energy.—*Church at Home and Abroad.*



## LETTER FROM THE NEW HEBRIDES.

BY REV. J. W. MACKENZIE.

Erakor, Efate, New Hebrides,  
June 10th, 1895.

DEAR MR. MORRISON,—I am glad to say that my daughter and I are keeping well; indeed, my own health has not been better for years. We enjoyed the change to Aneityum, to the meeting of Synod, a few weeks ago, very much. The fellowship with kindred spirits was truly delightful and soul-refreshing. The ten days we were away passed all too quickly. How different from the olden times when we went in the Dayspring, and were away five or six weeks.

But even away out here we are advancing, and were you to peep into many of our native's huts at night you would see that they are not stationary. I remember when we came among them, some of them used to string a number of candle-nuts on the mid-rib of a cocoanut leaf, and this made a very good light so long as it lasted. Then I advised them to make cocoanut oil, which they did, and I ordered small, cheap lamps for them. This was a great improvement, but after a time they were not satisfied with even these, and so they must have kerosene lamps. As there is a store at Fila Harbour where they can purchase both lamps and kerosene, I have seen many of them taking home a four-gallon can.

But to get back to the meeting. It was by far the largest we have ever had. Including one or two visitors, there were thirty-six adults and nine children present. Not a missionary in the field was absent.

One of the most important subjects before us for consideration was the new Dayspring. On one point we were almost unanimous, and that was regret that the Foreign Missions Com. of Victoria had acted so hastily in ordering the vessel to be built. Before taking such a step, the Synod should have been consulted, especially as to have done so would only have caused a delay of a few months. Had the order to build not been sent to Scotland, the majority of us would have voted against having a vessel built. Her annual expense, we think, will be much more than is paid for the present steam service, which is giving fair satisfaction.

Our people are now busy preparing their arrow-root. We were afraid it was going to be a failure, as two days after they commenced it rain began to pour, and it continued wet for five days. All that was made those two days had to be left in the tubs, and we thought it would be all spoiled. To-day being a beautiful, sunny day, we turned it out on sheets to dry, and were delighted to find that it was all right. Had it been partially dried, it would doubtless have spoiled. We have not yet heard what last year's contribution realized, but hope to hear soon.

We expect to have a larger quantity this year than we had last.

The good work is progressing slowly, but steadily, at Mele. Over sixty have joined us since this time last year. In one sense, we are better pleased that they are coming in gradually, as we can overtake them more successfully in school. We are managing very nicely, both there and at Fila, in regard to the language. As you may be aware, the language of these two islets is altogether different from that spoken on the mainland of Efate. When we began to visit them, none of the children and but few of the women could understand the Efatese. Most of the men could understand it, and some of them could speak it, as they had had more intercourse with the mainland.

Teachers from Erakor have been settled at both Fila and Mele, and Efatese books have been placed in their hands; and so now, not only can the women and children understand the Efatese, but most of them can speak it. Strange, their language is like that of Aniwa and Futuna, and like the Samoan.

Among those who recently renounced heathenism at Mele is Mal, the principal chief of the island. In days gone by he did his best to prevent us from visiting them, and on more than one occasion threatened my life. Those who have not yet come in are quite friendly, and not only allow the teachers to have service in their huts, but some of them ask them to do so. The same time the chief just referred to joined us, several children came to church for the first time along with their parents.

Another little boy whose father is still heathen was very anxious to come with them, but his father would not consent. When he saw the other boys start off, he began to cry, and kept on crying the greater part of the day. The father's heart was touched, and in the evening he allowed him to go to Sabbath-school, so he bounded off with a happy heart. He had on a man's shirt which someone had lent him for the occasion.

The Mele people—although until recently they buried the first-born alive, thinking the mother would have no more children if they failed to do so—are very fond of their children. Inner-looking children you cannot find anywhere in the group.

In my last report I told you how grieved I was that a number of my young men, to whom I had devoted a good deal of time, had been taken away to Queensland. I am glad to know that my interest in them has not been altogether fruitless. Several of them have since written to me, expressing their sorrow for having gone away, and assuring me that they have not forgotten the instruction I gave them.

One thing especially *made their hearts very sore*, as they expressed it. They heard that some of their class-mates whom they had left



behind were now settled out as teachers, working for the Lord Jesus, whereas they were serving an earthly master.

One of them wished to know if it would be right for him to teach others, having left school as he had done. He said that there were some heathen natives from other islands working on the same plantation with him, who had asked him to teach them. I of course told him that if his conduct was exemplary it would be quite right for him to do so. Some time afterwards he told me how pleased they were that he was instructing them. They asked him how he had learned so much about God and His Word, and he replied: "My missionary taught me in school from the time I was a little boy." "When I told them this," he adds, "how they did praise you."

How grieved I was to hear of the death of my life-long friend, James Forrest. The world seems much lonelier to me since I heard of his removal to the Home above. What a sterling character he was. How you must miss him in Halifax.

### OPPOSITION ON SANTO.

AS REPORTED BY REV. J. ANNAND TO THE  
N.H. MISSION SYNOD.

THE usual evangelistic work has been carried on in South Santo during the year. Services were held on Sundays in seven villages, more or less regularly. Five of the six out places where we preach have this year been worked from Tangoa, as we have not been able to obtain teachers to settle among the people.

With the aid of two teachers from Nguna, our late cook, and our two church member lads, we have managed by preaching the gospel to stir up the enmity of the older men of the heathen around us.

On the 28th September last I received three more young people into church fellowship, by baptism and their public profession of their faith in Christ; and men and their wives. Since that date the opposition of the enemy has been strenuous. The leading men of Tangoa forbade the bush people coming to us, or listening to the gospel; at the same time circulating all manner of false stories about the effects of the new doctrine.

About Christmas a number of women, chiefly independent widows, and three boys, began coming to the evening school. This brought matters to a crisis. At a public feast early in January, some symbolism, indicating that the missionary must be put out of the way, was exhibited. A week or two later a company of bush men friendly to the worst people here, came with food for sale, and requested me to go once every week to a certain place on the shore some two miles distant, to buy food. This, as shown by later evidence, was to get me away from the station and wholly within the power of

the enemy. Having a large family then to feed I consented to go.

In the meantime, before market day arrived, one of the worst men on Tangoa came on to our premises one midnight with his axe, threatening to kill his son who was then coming to school against orders, and also threatening to kill Patara the Christian lad who was encouraging the boy to attend school. This man was disarmed and sent home after vigorous words of warning from the Tongoans who were then with us, and others.

The man's anger was hot and fierce, and vengeance was doubtless determined.

I went to the above mentioned market and found our enemy of the midnight incident there before us. A week later I again went, but in the meantime I invited Mr. Landels to come and share the food. Our number being thus reinforced no opportunity offered for mischief, I did not go a third time, as we were getting abundance of food from another tribe in the opposite direction from the mission house.

The Sunday following the market day when Mr. Landels and I met, one of my teachers and I went to the hills to visit the people who had originated the market. One of our shore enemies was there, but kept out of our sight. Several suspicious circumstances came to my notice there, consequently after visiting two villages further inland we determined to return home another way to avoid treachery on the path.

The following Sabbath our late cook and the teacher who accompanied me, went inland. Two men told them to tell the missionary that the Tangoans had given some of the bushmen cartridges with which to shoot him, that he was not to go to the market again. Our preachers also saw traces of fires and other indications that a company had been lying in wait for us on the path the previous Sunday. The two friendly bushmen said that they, the Tangoans, wished to do with the missionary as they had done with Mr. Sawers. To us forewarning was forearming. I summoned the Tangoans and told them what they were doing, and said that anything happening to me or any of our teachers, they should bear the punishment, as they had hired the bushmen to do their bad deeds.

Since then all the above and much more evil has come fully to light. The cartridges were returned to me, and peace restored. Now, so far as I know, they have ceased seeking to kill me and have taken to killing one another. The gospel is still ringing in their ears. However the above and other troubles have caused the women to leave our evening school for the present. Two deaths on our station lately had a bad influence.

The story of the imminent peril of our missionaries in Tangoa, adjoining Santo, from which the latter is wrought, was given in substance in last issue. The above account is more complete. Ed.



**Haifa and Dr. Webster.** On our table is an interesting document; a petition from a number of residents in Haifa to the Foreign Mission Committee, regarding Dr. Webster. As already known he was our missionary to the Jews in Palestine, and after prospecting the country he settled at Haifa, a small town on the Mediterranean, at the foot of Mt. Carmel. A few months later he was called to a chair in the Syrian Protestant College at Beyrout. With the consent of the F. M. Com. he accepted, and our mission in Palestine is in the meantime closed.

The petition, written in Arabic, with an English translation on the opposite page, is as follows:—

Haifa, Palestine,  
June 5th, '95.

Hamilton Cassels, Esq.,  
Sir,

We, the undersigned beg to take the liberty of sending this our petition to you, and beseech you to read it with close attention. It is with great sorrow that we heard of the Committee's order to Dr. Webster to remove to Beyrout. We are sure if the Committee had known how much his services are required here, she would not have passed that order. We will not overrate them if we say that they have given life to many poor people here who could not afford being treated by any other doctor. We are sure if the Committee were to know how many hundreds of these poor people are in this district, how miserable and necessitous they are, she would sympathize with them and never allow the removal of Dr. Webster, who is so kind to them, so humble and polite to others, and so true and fervent, that we cannot think for one moment of his departure without the feel of pain.

We therefore would entreat you, for heaven's sake, to keep, if possible, Dr. Webster amongst us, and if not, to send another doctor of the same principles to fill his post. We and all the rest of the people of this town are very sensible to your kindness, and own our gratitude and obligation to you for the beneficial work you kindly started amongst us.

In fine we warmly beg you to let us know what you would decide upon this matter, by a reply addressed to Mr. Abdulla Ballosh, who is good enough to give us this translation.

Most obliged and grateful.

Here follows a curious feature, the long list of seals and signatures, in various devices and tongues; Hebrew and Arabic, Greek and Latin, English, German, Russian, and French, dead and living languages, strangely intermingling, printed, stamped, or scrawled, in crowded confusion to the end.

**Training** The Presbytery of Indore has prepared a scheme for the training of Bible readers and Catechists, which will correspond in some measure with the course in Theological Colleges at home

## SNAKE WORSHIP IN CHINA.

BY REV. J. GOFORTH.

Chang-te-Fu, Honan,  
25th June, 1895.

PRESBYTERIAN RECORD:

DEAR MR. EDITOR,—I am happy to tell you that all the members of the Mission are enjoying excellent health at present, and we are very thankful for the quiet which prevails since the war. As far as we can see, the war has been no hindrance to our work, and we are hoping that, on account of the reverses which China has suffered, her people will be more ready to receive us.

I have thought that your readers might be interested in hearing something of the snake worship among the Chinese.

In the beginning, Satan adopted the form of a serpent to deceive. At that time his plan proved so successful that ever since he seems loath to give it up. Eve's descendants are ever ready to be duped by this device. The Apostle Paul charges the heathen of his time with the crime of turning away from God to worship dead men, birds, beasts, and creeping things. In the Apostle's mind, heathen folly reaches its lowest stage at "creeping things."

Eighteen centuries have passed away, and in spite of the best light which China's greatest sage has given, we find her millions, from Emperor to peasant, reverencing snakes. The Chinese believe that the serpent deity presides over rain, seas, lakes, rivers and wells.

In this city, within the precincts of one of the old temples, there is a sacred well, said to be connected by an underground passage with the eastern ocean. It is believed that the sea god comes along this passage and at times reveals himself in the well.

The Chinese make use of this deity when they want to send the Emperor's tribute rice northward through the "Grand Canal." The name "Grand Canal" sounds well, but the reality is disappointing. It would almost require some supernatural flooding to let the rice boats pass along.

It is reported that some years ago about one thousand of these boats reached the upper end of the canal at Lin Ching, but on account of the low water were unable to pass out into the river. The official of the district was much concerned about it. He went in state daily to the temple of the river prince, pleading for a rise of water, but finally, when it seemed the god was not going to be moved, he went to the temple, armed not with words of supplication, but with a club, and battered the image to pieces.

It has come to our notice how the devil uses the serpent to hinder the true doctrines of God. There is a district north-east of this city, comprising about one hundred villages, where the floods from the Chang river this spring destroy-



ed most of the growing grain. A man living in the district formerly heard the Gospel with gladness; but when recently seen by one of our church members he wouldn't listen to the doctrine. He said that their river god had lately so manifestly helped them that all were convinced that he was the true god.

The Chinese imagination is very fertile soil for the Evil One to work upon. It seems that when the floods covered the whole region, the people in this man's neighborhood imagined that the water remained piled up about them like a heap, while it had fallen on every side. In their superstitious fear, they came to the conclusion that the water god was offended about something, so they promised him a first-class theatrical (the Chinese plan for appeasing angry gods). Just then, a little black and green snake, about a foot and a half long, happened to swim by in the flood. Of course they rejoiced. Their deliverer had come. They said the water fell as if by magic.

Last year, when the freshet destroyed most of the ripening harvest around this city: a snake reputed to be a virtuous official, who had governed this prefecture some centuries ago, was brought forward for divine honors. He was the river god who had caused the flood. It was supposed that coming back to the scene of his former life he failed to find things up to his expectations; consequently he chastized the people with the flood. Small and great forthwith set to work to regain his favor. He was borne to the city yamen, where a theatre stand was erected and players invited to give him a rehearsal. For six days his serpentine majesty was entertained, by the bedlam music of a Chinese theatrical. Each day, morning, noon and night, all the civil and military officials of the city came and prostrated themselves before him. Multitudes of the scholars and common people did likewise. But lo! when they came on the seventh morning, all that was left of the god was a snake skin. The reptile had shipped off his skin during the night and disappeared. But the people didn't take this view of it. According to them the god having been appeased had departed. Now his body must be buried with honor: so the snake skin is borne in funeral procession to the river north of the city, and cast therein. Some days after this event, some one brought forth another snake. This one was no less a personage than a former governor of Honan, and he too must be worshipped with honors befitting his station.

Oh how greedily this people believe a lie! Again and again, on the streets of this city, we have told of the power and goodness of Jesus the Saviour from heaven, and yet we are constrained to ask, "Who has believed our report?"

The devil always seems to get credence, no matter how absurd the lie he sets agoing. It

was just this morning, that an old man came to our gate and declared a despatch had come to town, stating that the Chinese had made an end of slaying all the "Yang Kneitzu," (foreign devils) in the north. (The 90,000 Japanese soldiers I suppose) and then asked if the devil in here was still living."

I have no doubt, if Paul were discussing the Chinese of today he would write them all down in the first chapter of Romans. That chapter might be taken as a true-to-life portrait of this people. The late war has revealed the shameful rottenness of the whole governmental structure. The moral sense of the masses is so dead, that no moral indignation is expressed against flagrant wrong doing in high places. The whole head is sick, and the whole heart faint. From top to bottom there seems to be no soundness in the nation; only wounds, and bruises, and putrifying sores. It seems to be a master-piece of Satan's workmanship. A nation of countless millions, and yet unable to resist one of the weakest of nations. A people proud and haughty, proving that by the wisdom of the Sages, man cannot know God: "for professing themselves to be wise they became fools, and changed the glory of the incorruptible God, into an image, like to corruptible man, and birds, and four footed beasts, and creeping things; wherefore God gave them up to uncleanness, &c., &c."

It is plain, that the Chinese as a nation are separated from God and lost. It is vain to look within for deliverance. It is equally vain to look to the arts and science of the west (though these are all right in their proper place). Deliverance must come from above. Reconciliation, with God the Father, must come through Christ Jesus His Son. The gospel of Christ is the unfailing remedy. Christ, the way, the truth, and the life, alone can bring these mighty millions to God.

Let us not by our puny efforts towards a world's redemption, prove that we are ashamed of the gospel of Christ: but let us who have been so abundantly enriched by our Saviour's blessings, see to it, before God, that we, up to the full measure of our ability, discharge our obligations to the Chinese millions, in this their time of sorest need. The King who came "to give deliverance to the captives," commands us saying: "Deliver them that are carried away unto death. And those that are ready to be slain see that thou hold back. If thou sayest, Behold we know not this: Doth not He that weigheth the hearts consider it? And he that keepeth thy soul, doeth not he know it. And shall not he render to every man according to his work." Prov. 24: 11-12.

Recollections of past failures may be painful but they are a blessing in that they put us on our guard against making similar mistakes in the future.—*Religious Herald*.



## A JOURNEY TO HONAN

BY REV. MR. SLIMMON.

HSIN CHEN, 1st June, 1895.

DEAR RECORD,—The Honan Presbytery some time ago directed its missionaries to write you in turn, so I will try to obey and tell you something of our coming. Messrs. Goforth, Malcolm and I left Toronto 20th Feb., and reached Chu Wang 30th April, nearly seventy days.

The ocean voyage had its lights and shadows. Old Father Neptune, as usual, for the first few days, made the good things provided by the steward seem vanity and vexation of spirit. The bulk of the passengers indulged in the usual sneers at the foreign missionaries, and in their discussions, which were held at intervals between their games of poker, and flavored with brandy and cigars, they decided that missionary work was a failure, and, at any rate, the heathen were perfectly well satisfied with their own religions, and that people had no right to go and force upon them another religion which they did not want.

The brighter side of the journey were the pleasant hours of fellowship with the few earnest Christians such as are usually found in every company. Then there were the soul-refreshing studies of Scripture, and the blessed meetings held among the sailors.

Your three missionaries were specially encouraged in the meetings held down in the fore-castle, by seeing souls converted to God.

There was one case, that of the boatswain's mate, which was specially interesting. At the first meeting, sitting in one of the back seats, he seemed to be eagerly drinking in every word. He at once began searching the Scriptures to see if these things were so, and soon the light shone in, and he was converted to God. At the following meeting he got up and gave his testimony, and a clear and decided one it was. He is a man of very strong character, and is sure to be a power for good among a crew that was noted for its rough, Godless character.

Sunday, 17th March, saw the party in Japan—plucky little Japan, which has been creating such a diversion in the East, much to the disgust of the Chinese. The latter simply refuse to believe that they have been beaten by Japan. The Chinese officers who have been in action have come back to their homes with the tale that not only Japan, but England, France, Germany, Russia and all the Foreign Powers have been fighting against them.

One cannot but admire the signs of vigorous life in Japan, while the cheerful spirits and polite manners of the people send everyone away with good wishes for them and their country. May they soon be led to a knowledge of the true God, without which all the energy and vigor of the nation will but prove a curse.

At Shanghai many old friends were met, but we could not tarry, for Honan was our goal, so the steamer up the coast for Tientsin was boarded, and we were soon away.

A sad incident, which shows how lightly life is valued by the Chinese, took place as we were passing the great forts at the mouth of the Yangtse River. The Chinese purser had occasion to rebuke his servant, who at once flew into a terrible passion, and, after raging around for a little, deliberately jumped overboard. The steamer at once stopped, but though she waited for some time, no more was ever seen of the poor Chinaman.

It was terribly sad—a soul hurried into eternity without God; and yet, he was only one of the thirty-three thousand that perished that day, and perish every day in China, in the same hopeless condition. Let those to whose care the Gospel has been committed ponder over this and speak with God about it.

Other incidents of the three days' voyage to Tientsin were the touching at Chefoo, and being chased by one Japanese man-of-war and overhauled by another.

At Tientsin we were met by Mr. H. J. Bostwick, who has shown so much kindness to our mission, and who soon had our party under his hospitable roof. Many missionaries who had been forced to leave their stations in the interior, owing to the unsettled state of the country, were residing in the city. They were chiefly women, as the men had for the most part remained at their posts. But they were one and all wishing that permission be granted them to return to their fields.

Four busy days were spent at Tientsin, making purchases, getting passports, searching for a house-boat for the voyage inland by river to Honan. At last all was ready, and we were on board our home for the next month or so.

The style of the Chinese house-boat seems to confirm the story of its origin. An Emperor, giving orders to his carpenter to build a boat, was asked for a pattern or plan. His mind being occupied with affairs of state, he kicked off his shoe and said: "Make it like that." And they are all just like "that."

Real China had been reached at last, and Chinese ideas and methods were predominant now. No travelling at thirty or forty miles an hour. It took a day and a half to get over the next three miles, and it might have been a week and a half if the travellers had not sent for three river policemen or "blockade breakers."

The canal on which we were to travel was simply packed. I am sure some of the boats would be stuck there for weeks, but our "blockade breakers," with their official helmets and rods of office, by dint of squeezing, yelling and anathematizing, together with a liberal use of their "rods," got the boat through in one day.



The travellers had been doing their best for half a day before that, but gave up in despair.

For the next two days the way lay through a district that had not had a favorable crop for the last seven years, consequently the poverty is something frightful. The banks were fairly lined with women and children begging, and when a copper cash, a small part of a cent, was thrown, their gratitude was really embarrassing. One of the party, walking along the bank, met an old woman of about seventy. She fell on her knees and prayed the "old gentleman" to have pity on her. He put a few cash, nearly a cent, into her poor old wrinkled hand. For a second she stared at it, then got down on her knees again, and, knocking her head upon the ground, began pouring out volumes of thanks, exclaiming between whiles: "Ah! ah! you truly are a Lord of Riches."

Between here and Pang Chuang, which we reached the tenth day, great bands of soldiers were met. If we had been travelling overland these would have been a source of real danger, but as it was they went sailing down the river, ignorant that there were foreigners in the houseboat which they passed. Only once did we meet the soldiers face to face. One of them suggested to his comrades, in our hearing, that the foreigners be killed, but God restrained them, and no one was harmed.

On reaching Pang Chuang, Mr. and Mrs. McKenzie and Mr. and Mrs. McLellan were there ready to join us; but as the soldiers had seized all the boats from this point down, they had to go overland about two days to Lin Ching. There an apology for a boat was found. It had no crew, but the captain hired three beggars. The mast was in pawn, but part of the hire money was used to redeem it. The "sail" was a collection of holes ornamented by rags. It leaked badly, and when rain came on everything was soaked. Many books and other things were destroyed in this way. But the party must reach Honan, so giving up the best boat to the ladies, the journey was renewed, and April 30th we reached Ch'u Wang.

Here the writer must offer an apology to Mr. Goforth. In an address in Toronto the latter spoke of the water they had to drink as drawn from a river in which there were dead bodies floating continually. The writer thought the picture was too highly colored, as in the part of China in which he had lived, dead bodies were removed as soon as found in the river. But on this journey, without keeping any special lookout, we saw four human bodies, besides those of a pig, dog, donkey, etc.

At Ch'u Wang a warm welcome was received from Messrs. McGillivray and Grant, who had been holding the fort alone there for some months. A few happy days were spent in dis-

cussing the affairs of the mission and arranging the distribution of workers, and then Mr. Goforth went to Chang-te-fu, Messrs. Grant and Slimmon to Hsin Chen, and the others remained at Ch'u Wang.

#### MISSIONARY PICTURES FROM INDIA.

**T**HE following interesting sketches are from private letters by Miss M. G. Fraser M.D. of our Mission staff in Mhow, Central India, which is a military station with many thousands of military men and officers, and a native population of about thirty thousand.

**Needed but not wanted.** I will try and give you some idea of the work here. In the first place we are apt to imagine that if a Missionary comes out here and tells these people the story of the cross and of a loving Saviour, they will be glad to hear. Nothing can give you any idea of the utter indifference with which they listen. The low caste people are engrossed with their own idolatry. If they show any interest it is so often found that some miserable self-seeking scheme was at the root of their interest. As for the educated classes, they look upon parts of our system and of their own as equally absurd; especially the Incarnation, and Death and Resurrection of our Lord, and while they acknowledge that there is good in both they are too uninterested to care much about either.

**A School Incident.** My school here which I teach in English is just like a school at home. One morning recently we had rather a trying experience. On opening the school we usually sing a hymn. One morning we noticed that the pupils were not taking part, and on inquiring the reason of their silence were informed that they refused to sing any hymn having the name of Jesus in it. We gave out the hymn a second time, and on their still refusing to join, dismissed the school, telling the pupils not to return until they were prepared to obey. We waited anxiously until the next morning, expecting to have an empty room, but to our astonishment and joy they all appeared with messages from their parents to the effect that every pupil was to obey the rules of the school. We have had no more troubles in that direction.

**Our "New Home."** It is not really new but is fitted up quite nicely. It contains seven rooms. Each bedroom has attached to it another small room for bath room. These latter have low ceilings and can only be used part of the year as they are what we call verandah rooms and are built to protect the inner rooms from the fierce heat. During the hot season the outer walls are almost as hot as the sides of a furnace. Even at night when standing near we have felt the air coming off like the breath of an oven. The door is on the windy side of the house and covered with a kind of hanging of



sweet scented grass which is kept constantly wet. This arrangement keeps the house cool and but for it we could hardly exist. The walls are not papered on account of the insects and rains.

**Going to the Dispensary.** I wish you could see us starting for the dispensary in the morning. The horse is brought by a man and hitched to the "Gari" a two-wheeled rig with a seat behind. We come out. The man bows to the ground, puts his hand to his head and says "salaam," and we lift our hands and "salaam" also. Then we get into the rig and go off at a rattling pace. After a while we come to the city. The streets are crowded with dogs, cows, and people, all in the middle of the road, the former for the most part too sleepy and underfed to value their lives. At this point the man jumps from the *gari* and rushes along in front of the horse shouting "O bachie" chasing calves, shouting at dogs, and making men women and children tumble aside, while on we go with our great cork hats. The cow is a sacred animal in India, hence the numbers of these creatures, old and helpless, lying around. We often have to stop while the man assists them aside.

**Incidents of Medical Work.** In dealing with the people we have queer experiences. The other day a man brought his child to the dispensary for treatment. It was far gone in a decline. After speaking to him for some time, I gave him some medicine for the child. He left, but returned in half an hour. When asked what he wanted, he replied, "I gave the medicine and it is not better yet." A number of the natives came to the dispensary too late for the Bible reading and prayer, so we just refused to do anything for their ailments, and they were very regular after that. A very sad case came under our notice. We heard of a poor woman who was very ill, and drove some miles to see her and ascertain if she could be removed to the hospital, but on arriving we found that she was too near death, and dying in such an awful hole. We drove through narrow, muddy streets, and having stopped before some dark, low mud houses, the man put stones for us to step on in crossing the deep mud. On reaching the house, the first thing that greeted us was a goat lying in the doorway. Further in, lying on a cloth spread on the mud floor, was the dying girl, only twelve years of age and married. Such a comely little thing. Numbers of women came around from every quarter—all kinds and sizes of women, carrying all kinds and sizes of babies. We could do very little for the poor, sick girl, but we spoke tenderly to her, telling her the "Old, old story of Jesus and His love" for just such as her. She died the following day.

**A Birthday Celebration.** Some time ago we went to the Begum Sahib's to celebrate what the uncle called the "borning of a boy." It was

a Mohammedan home. We entered a courtyard walled in by low houses. A smiling sahib, the uncle of the "borning boy," came forward to meet us. The courtyard was full of such dishevelled, miserable women. On one of the low beds sat the queen, a very old woman. The other ladies were there before us, and as guests they were seated around a small table on which strange native sweets were arranged. The nawab, with his own soft hands, was preparing drinks for them. We could not help being struck with the appearance of the poor women in the courtyard. How very forlorn, miserable, empty and sad they looked. Their eyes were weary and aimless. We partook of the refreshments and left, feeling sad and disheartened.

**Our Summer Vacation.** We are spending this hot season at Lanowhi, a lovely place at the top of the "Ghats." It is fresh with a delightfully cool air, which comes to us over the mountain. If it please Our Heavenly Father, this will be our last fleeing from the heat, for next season we will spend on the plains. I have spent three hot seasons on the plains already, and I can stand another there. Out of six, four will be spent on the plains. It is such a beautiful journey from Kalagar, at the foot of the Ghats. Two engines were required to pull the train up the hills, and they are very powerful, not like the ordinary engines. We came through about thirty tunnels on the way up. We are having very pleasant and profitable times here. It is wonderful, for before coming we had been praying the Lord to give us opportunities of working for Him on the hills. We found that the military convalescent home, two miles from here, had no provision for the spiritual welfare of the men, neither had they any social intercourse that would help them to lead pure lives. At one of our meetings we appealed to one of the Lanowhi ladies to help us weekly with some provisions, and one of them most heartily gave the use of her drawing-room, and now we have a religious social meeting for the poor fellows once a week. We would like you to pray that the work done here may be permanent. Time is slipping by, and we will soon be returning to our work in Mhow, in which our hearts are and for which we are longing.

**Hindi Catechism.** And now the little Hindi boys will have no excuse for not knowing their Catechism. Rev. W. A. Wilson, our missionary, has translated the Shorter Catechism into that tongue; and the boys and girls of Central India will have a taste of the tasks which, with many of our readers, mingle with the memories of childhood's days. We may rest assured that the task of learning it will be followed there as here with much profit to the Church in Central India, and in leading some to seek "The chief end of man."



## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. S. J. McArthur, into North Bedeque, P. E. I., 20 August.

Mr. J. S. McLeod, of New London, P. E. I., has accepted the call to New Mills, N. B.

Mr. J. J. L. Gourlay, licensed and ordained as missionary for Dauphin, Man., 8 July.

Mr. G. B. McLeod, to be inducted into New castle and Newtonville.

Mr. L. C. Emes, into McGregor, Man., 8 Aug.

Mr. W. S. McTavish, called from St. George, to be inducted into Deseronto, Paris Pres.

Mr. James Taylor, of Pres. Coll., Mont., ordained and inducted at Aylwin, Otta. Pres.

Mr. Neil D. McKinnon, ordained and inducted into Glenallan and Hollin, Guelph Pres., 30 July.

Mr. R. A. Mitchell, ordained and inducted 6 Aug., by Guelph Pres., as missionary to Honan.

Mr. L. McLean, into Duntroon and West Church, 6 August.

Dr. James Menzies, ordained in North Westminster, as missionary to Honan, China.

Mr. D. McEachern, into N. Williamsburg and Winchester Springs, 30 July.

### RESIGNATIONS.

Mr. Hugh McLean, of Richmond, Ottawa Pres.

Mr. Duncan, of Parry Sound, to take effect at the end of September

Mr. W. J. Bell, of Newmarket, taking effect 18 August.

### MINISTERIAL OBITUARIES.

Rev. Wm J. McKenzie, was born in Cape Breton, and educated in Dalhousie College, and in the Presbyterian College, Halifax. He went for eighteen months, during his college course, as Missionary to Labrador, besides laboring as Catechist in other fields during the summer vacations. When licensed, he was settled in Lower Stewiack in the Presbytery of Truro. After about two years he resigned, went to Halifax to study medicine for a few months preparing for the Mission field, and in the autumn of 1893 he started for Korea, where, after about a year and a half of most successful work, he was cut off a few weeks since by fever, aged about thirty-eight years.

Rev. Wm. T. Canning was born at Malin, Ireland. He was educated at Edinburgh University and Belfast College, was licensed by the Presbytery of Derry in 1849, and sent to Canada the same year by the Colonial Committee of the Irish Presbyterian Church. He labored in Chipman, N. B.; Martin, Michigan; Douglas, Ont.; and Bishop's Mills, Ont. He labored in the latter place 29 years until, in 1886, failing health compelled his resignation. Since then he resided at Mountain Village, Dundas Co., Ont., whence he passed to his rest 23rd July.

### PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, 17 Sept, 7 p.m.  
Barrie,—Bar., 3 Sept., 11.30 a.m., special; 24 Sept., 10.30 a.m.

Brockville,—Athens, 9 Sept., 7.30 a.m.

Bruce,—Walkerton, 10 Sept., 1.30, p.m.

Brandon,—Brandon, 10 Sept., 10 a.m.

Calgary,—Edmonton, 2 Sept., 8 p.m.

Chatham,—Chatham, First, 10 Sept., 10 a.m.

Glengarry,—Lancaster, 10 Sept.

Guelph,—Guelph, Knox, 17 Sept., 11.30.

Hamilton,—Ham., Knox, 10 Sept., 9.30 a.m.

Huron,—Clinton, 10 Sept., 10.30 a.m.

Inverness,—Whycocomah, 3 Sept.

Kamloops,—Vernon, 3 Sept.

Lindsay,—Leaskdale, 20 Aug., 11 a.m.

London,—London, First, 10 Sept., 10.30 a.m.

Maitland,—Wingham, 17 Sept., 11 30 a.m.

Miramichi,—Newcastle, 24 Sept., 10 a.m.

Orangeville,—Orngvl., 10 Sept., 10.30 a.m.

Otta.,—St. A., 1 Tues. Fe., May, Au., Nov., 10 am.

Owen Sd.,—Owen Sd. Knox, 16 Sept., conf. 17 Sept., 10 a.m., bus.

Paris,—Ingersol, 24 Sept.

Peterboro,—Port Hope, First, 17 Sept., 9 a.m.

Rocklake,—Boissevain, Sept.

Sarnia,—Strathroy, St. And., 17 Sept., 11 a.m.

Saugeen,—Harriston, Knox, 10 Sept., 10 a.m.

Superior,—Keewatin, Sept.

Toronto,—St. And., 1st Tues., every month.

Victoria,—Victoria, St. And., 3 Sept., 2 p.m.

Whitby,—Bowmnvl., 15 Oct. 10 a.m.

Winnipeg,—Win., 10 Sept.

### SYNOD MEETING.

The Synod of the Maritime Provinces will meet at Charlottetown, P. E. Island, and within St. James's Church there on Tuesday, Oct. 1st, next, and will be opened with Divine Service, conducted by the Moderator, the Rev. P. M. Morrison, D.D., beginning at half-past seven o'clock in the evening.

All papers relating to the business of the Synod should be sent at least eight days before the day of meeting to the Rev. A. McLean Sinclair, Belfast, P. E. Island, Convener of the Committee on Bills and Overtures; Thomas Sedgwick, D.D., Clerk.

## Literary Notices.

DEMONAICAL POSSESSION, AND ALLIED THEMES, By Rev. J. L. Nevius, D.D., forty years a missionary to the Chinese, with introduction by Dr. Ellinwood. This is an instructive and valuable book. He deals with experiences of demon possession in China, India, Japan, and in Christian countries; discusses the different theories, Pathological, Psychological, and Biblical. He sustains his position by many undoubted facts, and while he does not dogmatize, he prefers the Biblical theory of demoniacal possession to other human theories, in accounting for much among men that cannot be traced to ordinary causes.

The wide experience, eminent attainments and the opportunities for observation, of the writer, are a guarantee of the excellence of the work, while the name of Dr. Ellinwood in commendation of it, gives it additional authority. Rev. J. Frazer Smith, M.D., highly commends the book. Flemming H. Revell & Co., Toronto, pp. 480, Price, \$1.50.

THE HISTORICAL DELUGE: in its relation to scientific discovery, and to present day questions, —by Sir J. W. Dawson. A most interesting little booklet, shedding light, as Sir William's writings always do, upon the Bible. Price 25 cents. Flemming H. Revell, Toronto.

THE PRESBYTERIAN AND REFORMED REVIEW for July, contains: "Philips Brooks as a Theologian;"—"The Unity and Continuity of Genesis;"—"The Authenticity and Genuineness of Daniel," by Prof. Lampe;"—"The Function of Reason in Christianity;"—"Mackintosh's Natural History of the Christian Religion," by Prof. B. B. Warfield;"—"Seth's study of Ethical Principal," by Prof. S. Patton;"—and other reviews of recent Theological, Philosophical, and General Literature. McCalla & Co., 239 Dock St., Phila. Price \$3.00 per year, 80 cents per number.



## From the Four Winds.

A deedless day is lost. We live in deeds, not years.

A man must be great in soul to stand the test of being lifted up.

When Satan sees a blessing descending he sends a temptation to offset it.

The use of tobacco is forbidden to the employees of the Boston & Maine Railroad Company while on duty.

Bibles have at length for the first time been permitted to enter Peru, after eighteen months of litigation.

"The time comes when one feels the need of the slumber of death, as, at the end of a toilsome day, one feels the need of sleep."

Unoccupied missionary territory to the extent of 4,000,000 square miles still exists in central Africa, an area larger than the whole of Europe.

The returns of the Established (Presbyterian) Church of Scotland gives 620,376 as the number of communicants, an increase for the past year of 7,965.

"The Secession movement is spreading in the Highlands. It has six ministers, 17 students, 50 missionaries (assistant preachers), and 56 preaching stations."

The horrors of the opium habit are scarcely seen in this country. Rev. Hudson Taylor says the opium smokers and their families in China number 150,000,000.—*Heathen Women's Friend*.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books, and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly \$25,000 to foreign missions last year.

"There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,080 in India, one in 220,000 in Africa, one in 437,000 in China."

According to Rev. J. M. Eppstein, there are no less than 160 Israelites in holy orders in the Church of England, who have either been converted or else are the sons of parents who have been converted.

"A correspondent of the *London Times* says that thirty thousand Armenians would be a low estimate for those who have been slain, taken captive or rendered homeless over a region of two hundred square miles."

"The Salvation Army, started 29 years ago, flies the flag in 45 countries, speaking 29 languages, has 11,000 officers who support themselves and circulates 1,000,000 periodicals monthly; 1028 officers attend to the social work."

"The London County Council have determined to prohibit cricket and other games being played in their parks on Sunday, on the ground that their allowance would be sacrificing to the sport of a few the quiet and pleasure of the many."

"Nearly every one of the many reporters and editors in the press quarters, at the Boston C. E. Convention, was on his feet at some time during the consecration service. A hopeful sign of the day when Christ shall be acknowledged by the press everywhere."

"Twenty towns in Minnesota have already adopted the curfew ordinance. It provides that young people under sixteen years of age, who are found on the streets after the ringing of the curfew are subject to arrest. The first offence is punished with a fine, the second with imprisonment, and the third with both."

A writer in the *Children's World* says:—"Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men that die, one is passing into eternity in India. Think of it, and give India a part of your prayers."

"The United Presbyterian Church of Scotland reports 150 trained agents in the foreign field, with about 750 native helpers; 116 full congregations and 170 congregations in embryo, with almost 20,000 members. 'While the average increase for the last fourteen years has been 682, last year shows the memorable figure 777.'"

"As a nation, Japan is a child of the nineteenth century. The progress of Christianity in Japan is one of the marvels of modern Church history. The first five years of faithful Christian struggle produced one convert. In 1872 was organized the first Evangelical Church of eleven members. Now there are 865 churches with a membership of 35,534."

"The organizations that belt the world are becoming like the rings of light around the planet Saturn. To the missionary societies, the Young Men's and Young Women's Christian Associations, the World's Christian Temperance Union and the King's Daughters, we may now add the World's Christian Endeavor, organized during the convention of 1895 at Boston."

The ears of 3,600 whom they had conquered, was the token and trophy that Japan sent home from a victory in Corea three centuries ago. Now they take as much care of the wounded Chinese as of their own, and their best steamers are at the service of the Red Cross Society; and a quantity of wooden limbs was recently ordered for those who had been maimed in the last war, their own soldiers and Chinese prisoners as well.

"Dr. Breckenridge, a well-known American clergyman, and his two brothers, also of the same profession, one day paid a visit to their mother. "Do you not think, mother," said he, "that you ruled us with too rigid a rod in our boyhood? It would have been better, I think, had you used gentler methods." The old lady straightened up, and said, "Well, William, when you have raised up three as good preachers as I have, then you can talk!"

"The last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the one hundred and twenty-four cities which have a population of twenty-five thousand and upward, and in the four principal cities of New York, Chicago, Philadelphia and Brooklyn, Roman Catholics constituted two-thirds of the whole number of Christian communicants in those cities. In these four cities there are one-sixth of the membership of the Episcopal churches and about half of it is in the cities of more than 25,000 population."

"Hindu 'saints' submit to very severe penances in order to win salvation. Says a Presbyterian missionary writing from Jeypore:—"They do subject themselves to terrible penances. I saw a man there on a bed of spikes, men hanging by the heels to a tree, a man buried up to the neck, a man sitting between five fires before the blazing sun, a man lacerating himself till the blood gushed out, a man holding up a right arm till it dried up. This was all done to gain salvation—not, alas! in the Christian sense. Salvation has with them various senses. Absorption into the Great Spirit, deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of this life—plenty to eat and nothing to do."



"The man who tries to do his best will not always succeed, but he will succeed far oftener than the one who doesn't try."

"O, that we could think of God as we do of a friend, as one who unfeignedly loves us, even more than we do ourselves.—*Baxter*."

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford*.

The grating file is not more necessary to the polish of metals, than are trials for the brightening of grace in the Christian's soul.—*Ex*.

"When a child is born, how soon we say he resembles his parents! When we are really born again, how soon people say, if we are genuine, 'he is like his Father in Heaven!'"

Legalized gambling has ceased in Montana. A recent despatch from Butte City says that every gambling house in that city was closed the next morning after the law went into effect.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly you misguide your own life, need you expect divine interference to bring round every thing at last for the best.

The Natural Feet Society has been organized in China with the object to do away with foot-binding on the basis of founding a better fashion rather than combatting an old tradition. The appeal of the Society is made to the good taste and the health of those who suffer by this monstrous evil.

"Four years ago a general conference of Protestant missionaries in China, held at Shanghai, made an appeal for 1000 additional missionaries for China within the coming five years. Now, at the expiration of the fourth year after the issue of that appeal, it is announced that upwards of 500 missionaries have gone out to that empire. Another appeal has just been made for the completion of the 1000 asked for by the end of the fifth year."

Away over in Africa they have some queer ways of greeting. Among some of the people it is the custom to touch chin to chin. There are others who rub elbows together. David Livingstone, who was a missionary in Africa for many years, tells about meeting a chief one day, who came up to him and smeared his nose with tallow. The old chief thought this was the nicest way in the world to show Mr. Livingstone that he was welcome.

"The *Missionary Review* gives the following interesting case of heroic treatment: "Not many years since, the officers of one of our societies were surprised by a visit from a man who brought his check for \$1,000 as his offering to missions. When the question arose whether this was not a large gift for him he said: 'It is! It is one quarter of what I own. I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away.'"

## A STATESMAN ON MISSIONS.

VIEWS OF HONORABLE CHARLES DENBY, UNITED STATES MINISTER TO CHINA.

Legation of the United States,  
PEKING, March 22, 1895.

To the Honorable Walter Q. Gresham,  
Secretary of State, Washington, D.C.

SIR,—During my recent short stay in the United States, so many inquiries were made of me touching Christian missions in China, and the work that they are doing, that I have concluded to send to you my views of this important subject.

I beg to premise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad and crucial question to be answered touching missionary work in China is—does it do good? This question may properly be divided into two. Let us look at them separately.

*First*: does missionary work benefit the Chinese?

I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tientsin at his own expense a foreign hospital.

In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the present war the emperor was studying English, and it is said was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. The system of examinations prevailing in the district, the province, and Peking is too well known to require comment. The graduates become expectant officials. There is a Chinese Imperial College at Peking, the Tung Wen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also, a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

Reflect that all their benefactions come to the



Chinese without much, if any, cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese, \* \* \* and in my opinion they do nothing but good.

I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mahometan, Jew, infidel, or any other religionist, would receive at the hands of his country's representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. \* \* \* There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except New Year's day and other holidays. No new religion ever won its way without meeting with serious opposition. \* \* \*

In the *second* place, let us see whether and how *foreign countries* are benefited by missionary work done in China.

Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants, which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which

ply along the coast from Hong Kong to New-chang, and on the Yang-tze up to Ichang. Look at the cities which have sprung up, like Shanghai, Tientsin, Hankow—handsome foreign cities, object-lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will anyone say that the missionaries in China \* \* \* have not contributed to these results?

\* \* \* The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized, its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good engine or means for civilizing savage peoples as proselytism to Christianity. The history of the world attests this fact.

In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials, and encouragement from all other classes of people.

I have the honor to be, etc.,

CHARLES DENBY.

#### POPULATION IN CHINA.

Frequent allusion is made to the density of the population in China, and language is sometimes used that would imply that the land is so overrun with human beings that they are obliged to live in boats, on the rivers or bays. But as a matter of fact the density of the population in China is but little over that of France, and not half that of England and Wales. Not including the vast dependencies of China, such as Mongolia and Tibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to the square mile; Germany 236; England and Wales 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.—*Miss. Herald.*

It is an unspeakable advantage to have the Bible in our mother-tongue, but it involves a tremendous responsibility; and if with its pages in our hands we despise the Saviour whom it reveals, and do despite unto the Spirit by whose inspiration it was given, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for us.—*Dr. Wm. M. Taylor.*



## The Family Circle.

### HOW TO GROW STRONG.

The man who leans contentedly and perpetually upon some one else, whether it be for his livelihood, for sympathy, or help of any kind, is not being really aided, but only still further enfeebled. He drains another not merely to no purpose, but to the injury of both. But if, on the other hand, he receive the help, whatever it be, with thankful gratitude, and use it as a stepping-stone to better things—if he regard it as a temporary loan, which he in his turn may repay to some weaker than himself—if he be inspired by it to greater efforts, and through it gain strength to stand on his own feet—then it has fulfilled its true mission, and is no longer a dead weight, but a living force.—*Sel.*

### WORDS IN SEASON.

The writer of the Proverbs says: "It is a pleasant thing if thou keep within thee" the words of the wise and the knowledge which the Spirit teaches, for if thus kept, "they shall withal be fitted to thy lips." This readiness for Christian service all may have, and it is a great loss for any servant of the Lord to be without it.

Familiarity with the Word of God by constant, prayerful reading is the way to "keep within us" these words of wisdom. Thus stored in the memory and the heart, when the need comes to use them for the help of others, whether in sorrow or in sin, "they are withal fitted to the lips."

Not that everyone has the gift of memory to quote the exact words of Scripture, though such ability may be acquired to a very good degree by those not naturally thus endowed, but the spirit of the teaching may be stored in the inner being so as to be used fittingly as occasion may require. The Spirit is promised "to bring all things to our remembrance" whatsoever the Lord has said to us. He does not put into our minds that which we have never heard nor read, but he does quicken the powers of memory and thought to use that which we have stored away.

It is a very precious gift, this fitting to the lips of Scripture comfort and promise. No words can help a soul seeking Jesus as the words of the Bible; none can bring such comfort to the sorrowing. "The words that I speak unto you, they are spirit and they are life." To every young Christian we would say: If you wish to be helpful, comforting, instructive, as you pass along amid the multitudes needing your help, grow familiar with your Bible. Say with the prophet, "Thy words were found, and I did eat them," and they will be not only the rejoicing of your own heart, but of the hearts of many for whose comfort or instruction the Holy Spirit may fit them to your lips.—*Sel.*

### GOSSIPING IN THE PRESENCE OF CHILDREN.

A habit of indulging in gossip is pernicious in its influences and results over us all. "Pity 'tis, 'tis true," that we oftentimes give a willing ear to the stories circulating about our friends and acquaintances, and more is the pity that we are tempted too readily and yield to the temptation to tell these detrimental reports over again to other willing ears.

It is astonishing how thoughtless parents often are of their manner of speech before children. Children are very attentive listeners. They may seem to be interested in their play or their books, but nevertheless nothing said by their elders escapes their ears. Children like to hear what their elders are talking about, especially if the talk is carried on with a show of mystery.

Friends may speak depreciatingly of some other friend, without a thought of the consequences, and perhaps without even a remembrance of the words spoken a few days afterward, but the child who hears it makes a memorandum of the sins of commission, or of omission, which are talked over, and thus an unjust prejudice is acquired, which the parent is astonished to hear expressed perhaps weeks afterward. "What mother says must be so" is the argument a child uses to reason out the wrong and right of things. Mother is the ideal of all that is true and just and good.

Think of this, mothers! What wonderful trust your little child places in you and your judgment and actions. Is it not a very serious matter to be a child's ideal of what is best and truest in motherhood? "Mrs. So and So must be a dreadful woman," reasons the child, who has heard that neighbor spoken of in a deprecatory manner. And if that neighbor has a child, what a show of superior goodness the child of the gossiping mother carries about with her hereafter when she mingles with Mrs. "So and So's" child! How pitifully she regards her in the light of her mother's depreciating estimate—it is such a dreadful thing to have a mother who does things which mother thinks are so bad! Two-thirds of the gossip circulated about persons is libellous, because it is untrue, and if legally followed up would prove a crime. The sad results of scandalous stories are often pitiful in the extreme.

We try to have our children acquire habits of truth and justice that will help them on in right living, but are we particular to teach them not to speak untruthfully or unjustly of their little playmates? When they come to us with a story which depreciates the good qualities of some little friend, do we counsel them not to tell over anything which will hurt the reputation of that child? Do we help them to acquire the habit of that charity which thinketh no evil of one's neighbor?—*The Evangelist.*



**THE WATER-DRINKER.**

Oh, water for me ! bright water for me,  
 And wine for the tremulous debauchee.  
 Water cooleth the brow, and cooleth the brain,  
 And maketh the faint one strong again ;  
 It comes o'er the sense like a breeze from the sea,  
 All freshness, like infant purity ;  
 Oh, water, bright water, for me, for me !  
 Give wine, give wine, to the debauchee !

Fill to the brim ! fill, fill to the brim ;  
 Let the flowing crystal kiss the rim !  
 For my hand is steady, my eye is true,  
 For I, like the flowers, drink nothing but dew.  
 Oh water, bright water's a mine of wealth,  
 And the ores which it yieldeth are vigor and health.

So water, pure water, for me, for me !  
 And wine for the tremulous debauchee ?

Fill again to the brim, again to the brim !  
 For water strengtheneth life and limb,  
 To the days of the aged it addeth length,  
 To the might of the strong it addeth strength ;  
 It freshens the heart, it brightens the sight,  
 'Tis like quaffing a goblet of morning light !  
 So water, I will drink nothing but thee,  
 Thou parent of health and energy !

When over the hills, like a gladsome bride,  
 Morning walks forth in her beauty's pride,  
 And, leading a band of laughing hours,  
 Brushing the dew from the nodding flowers,  
 Oh ! cheerily then my voice is heard  
 Mingling with that of the soaring bird,  
 Who flingeth abroad his matin loud,  
 As he freshens his wing in the cold gray cloud.

But when evening has quitted her sheltering yew,  
 Drowsily flying, and weaving anew  
 Her dusky meshes o'er land and sea,  
 How gently, O sleep, fall thy poppies on me !  
 For I drink water, pure, cold, and bright,  
 And my dreams are of Heaven the live-long night.

So hurra for thee, water ! hurra ! hurra !  
 Thou art silver and gold, thou art ribbon and star ;  
 Hurra for bright water ! hurra ! hurra ! —*Sel.*

**PROHIBITION IN MAINE.**

BY HON. NEAL DOW.

Maine, before the Maine law, was the poorest State in the Union, spending in strong drink the entire valuation of all its property of every kind in every period of twenty years, as the nation is doing in every period of thirty-five years. There was no State in the Union consuming more drink than Maine, in proportion to its population, while now there are no people in the Anglo-Saxon world consuming so little. Maine is now one of the most prosperous States in the Union. Mr. Blaine, in the Garfield campaign said it was the most prosperous State in the Union.

There were many distilleries in Maine, and

two breweries ; now there is not one remaining, and has not been for many years. Great quantities of West India rum were imported—coming by the cargo, many cargoes every year. Now not even one puncheon comes, nor has there been one for many years.

Liquor shops were everywhere over the State, wholesale and retail, some of them on a large scale. Now the liquor sold here in violation of law is small in quantity, and on the sly. There is no wholesale liquor dealer in the State, and the retail shops are few, small, and all of them selling more or less upon the sly.

In more than three-fourths of the State containing more than three-fourths of its population, the liquor traffic is practically unknown. An entire generation has grown up there, never having seen a rum shop nor the effects of one. A fraction of the traffic lingers in cities and larger towns, but only a fraction. It is far within the fact to say that in Portland there is not one-hundredth part so much liquor sold as there was before prohibition, though the city is twice larger than it was then.

In 1886, after an experience of the benefits of prohibition for 33 years, there was a popular vote on a prohibitory constitutional amendment, which was adopted by a majority of 47,072, the affirmative vote being three times larger than the negative.

Prohibition has caused every decent man to abandon the liquor trade, which is now in the hands of the lowest class, mostly foreigners. That even a fraction of it remains he attributes to the fact that the liquor law has serious defects, which will be corrected bye-and-bye, and that some of the courts are not true to their duty and official oath.

In the old rum time all over the State, there were indications of poverty and decay. Everywhere dilapidated, tumble-down houses, barns, fences, school-houses, meeting houses, and public buildings, old hats and rags in the windows instead of glass, doors off the hinges, the cattle hide bound, shivering under the lee of dilapidated barns—infallible proofs of idleness, laziness, poverty and decay. Now, there is none of that anywhere. Everything indicates industry, enterprise, thrift and prosperity. Maine can no longer be recognized as the same.

The blessings and prosperity coming to Maine from prohibition, says Mr. Dow, are so great that they cannot be numbered or estimated by any mode of computation now known.

Rev. Dr. Withrow, of Toronto, confirms this emphatic testimony from his own personal experience. It would be difficult to impugn the soundness of the argument used by these gentlemen, that the law cannot be described as a failure, merely because some liquor is sold on the sly. It is the same with all laws. The power which makes laws, establishes courts to punish the breaking of them, thus recognizing that they will be broken.—*Sel.*



**'TOM—YOUR FATHER.'**

IT'S all nonsense, I say! Pure and simple nonsense! The idea of a day like this and horses in the stable, and Sunday the only day a man has free, and notions like yours shutting out all enjoyment! That's the trouble with you Church folks, you are so narrow." And Mr. Edward Hampton brought his thin lips together determinedly.

The face of his sister-in-law, Louise Sydney, flushed, but there seemed no particular quailing on her part as she said quietly, in a voice that was very sweet, "Are you sure it is pure and simple nonsense? Is my religion narrow?" But though the voice was sweet, a rare intensity threaded it, and had Edward Hampton looked closely he would have seen Louise's hand tremble so that the ferns touching it there by the conservatory window trembled also.

But Mr. Hampton was looking neither at the ferns nor at his young sister-in-law, but out through the door of the conservatory, across the green lawn to the blue hills beyond.

"If it wasn't for Tom, Edward—"

"There, Louise! don't throw the boy at me, I can't stand that. Tom must live life for himself. It is impossible for a father to stand guard over a boy continually. Tom will have to decide matters for himself. But if he never does anything worse than take a drive through green fields on a Sunday morning like this I guess he will not go far astray."

"But you know," put in the same sweetly insistent voice, "if you give a boy an inch he takes two; that is the recklessness of youth."

"I don't think Tom is quite devoid of sense," replied the father coldly. "He would not be a son of his mother if he were." And with this Mr. Hampton stepped through the door and down a short flight of steps, called his dog, and passed on toward the stables. But he did not enter; instead he wandered further on through the extensive grounds, picking a leaf here and a flower there,

Louise Sydney made her way into the parlor, and, standing by the window, watched her brother-in-law disappear among the shrubbery. A sadness crept over her face, and a wistful look to her eyes. She so longed to be of help—an inspiration to right doing—here in her sister's family, where death had claimed the angel of the household, and where the luxuriousness of wealth made easy a life of indulgence.

There was a sound of hurried footsteps in the hall, a fragment of a light song, and Louise turned.

"If I am not home to dinner, Aunt Louise, you needn't mind." And there was Tom—laughter-loving, reckless Tom—beside her, driving gloves in hand, and necktie arranged with faultless precision.

"Oh, Tom, it's Sunday! Your father won't like it if you are not at home."

"Father don't mind," said the youth lightly. "He understands. Likelier than not he'll be out driving himself and you and Elsie have the dinner to yourselves."

"But is it right, Tom?" And now the voice, though just as sweet as before, was more earnestly persuasive: for to Louise, the bright, eager youth seemed standing where some hand should reach to steady him, lest he fall. Should it be hers?

"But Aunt Lou, you must own that your church views are a little narrow. Sunday is the only day a fellow has free; and not only that, but you—well, you hardly leave anything to be enjoyed, with your strait-laced notions."

"We leave you the whole six days. But there is another thing, Tom—your father. He's alone now, save you—that is, so far as companionship goes. I have known a boy stand so brave and strong in the strength of his manhood as to be unconsciously a support. Are you that kind of a boy, Tom? Your father needs some one to turn to." And now Louise looked straight into the laughter-loving eyes of her nephew. But the light of laughter gradually faded from Tom Hampton's eyes as she gazed, and a more serious look crept into them. For an instant he returned his aunt's steadfast gaze, and then he drew a sigh and turned his face outward. Wonderfully like his mother was his aunt at times, and his mother—well, only he knew how close his mother had stood to him. At last he turned back to the one beside him and said gallantly—Tom was every inch a gentleman—

"I am afraid we are treating you a little shabbily, Aunt Lou. You are our guest, and yet we plan things for our own enjoyment and do not consult yours. We leave you to find your way to church alone, and—" he colored slightly as though he realized he was resorting to evasion—"it is not as it should be." Turning on his heel, he abruptly left the room. Instead of opening the outer door, he went slowly up the stairs again to his room and closed the door after him.

What a prayer was that Louise Sydney breathed for help and guidance, and above all, discretion, in taking up life here where such vital issues centered!

A little later than usual Louise passed down the steps that morning, in answer to the last summons of the church bell. She had hoped her nephew's door would open; but though she heard him moving about his room, as if rearranging his toilet, there was no indication of any intention on his part of making his word good, as far as concerned attendance upon divine service. And so at the last moment she wended her way alone, feeling, in spite of her brave effort to leave the issues where her prayer had flown, a slight weight of discouragement.



But oh! what a quick wave of light flooded the face of this earnest-hearted Christian girl,—who had relinquished personal plans for the summer to serve her friends in bereavement—when, as the first hymn was being sung, a quietly arrayed youth entered the pew and, taking a place beside her, accepted the book she proffered, and with her joined in the service. And yet she strove to hide her gladness for fear it might tell too much of the anxiety she had at times felt concerning this self-same youth, so well endowed by nature to stand high among his fellow-men, yet, alas! easily led into what seemed to Louise, with her Christian training, wrong doing.

\* \* \* \* \*

"They have both gone—Tom and Aunt Lou—and you said we were going for a ride, papa. Aren't we to go?" It was little Elsie's voice, and Mr. Hampton standing in the midst of the green world without, unconsciously weaving a mind's picture that the words of his sister-in-law had brought before him, turned in answer to it. As he looked down into his little daughter's face like a flash it came to him that if he were sure the years would make the child before him strong, and sweet, and earnest—as strong and sweet and earnest, in fact, as was his sister-in-law Louise—he would ask for little else. Some women were—well—he sighed and slipped his hand protectingly over the slender one of his child. She had no mother to watch her now, poor dear!

His heart was very tender as, fitting his step to Elsie, he walked back to the house through the Sabbath stillness, saying at last, "I think, Elsie, we will not ride to-day."

When the church-goers returned, they found the side balcony strewn with books and magazines. But it was not until later that either of them knew the horses had not been taken from the stables, and only one then wondered as to the cause, and that was Louise.

\* \* \* \* \*

The grapes were hanging in rich clusters on the vines, and the soft haze of September hung over the landscape. Again the church bells were summoning God's people to worship, and Mr. Edward Hampton, looking out upon his beautifully-rolled lawn, seemed noting the yellow leaves that now and then fluttered from the elms on to the greensward below, but his thoughts were far away.

There was the sound of a firm tread upon the polished oak stairs, and his son was beside him.

"I trust, father, you are not displeased with the step I purpose taking this morning in uniting with the church." His tones were hearty and had a genial ring that told somehow of satisfaction.

His father turned, and with a slightly amused look stealing into his gray eyes, said, gazing at the young man earnestly,—

"Perhaps, my boy, I have hardly been frank with you, but—well," he cleared his voice, "you see, Tom, I cannot have you getting ahead of me." There were tears now in the father's eyes and a huskiness in his tone as he reached and laid his hand upon his son's shoulder.

A questioning look came into the youth's eyes, as he said,—

"I do not exactly understand, father."

"No? You will not take the step alone, Tom. I intend joining you. I have acquainted Dr. Barrows with my wish, and should have told you—"

"*Father!*" broke in the youth, as leaning slightly forward, he gave his parent a quick, eager look.

"Sit down, Tom;" and the father pushed a chair towards his boy, taking another himself. "I do not know whether it's your angel mother, or you, Tom, or your Aunt Louise that has led me into it. But things do not look the same as before your mother went from us." His voice was too tremulous now to admit of going further, and he passed his hand lightly over his face, and looked out again to the yellow leaves on the lawn.

Tom reached out his hand and clasped his father's.

"I understand, father, You feel as I did—as though with mother yonder, we must get there ourselves." And the young man arose. "I cannot tell you how glad you have made me. Does Aunt Louise know?"

"I have said nothing to her. She will be glad—we know that. As I have said, I hardly know whether it was your mother, or you, or your Aunt Louise, who has led me to change my views. But there is Elsie—she has no one but us now, Tom."

Tom nodded assent, and the two made their way from the room.

In all the wide world over it is doubtful if there was a happier girl than Louise Sydney, as an hour later, bowing her head in the further end of the pew, she let the silent tears flow as she recognised that two had left the pew and were now standing at the church-rail plighting their vows for Christ, when she had expected but one to take that step.

Little Elsie, in the place her father had just vacated, looked on, wondering what it all meant. When her father was again beside her, she drew his hand towards her and stroked it lovingly. But when, looking up, she saw traces of tears upon his face, she reached, and drawing his head down to her, whispered, "I love you, papa."

And many of the worshippers who viewed the scene, felt tears upon their own lashes. Very near indeed seemed Christ to his people in that hour.—*Young People's Weekly.*



International S. S. Lessons

Adapted from the Westminster Question Book.

THE CITIES OF REFUGE

15 September.

Les. Josh. 20 : 1-9. Gol. Text, Heb. 6 : 18.  
Mem. vs. 9. Catechism, Q. 37.

HOME READINGS.

M. Num. 35 : 1-29.....*The Law of Refuge.*  
T. Josh. 20 : 1-9.....*The Cities of Refuge.*  
W. Heb. 6 : 11-20.....*Fleeing for Refuge.*  
Th. Psa'm 46 : 1-11.....*God our Refuge.*  
F. Psalm 142 : 1-7.....*"Thou art my Refuge."*  
S. Rom. 7 : 18-25.....*"Who Shall Deliver Me?"*  
S. Matt. 11 : 25-30.....*"Come unto Me."*

Time—B. C. 1444, soon after last season.

Place—Shiloh, a city of Ephraim north of Bethel, where the tabernacle was set up. Josh. 18 : 1.

BETWEEN THE LESSONS.

The appointment of the cities of refuge as told in to-day's lesson occurred after the land was divided among the tribes. Ancient usage allowed the nearest kinsman of the slain to kill his slayer on the spot. As one might kill another accidentally these cities were appointed for the protection of the guiltless slayer, according to the Lord's command to Moses. Num. 35 : Deut. 19 : 1-13.

LESSON PLAN.

- I. The Appointing of Refuges, vs. 1-3.
- II. The Law of Refuge, vs. 4-6.
- III. The Naming of Refuges, vs. 7-9.

HELPS IN STUDYING.

2. "Whereof I spake unto you"—see Num. 35 : 1-15. See also Deut. 19 : 2-10. 3. "Unawares and unwittingly"—with no design to commit murder. In case of wilful murder, no place could afford protection. Ex. 21 : 14. "Avenger of blood"—the nearest kinsman of the person slain. 4. "The entering of the gate"—the usual place in the East for hearing and deciding cases. "Declare his cause"—make his statement about what he had done. "Shall take him into the city"—give him shelter and the means of support to await another trial. 6. "Until he stand before the congregation"—the elders of his own city or of the place where the act occurred were to sit in judgment on the case. "Until the death of the high priest"—the man had to suffer for his carelessness, though innocent of any intent to kill. 7. "They appointed"—sanctified, consecrated. Three of these cities were on the west of Jordan—Kedesh in the north, Shechem in the centre, Hebron in the south ; three were on the east of Jordan—Bezer in the south ; Ramoth in the centre, and Golan in the north. A man might in half a day reach one of these cities from any part of the country. 9. "And for the stranger"—for Gentiles as well as Jews. Christ is the divinely-appointed, near, accessible, safe, and only Refuge for penitent sinners.

LIFE TEACHINGS.

- 1. Wilful murder should be punished with death.
- 2. Careless injury of others is not to be excused.
- 3. Christ is our Refuge from sin and its punishment.
- 4. God has done everything possible to help us to flee to this Refuge.
- 5. We should ourselves haste to Christ and help others to flee to him.

JOSHUA RENEWING THE COVENANT.  
22 September.

Les. Josh. 24 : 14-25. Gol. Text, Josh. 24-24.  
Mem. vs. 22-24. Catechism Q. 38.

HOME READINGS.

A. Josh. 23 : 1-16. ....*Joshua's Warning.*  
T. Josh. 24 : 1-15 .....*Joshua's Charge.*  
W. Josh. 24 : 16-27.....*Joshua Renewing the Cov't.*  
Th. 1 Kings 3 : 4-14.....*Solomon's Choice*  
F. 1 Kings 18 : 19-39 .....*The Choice at Carmel.*  
S. Luke 10 : 33-42.....*Mary's Choice.*  
S. Rom. 12 : 1-21.....*Reasonable Service.*

Time—B. C. 1426, eighteen years after the last lesson, and twenty-fifth year of Joshua's rule over Israel.

Place—Shechem, between Mounts Ebal and Gerizim, about ten miles north of Shiloh, and not far from Tim'nathse'rah, where Joshua was then living.

BETWEEN THE LESSONS.

Nearly eighteen years of peace and prosperity followed the Israelites' conquest of the land. Joshua, knowing that his end was near, called together the elders and rulers of Israel to receive his final charge. Soon after this he assembled all Israel, by their officers and representatives, at Shechem, gave them his farewell counsel, and bound them in a solemn covenant of fidelity to the Lord, as told in to-day's lesson. This was Joshua's last official act. He died soon after, aged one hundred and ten.

LESSON PLAN.

- I. The Charge to the People, vs. 14, 15.
- II. The Choice of the People, vs. 16-21.
- III. The Covenant Renewed, vs. 22-25.

HELPS IN STUDYING.

14. "Now therefore"—the Lord having done such great things for you. "Fear the Lord"—reverence and worship him. "In sincerity and in truth"—not in pretence and form. "Put away"—have nothing to do with. "The flood"—the river Euphrates. "In Egypt"—see Ex. 32. 15. "If it seem evil"—undesirable, unprofitable. "Choose you"—by comparing the gods of the heathen with Jehovah. "This day"—at once. "As for me and my house"—regardless of the course others may take. 16. "God forbid"—be it far from us. 17, 18. Substantial reasons for their choice. "He is our God"—we have bound ourselves to him by solemn vow. 19. "Ye cannot serve the Lord"—in your own strength only. "An holy God"—and therefore requires his servants to be holy. "A jealous God"—he has no equal and can suffer no rival. "Will not forgive"—will not tolerate. While merciful to the penitent, he will not clear those who persist in sin. 24. "The people said"—for the third time. 25. "Made a covenant"—renewed the covenant made at Sinai. Ex. 19, 20. "Set them a statute"—made this covenant a part of their national law.

LIFE TEACHINGS.

- 1. The service of God is a matter of free choice.
- 2. There are good reasons why we should choose this service immediately.
- 3. We cannot serve God and the world, or mammon—we must choose between them.
- 4. Whatsoever others may do, we should persevere in God's service while life lasts.
- 5. We should do all we can to lead others to make this better choice.

REVIEW.  
29 September.

STUDIES IN JEWISH HISTORY.

Ex. 20,—Josh. 24. Gol. Text, 1 Ki. 8 : 56.



## HOME READINGS ON REVIEW.

- M. Ex. 20: 1-17; 32: 1-35.....Lessons I., II.  
 T. Lev. 19: 1-11; Num. 10: 29-36...Lessons III., IV.  
 W. Num. 13: 17-33; 21: 4-9.....Lessons V., VI.  
 Th. Deut. 6: 3-15; Josh. 3: 1-17.....Lessons VII., VIII.  
 F. Josh. 6: 1-20.....Lessons IX.  
 S. Josh. 14: 1-14; 20: 1-9.....Lessons X., XI.  
 S. Josh. 24: 1-33.....Lessons XII.

## THE TIME OF THE JUDGES.

6 Oct.

- Les. Judges 2: 1-12, 16. Gol. Text, Judge 2, 16.  
 Mem. vs. 11, 12, 16. Catechism Q. 1-3.

This lesson begins the fourth quarter, and is a continuation of "Studies in Jewish History."

## HOME READINGS.

- M. Deut. 6: 1-25...*Exhortation to Obedience.*  
 T. Deut. 7: 1-11...*Communion with Idolators Forbidden*  
 W. Lev. 26: 1-13...*A Blessing upon the Obedient.*  
 Th. Lev. 16: 14-33...*A Curse upon the Disobedient.*  
 F. Judg. 2: 1-23...*The Time of the Judges.*  
 S. Isa. 1: 10-31...*Repentance Required.*  
 S. Isa. 40: 18-31...*The Folly of Idolatry.*

*Time*—The period of the Judges was from the death of Joshua, B.C. 1426, to the inauguration of Saul as King, B.C. 1075.

*Place*—The site of Bochim was probably near Shiloh, between Bethel and Shechem, where the tabernacle was set up and solemn assemblies were held.

## BETWEEN THE LESSONS.

The book of Judges continues the history of Israel from the death of Joshua to the death of Samson. It takes its name from the special class of rulers whose acts it records. This lesson gives a general view of the condition of Israel during the period of the judges.

## LESSON PLAN.

- I. Weeping at Bochim, vs. 1-5.
- II. Death of Joshua, vs. 6-10.
- III. Raising up Judges, vs. 11, 12, 16.

## HELPS IN STUDYING.

1. "An angel of the Lord"—the angel of the Lord, whose message is delivered, as if the Lord himself were speaking. "And I said"—see Gen. 17: 7. God's promises stand sure. 2. "No League"—literally, "covenant." Ex. 23: 32; Deut. 7: 2, 3; Josh 9: 7; 23: 12, 13. "Ye have not obeyed"—see vs. 11, 12. 3. "As thorns"—a constant source of disquiet. 4. "Wept"—the angel's reproof and threats brought them to repentance. 5. "Bochim" (*weepers*)—nothing more is recorded of this place. "Sacrificed there unto the Lord"—seeking pardon for sin, and a return of protracting favor. 6. "When Joshua had let the people go"—verses 6-9 are nearly the same as Joshua 24: 28-31. They connect the history given in the books of Joshua and Judges, and contrast the condition of Israel in the two periods. 7. "All the days of the elders"—under the influence of their example and teaching. "The great works"—wrought in bringing them into Canaan. 10. "Knew not the Lord"—did not serve and obey him, had no thankful sense of his mercies. 11. "Baalim"—the plural of Baal, used to include all false gods. 10. "Nevertheless"—though they deserved only wrath. "Judges"—leaders and governors. So he is still gracious and long suffering.

## LIFE TEACHINGS.

1. The influence of good people lives after them.
2. God punishes sin by the evil it produces.
3. We easily forget the God of our fathers.
4. If we forsake him we must expect his wrath.
5. He is ever ready to help the penitent.
6. He is merciful even in the midst of wrath—not willing that any should perish.

## THE TRIUMPH OF GIDEON.

13 Oct.

- Les. Judg. 7: 13-23. Gol. Text, Ps. 27: 3.  
 Mem. vs. 19, 20. Catechism Q. 4-6.

## HOME READINGS.

- M. Judg. 6: 1-10.....*The Midianite Oppression.*  
 T. Judg. 6: 11-24.....*The Call of Gideon.*  
 W. Judg. 6: 25-40.....*The Signs of the Fleece.*  
 Th. Judg. 7: 1-8.....*The Army of Gideon.*  
 F. Judg. 7: 9-25.....*The Triumph of Gideon.*  
 S. Psalm 20: 1-9.....*The Lord Saves His Anointed.*  
 S. 1 Cor. 1: 21-31.....*The Weak to Confound the Mighty*

*Time*—About B.C. 1222, Gideon was Judge B.C. 1222-1182. The chronology is quite uncertain until we reach David's time.

*Place*—The gathering of Gideon's army was at the well of Harod, near the Hill of Moreh, at the foot of Mount Gilboa.

## BETWEEN THE LESSONS.

Chapters 3-6 give a condensed history of the period of about two hundred years, between the last lesson and this, during which the Israelites suffered repeated oppressions on account of their idolatry. On their repentance judges were raised up to be their deliverers, as follows: First servitude, to Moab; *Ehud, Shamgar*. Third servitude, to Jabin and Sisera; *Deborah and Barak*. Fourth servitude, to Midian; *Gideon*. Our Home Readings give the entire account of the last named. Study them carefully.

## LESSON PLAN.

- I. Gideon's Encouragement, vs. 13-15.
- II. Gideon's Three Hundred vs. 16-18.
- III. Gideon's Victory, 19-23.

## HELPS IN STUDYING.

13. "When Gideon was come"—to the camp of the Midianites, whither the Lord had sent him. vs. 9-12. "A cake"—the coarsest kind of bread, indicating the humble origin and station of Gideon. 14. "This is nothing else"—showing the terror Gideon's name had caused among the Midianites. Compare Ex. 23: 27; Josh 2: 9-11. 15. "He worshipped"—this further evidence that God was with him filled him with adoring gladness. 16. "Lamps"—torches hidden within the pitchers. When the pitchers were broken the torches would flare suddenly. 18. "The sword of the Lord"—the Lord's name has the first place. The battle and the victory were to be his. 19. "The middle watch"—from ten o'clock P.M. to three A.M. 21. "They stood"—each of the three companies (v. 16) had a place assigned to it, on a different side of the camp. The effect was to awaken all at the same time, and thus make general panic and confusion. 22. "The host fled"—unable in the dark to distinguish friend from foe, slaying one another. 23. "The men of Israel"—Gideon's disbanded army, vs. 4-8.

## LIFE TEACHINGS.

1. The Lord is our Defence and Deliverer.
2. His soldiers need courage, prudence, and promptness.
3. He can give victory by few as well as by many.
4. We are strong when we trust in God's strength.
5. He will never fail those who put their trust in Him.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.



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## FEARFUL RESULTS OF GAMBLING.

BY ANTHONY COMSTOCK.

"Yesterday a young man in New York city committed forgery because of gambling losses; when his crime was detected he shot his captor, then blew his own brains out. In one hour we have forgery, attempted murder and suicide, as results of the gambling mania."

"A few months ago a young man visited the office of the Society for the Suppression of Vice in New York city, saying, that if certain places were not closed he should commit suicide; that he could not resist the temptation to go into a certain place in the city of New York, notwithstanding the fact that he knew his wife and three children were destitute at home. This young man, two weeks ago, shot himself in his own home because of despondency over his gambling losses."

"A few months ago a young man having a wife and two children in Brooklyn, at night attempted suicide by throwing himself into the river. Cause, embezzlement of \$2,500, result of the gambling mania."

"The past year a young man with wife and daughter, a book-keeper in a prominent mercantile position, of high social standing, was found to be a defaulter in the sum of \$35,000. He is today in the penitentiary, his wife's heart broken, and his home ruined. Cause, gambling."

"These cases, sad as they are, can be multiplied a hundred fold each year."

"In one year we kept in the office of the society a scrap book, into which were entered the names of those who had become either thieves, defaulter, embezzlers, forgers or suicides. At the end of the year we tabulated a statement, with the following results for that year (1881):

One hundred and twenty-eight persons were either shot or stabbed over gambling games. Besides these, six attempted suicide; twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane. Ninety-eight youths and persons were ruined by pool, gambling, and betting upon horse-racing.

Among the crimes committed to get money to deposit in the hands of the professional gamblers in these public plague spots were two burglaries, eighteen forgeries, eighty-five embezzlements, while thirty-two persons holding positions of trust in banks and mercantile life, absconded.

The enormous sum of \$2,898,372 was shown by this record as the proceeds of these embezzlements, defalcations and robberies.

But there is a much longer list of thefts, robberies, embezzlements, larcenies and defalcations which must be added to this synopsis which never becomes public, very often only known to immediate friends or persons especially interested, whose estates have been squandered by dishonest employes."

"In the light of these facts how great must be the wickedness of church gambling." Shame on that church which practices, sanctions and fat-

tens on gambling. All gambling, all that looks like gambling, all that leads to it, should be put out and kept outside the fold. Gambling should be prohibited everywhere."—*Tract.*

## HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will be but courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Christian Standard.*

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**FORGIVENESS.**

"You sinned," I cried, in righteous scorn  
 "None will forget the stain."  
 I turned aside, he crept away  
 And went to sin again.

"You sinned," I said in pitying tones,  
 As love my wrath o'erbore;  
 "But God and I forgive"; he rose  
 And went to sin no more.

**THE POWER OF PRAYER.**

"NO," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, en?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask, whom did he address in your hearing?"

"God Almighty."

"And he took to praying, did he?"

"Not for my benefit in the least. You see I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady who looked for all the world just like my mother did the last time I saw her on earth. Well, I was on the point of knocking again, when she said: 'Come, father, now begin, I am all ready.' Down on his knees by her side went an old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them they should not rebel against his will. Of course it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have all been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole out

from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those who were about to demand justice."

Then the lawyer continued more slowly than ever: "And—I—believe I had rather go to the poorhouse myself to-night, than to stain my hands and heart with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But of all the pleading I ever heard that moved me most. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer, I am sure I don't know—but I hand the the case over."

"I wish," said the client, twisting uneasily, "I wish you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears, and yours, too; and God Almighty intended. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the client, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—*Boston Globe.*

A true believer is righteous by the righteousness of another; he lives by the life of another; he is acted on by the spirit of another, and therefore, he of any man in the world should have the least of self in him.—*Erskine.*



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ALL • THE • WORLD • AND  
TO • EVERY • CREATURE •

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## HOW TO BE HAPPY.

It is a comfort to know that kindly courtesy  
has its own reward. Those who study most to  
help others in securing the highest quality and  
degree of happiness, secure it for themselves.  
We really do most for ourselves when we look  
away from self, and study how we may help  
others: while on the other hand, we are most  
unkind to ourselves when we disregard the  
rights of others and grasp greedily all that we  
can get. The man who is constantly trying to  
get more than really belongs to him is not only  
a disagreeable man but a very unhappy man,  
while the man who is always willing to give to  
others more than equity could demand is not  
only a very agreeable man but is usually a very  
happy man. Our rewards and punishments  
both here and hereafter are very largely har-  
vested from our own sowing, the outgrowth of  
our own actions.

An old negro woman was once ridiculed by an  
infidel, who said that it would be impossible to  
find enough of brimstone to keep up the fires of  
perdition eternally, and she replied, "Massa,  
you takes your brimstone wid you." It was  
sound philosophy. The kingdom of heaven  
within us is a sure and potent prophecy of the  
future Heaven for us. The spirit of selfishness  
within us is a prophecy of perdition; for sin,  
when it is finished, brings forth death.—*Pres.  
Messenger.*



# The Presbyterian Record.

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OCTOBER, 1895.

No. 10

## WATCHMAN, WHAT OF THE NIGHT?

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His Kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

**Opium** A problem in Economics. When is **Blight.** blight, and crop failure, a harbinger of good? It is said the opium product in India will be very light this season owing to a blight of the poppies throughout immense regions. Whether that be for good, in face of the awful results of the opium habit among millions in China and elsewhere, is left to readers to decide.

**Sunday in** Another problem in the same de-  
**New York.** partment. When is wide spread failure and bankruptcy in a community a sign of prosperity? When it comes to the liquor sellers and saloon keepers. New York is enjoying that boon. The causes are said to be two-fold. First, the fact mentioned in last issue, that Commissioners have been appointed who are enforcing the law against Sunday liquor selling, with no slack hand, and for the first time for years New York is enjoying veritable "dry Sundays." This cuts off a large source of revenue from the saloons and means happy Sundays at home for many a family. Second, the overthrow of Tammany Hall and the establishment of a righteous Government, means the dismissal of hosts of civic employees, who, fed from the city treasury, were retained chiefly for their influence with the slum voters, and who, having little else to do, spent much of their time around the saloons treating themselves and supporters. Saloons multiplied to satisfy the demand, till the business portion of the city was overrun with drinking resorts. When this source of revenue was cut off there were too many saloons to live. The stoppage of Sunday traffic, reduced the profits of all numbers of them are on the verge of bankruptcy, and are being driven out of their business, and the city is by so much the more prosperous. Further, we have here an object lesson, showing that when there are officials who are willing to carry out the law, "Prohibition does prohibit."

**Chicago.** New York and Chicago may be regarded as in many respects the two pulses of the United States. At the present time the pulse beat of New York shows vigorous moral life seeking to throw off disease. That of Chicago, according to Prof. Orr, does the same. This distinguished Scottish Theologian, who has been lecturing during the present summer in our College in Winnipeg, and also in the University of Chicago, says in the *Advance*, that one of his impressions of the latter city is the vast amount of vigorous moral life and earnestness there is in it; and another, is the cordial, hearty, and happy, union and co-operation, between different bodies of Christians in working for the upbuilding of truth and righteousness.

**Russia.** A token of progress is the fact that the Woman's Institute of Medicine, which was closed by the late Czar a few years ago, because it was not in harmony with his ideas of the fitness of things, has been reopened by his successor, who is more progressive.

On the other hand persecution of the hapless Jews continues. From place after place they are driven out. The dreams of liberty on the part of the Russian people that accompanied the accession of the new Czar, have not been fulfilled. The powers behind the throne are too strong for him. For their tyranny he gets the blame. Nihilists are plotting against his life and darkness and terrorism like that of a generation ago are surrounding the Russian throne.

**Hungary's** Jubilees and Centennials may hide **Millennium.** their deminished heads, for next year Hungary celebrates her Millennium. Though the dark night of the Middle Ages long shadowed the land, the day is coming. The recent struggle of the people with the Church of Rome has been a severe one, but the people have won the day. What a vista of history, with here and there its dark shadows of persecution and death for conscience sake, as she looks back over her thousand years of history; and how much brighter her outlook as she turns to face the future, with the measure of civil and religious liberty she has so nobly won.



**Chinese Christians.** After rounding the world, and studying carefully the work of missions in different lands, Rev. S. Baring Gould says: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these (Chinese) native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

**Armenia.** Even now, when the powers are pressing Turkey for reforms in her government of Armenia, on account of the outrages of a few months ago, there come reports of fresh barbarities, to the effect that one thousand Turkish troops attacked five villages of Armenian Christians, pillaging and destroying them, making five thousand people homeless, inflicting torture and outrage upon men, women and children, and sacking four monasteries. It is said that an anti-Christian society has been formed to slaughter Christians if the reforms which the powers insist upon are accepted by the Turkish Government. The Turk is hastening his own ruin as rapidly as possible. Great destitution and suffering is reported among the survivors of the late massacres for want of shelter, food and clothing.

**The Sabbath in Manitoba.** Here is something quite as cheering as Manitoba's splendid wheat crop; or her stand for public, free, unsectarian, schools. Rev. Mr. Bridgeman, writing to the *Guardian*, contradicting a despatch published in Ontario that the Manitoban's harvest on Sunday says:

"Manitoba has this year the best crop it has ever harvested, from thirty to sixty bushels per acre. Now, a crop like this, where a farmer has one or two hundred acres of wheat, nearly all coming on at once, calls for late and early work, but for fourteen harvests in Manitoba and the Northwest I never saw a binder at work or a man or teams in the fields doing any kind of work on Sunday.

South of the 49th parallel of latitude it is different. Travellers on Sunday trains from St. Paul say that through Minnesota and North Dakota in harvest time the binders are running and stacking is being done, and threshing is going on, and elevators are receiving the grain, but all this 'liberty' stops with the limits of the land of the 'Stars and Stripes.'

From the time you cross the boundary you see the binders just where they were unhitched from on Saturday night, and wheat stacks half completed, just where darkness caught the builders the night before, perhaps an engine and thresher all in position, and adjusted to begin operations with the peep of Monday's sun. I know of no local-

ity in Ontario where the sanctity of the Sabbath is more strictly revered than in Manitoba.

There used to be considerable shooting done on Sunday by city sports. About a year ago one of these hopefuls blundered out on Sunday and brought home nine birds. The next morning he was summoned to interview the 'chief'; was amazed when the magistrate ruled that Sunday was 'close season' for all game; and dumb-founded when the court asked him to pay \$5 a bird, and the costs of the court, over \$50 in all.

Winnipeg morally is as good a city as Toronto. No shops open, no business done, no excursions. With as good an electric system as exists on the continent, yet there is not a street-car running, and this for all time. One of the last acts of our Legislature was to render it illegal for any city or centre to grant permission to run street-cars on the Lord's day.

No, Manitoba people do not work on Sunday. They rest from labor, and attend church to worship God. I merely write this in defence of Manitoba farmers, many of whom come from Ontario, and do not wish their old neighbors to even think that they have been seized with the spirit of greed and ingratitude, that they would violate the sacred law of Him who has lavished such unstinted bounty on them."

**Experts on "Missions."** Amusingly sad is the tone of authority with which men and women who pay a passing visit to India, China, or other unchristianized lands, presume to speak regarding the condition and needs of the people and in criticism of the work of the missionaries, and still more sad is the importance which multitudes attach to such testimony.

This matter is well illustrated by Rev. Wm. Stevenson, in an article "Are Hindoo Women Happy," in which he shows the wretchedness of female life, in India, and the work of the missionary in bringing into that life brightness and hope. He says:—

"Here we note a strange fact as to the evidence which seems most esteemed by the public. The authority attached to a witness is in inverse ratio to the opportunity he or she has had of learning the truth. A cold weather visitor, who travels through India under distinguished patronage, has, if a lady, the zenana of a native official, or some other selected specimen thrown open to her, she sees the inmates in their silks and jewels, asks a few questions and exchanges a few compliments, through an interpreter, is garlanded and presented with *attar* and *pan*, and is thenceforth an accepted authority on the happy condition of Hindu women!

But a zenana missionary, who has lived for a dozen or more years in the country, speaks the language like a native, goes in and out among the women from year's end to year's end, sees them in all circumstances, ministers to them in sickness, is their friend and confidante in all their troubles—her testimony is of no account, because she is a missionary!

It is certainly very remarkable, this treatment of missionary evidence. In every other department the testimony of an expert is held to be of most account, and is invested with highest authority. But in the field of missions, and as regards the facts with which missionaries are most concerned and on which they are the only experts, the superficial observation of any glib tourist or indifferent outsider is of no more weight than theirs. But the missionaries are prejudiced? Possibly—or others!"



## Our Home Work.

Fairville, St. John, N.B., has been erected into a mission charge, with services morning and evening.

The Seventh Annual C. E. Convention of the Province of Ontario is meeting at Brantford, 24-26 September.

A very interesting work is being carried on by Mr. Vetter among the German settlers in the Edmonton district.

Rev. Wm. McLeod, late of West Cape and Campbellton, P.E.I., has gone to Labrador to take charge of the mission there for a time.

Guelph Presbytery is taking time by the forelock. At its meeting, 17 Sept., it nominated Dr. Torrance as Moderator of the next General Assembly.

"There was a great deal of drunkenness in Orillia on Saturday. License as a means of diminishing this evil is a melancholy failure."  
—*Orillia Packet*.

Yarmouth, N. S., is a prohibition town, and a few weeks since, the jail, which is used as a police lock-up, city prison, and county jail, was reported "empty." Blessed emptiness!

Mr. Archibald McKenzie, who has been, for the past two years, missionary to the Mormon Settlement, Presbytery of Calgary, leaves the field at the end of September.

Rev. John Kovacs, Hungarian minister at Eszterhaz, and his congregation, have been received by the Minnedosa Presbytery as a minister and a congregation of our Church.

The first Convention of the Glengarry County C. E. Union was held in Maxville 3 and 4 Sept. Over one hundred delegates were present, and the meeting was a most interesting and profitable one.

Mr. Gavin Hamilton, of McLeod, Alberta, has been appointed clerk of the Presbytery of Calgary, in place of Mr. Charles A. Stephen, of Medicine Hat, who has held that office for the past four years, but is now resigning his charge.

Rev. E. D. Millar, of Yarmouth, N. S., has, at the request of the Assembly's Commission *re* St. John, Nfld., agreed to supply that congregation for six weeks, beginning the first Sabbath of October, during part of Mr. Graham's leave of absence.

The serious illness, from affection of the lungs, of Rev. D. J. Macdonnell, can scarcely be realized by those who have known him so long, as the intense, energetic worker, doing so much for the Church, especially along the line of the Augmentation Scheme.

Rev. Thomas Corbett, one of our ministers in N. B., has had a sore summer. Last spring his eye was badly injured by the bursting of a gun which he was handling, which belonged to one of his boys. He is still suffering severely, and but recently had to have the eye completely removed.

The following graduates of Manitoba College were licensed, 10 Sept., by the Presbytery of Winnipeg:—Messrs. John E. Wallace, J. A. Hamilton, B.A.; Duncan Campbell, B.A.; James Laing, B.A.; George E. Loughheed, B.A.; G. S. Scott and A. S. Thompson, students who graduated from Manitoba College.

The problem of winter supply has been solved by Minnedosa Presbytery by uniting some of their mission fields. Beaver Hill and White Sand have been united under one missionary for the winter, also Crescent and Dongola, in order that partial supply may be given to fields hitherto vacant during the winter months.

The Presbytery of Glengarry has guaranteed for five years, in addition to their usual gifts for Foreign Missions, the support of Rev. Mr. and Mrs. Ledingham, who have just left for India. An interesting meeting of this Presbytery was held at Lancaster 10 Sept., when Mr. Ledingham was designated to the Foreign Field.

The Presbyterians of Andover, N.B., have erected a fine new church, and the Presbytery of St. John has passed a resolution giving hearty thanks to other denominations in the village, and to kind friends elsewhere, for generous aid, especially to a gentleman of Woodstock for an organ, and to Judge Stevens for the site and for other valuable help, and hopes that other friends will enable them to open it free of debt.

A preaching station has been opened at Barrington Head, Shelburne Co., N.S., in the congregation of Clyde and Barrington, and an old church, St. John's Presbyterian Church, has been repaired, after forty years of disuse and neglect. Its walls of oak were brought by loyalists from the U. S., and it is said to be the oldest church in the Maritime Provinces, and the oldest Protestant church in the Dominion.

The Maritime Synod, meeting at Charlottetown, P.E.I., 1-4 Oct., will consider the subjects of Sabbath Schools, Sabbath Observance, Temperance, College, Home and Foreign Missions, Augmentation, etc. The question of Synodical Evangelists, will also be under consideration. Proposals with regard to the appointment of the Committees of Assembly will be submitted. The union of the Presbyteries of Halifax and Lunenburg and Shelburne will claim attention, as well as the possible readjustment of those of Truro and Wallace.



The Presbytery of Calgary at its recent meeting, protested against the giving, by the Home Mission Committee, of a lump sum to be divided between Manitoba, the Territories, and British Columbia.

Progress in the West is seen in the fact that at a recent meeting the Presbytery of Calgary sanctioned sites selected for churches at eight different places, viz: Red Deer, Clover Bar, Belmont, Sturgeon River, Beaver Lake, Sturgeon Settlement, Fort Saskatchewan, and Agricola. To the former five, have been granted 40 acres each of land, and to the three latter, five acres each. Besides these there were under consideration the organization of a Church at Josephsbury and the securing of a site at Ponoka.

From a district in Cape Breton, a friend writes: "We are nearly all Presbyterians here, but are eight miles from the nearest church, and our last service in this neighborhood was seventeen weeks ago. Some of us want to get up a C. E. Society, but scarcely know how to go about it. Can you give us some instructions." This is a grand idea. C.E. is admirably fitted to such circumstances, and if this plan were followed out in all such cases, to our Church and country it would be untold gain.

**Manitoba** The third summer session closed on **College.** 22nd August. The number of students in Theology, during the term, was thirty-two, of whom thirteen graduated to enter the work of the ministry. In this class are the first graduates who have taken their whole theological course in the summer time. The professors of the College have been assisted, during the term, by Professors Scrimger and Ross, of the Pres. College, Montreal, and by Prof. Orr, of the U. P. College, Edinburgh. During the year, a gift of \$5,000 has been received from Sir Donald Smith, and a legacy of \$5,000 from the late Warden King. The Church at large will rejoice with Manitoba College in its joy and success.

**Knox** Three important points in connection **College.** with Knox College are:—

1. Prof. B. Warfield, D.D., of Princeton, is to give a course of lectures at the beginning of the next term, 14 Oct., etc., on Theology, Supernaturalism, Miracles, The Scriptures, Inspiration, etc.

2. Owing to the death of Prof. Thompson and the retirement of Dr. Gregg, two new professors are required, and Presbyteries will be asked to send in to the College Board, not later than 14 March next, the names of two men fit for the chairs of (a), Old Testament Literature and Exegesis, and Old Testament Introduction and Bib-

lical Theology; (b), Apologetics and Church History.

3. Owing to the reduced rate of interest on endowments, and, in some cases, diminished receipts from congregations, there is absolute necessity for increased financial support. The College is worthy for whom the Church should do this.

**Pres. Coll.** At the public opening of the **Pres-Montreal.** byterian College, Montreal, 2nd Oct., Dr. Scrimger gives a grand key-note to the college work for the winter, in a lecture entitled "The Minister's Working Theology." This is a healthy theology. It is not liable to be troubled with doubts, or to raise them in the minds of others. Doubts breed in "speculative," might we not say, "idle," as opposed to "working" theology. The doctrines of a "working theology" are simple and great. Man a lost and helpless sinner; God a loving Father; Christ an atoning Saviour; the Holy Spirit ever present to regenerate, purify, and guide; sin and its doom a thing to shun; holiness and heaven a goal to win.

Since God gives but a few years for work, and an eternity for rest, would it not be a good thing if all Christian teachers in or out of college, would give their strength to a "working" theology, and leave more of the speculative till they get to heaven, where there will be more time and clearer mental and spiritual vision.

**The Highland** Cape Breton has, every sum-  
**Sacrament.** mer, in a number of her congregations, scenes which scarcely any other part of the world can show. There, in places, is still observed the time-honored Scottish Sacrament, with the weird melody of its Gaelic psalmody rising and falling in plaintive cadence, as it floats away on the summer breeze from a vast open-air congregation; or mingles in harmony with the songs of Zion in the Saxon tongue from the thronged church near by. Services are held for five successive days; Thursday, "fast day"; Friday, "question day"; Saturday, preparatory service; Sabbath, the Communion, with its tender solemnity; Monday, "thanksgiving day." In the changes of modern life, and the more frequent and regular services every Sabbath, these lengthened Sacraments will soon be a thing of the past. Even in Scotland they are growing rare. But it is doubtful whether in any religious services in the history of the Church, from Christ's ascension until His coming again, earth will be nearer heaven, in the sweetness of its experiences, than in some of those blessed sacramental seasons. The days of devout preparation help to bring the mind into a condition to enjoy fellowship with Christ at His table, a fellowship that is often missed in the briefer communion services of our ordinary church life.



YOUNG PEOPLE'S SOCIETIES.

A MEETING of the General Assembly's Committee was held in Toronto, 10th September.

In twenty-five Presbyteries, Standing Committees on Young People's Societies have already been appointed, and in seven or eight, presbyterial societies have been, or are about to be, formed.

In response to a post-card to the ministers and missionaries of our Church, the names and description of 577 societies have been received. Of these 487 are Christian Endeavor Societies; eight, Young People's Home Missionary Societies, while the remaining 82 are of 32 different sorts.

It was agreed to send out questions to the societies for a detailed report to next Assembly. This matter is of importance. The questions are to be issued through Presbyteries by 15 December, and to be returned before 1 February, 1896. Societies are recommended to fall in with the plan now uniformly adopted in congregations, of closing their year with 31 December.

Much time was taken up with the important topic of the bringing more closely together of the various Young People's Societies in our congregations. The Committee look to Presbyteries to forward this desirable end, and suggest to Presbyteries the calling of conventions of their young people, and, where found practicable, the formation of Presbyterial Young People's Societies under a simple and comprehensive constitution, the organic connection between the Presbytery and the Presbyterial Society to be provided for. It is also suggested that Presbyterial Committees further the organization of the young people in all the congregations.

In regard to the direction of the Missionary efforts of the Societies, it was agreed to recommend to them:—

1. To adopt some systematic and voluntary method of raising funds.
2. To give the foremost place to the support of work connected with their own congregation, and to the great missionary, educational, and benevolent, schemes of our Church.

The question of a course of reading was discussed, but no action taken beyond the appointment of a sub-committee, with Rev. W. G. Jordan, B.A., of Strathroy, as Convener, to consider the matter more fully, and to report before the next General Assembly.

R. D. FRASER, Convener.

The new Bishop of Hereford says, "It is a sad reflection that more than 1800 years after the death of our Lord, over all those Asiatic districts in which he preached, and in the very home of his birth, for a man, woman or child to be a believer in Christ is to be exposed to the risk of nameless atrocity and outrage, and to death and shame,"

Sometimes people who have been absent from the city on a holiday for some weeks, and have spent a good deal of money, forget when they return that their weekly contribution to the funds of the Church which they belong to has not during all that time been paid, and what is worse still, some never remember to pay up what they have fallen behind.—*Canada Presbyterian*.

ESTIMATED REQUIREMENTS FOR 1895-6 (WESTERN SECTION).

THE following statement of the requirements for the year, for carrying on the Missionary and Benevolent Schemes of the Church, is now submitted, with the view of guiding presbyteries and congregations in the amount which they should aim at, and in the appropriation of their contributions.

It is most desirable that presbyteries should, at an early meeting, give their attention to the matter, and carefully consider what amount they should equitably assume, and then apportion this amount among the several congregations. In many presbyteries this has been done with satisfactory results.

SCHEMES.

Home Mission Proper (Western Section) amount required. . . . .	\$78,000
Stipend Augmentation (Western Section) amount required. . . . .	29,000
Foreign Missions (Western Section) amount required. . . . .	71,118
Woman's Foreign Missi'y Society.	44,273
Missions in behalf of the Jews. . . . .	1,000
French Evangelization, including Pointe aux Trembles. . . . .	49,000
Coligny College, Ottawa, <i>special to remove debt</i> . . . . .	25,000
Colleges, viz., Knox. . . . .	\$6,500
Queen's. . . . .	4,500
Montreal. . . . .	5,000
Ministers' Widows' and Orphans' Fund (Western Section) . . . . .	8,000
Aged and Infirm Ministers' Fund (Western Section) for ordinary revenue. . . . .	19,000
Manitoba College (East and West) exclusive of amount from Synod of Manitoba (which should be at least \$3,500). . . . .	5,000
Assembly Fund (East and West)..	5,000

For the following Schemes, viz.: *French Evangelization, Manitoba College, and Assembly Fund*, the congregations in both Eastern and Western Sections should contribute.

For the other Schemes the estimates are for the Western Section.

It has been thought necessary to give the average amount per member; but to show that the amount asked is not unreasonable, it may be stated that an average contribution of a little over \$2 per member would furnish the amount required for the ordinary schemes.

All congregations and mission stations are enjoined to contribute to the Schemes of the



Church, and to remit promptly to the treasurers. The Assembly has repeatedly recommended that there should be Missionary Associations in all the congregations, or other organizations, for raising missionary funds. Where these do not exist, collections are to be taken up according to the following arrangement :

1. French Evangelization, 4th Sabbath of July.
2. Home Missions, 4th Sabbath of August.
3. College Fund, 3rd Sabbath of September.
4. Ministers' Widows' and Orphans' Fund, 3rd Sabbath of October.
5. Assembly Fund, 3rd Sabbath of November.
6. Manitoba College, 3rd Sabbath of December.
7. Augmentation Fund, 3rd Sabbath of January, 1896.
8. Aged and Infirm Ministers' Fund, 3rd Sabbath of February, 1896.

9. Foreign Missions, 3rd Sabbath of March, '96.

It was ordered by the Assembly that the amounts collected for the several schemes should be remitted without delay to the treasurers.

W. REID.

TORONTO, Aug. 11th, '95. R. H. WARDEN.

#### REMARKS.

1. HOME MISSIONS AND STIPEND AUGMENTATION.—These Funds are separate, and it is particularly requested that, when money is remitted for either object, or for both, it be distinctly stated for what object it is intended, or how it is to be divided. It is earnestly hoped that the Stipend Augmentation Scheme will be liberally sustained.

2. AUGMENTATION OF STIPENDS.—This Scheme is now under a separate committee. Last year, by means of a special effort to awaken interest, the revenue was within \$800 of the required amount. It is hoped that the scheme will this year be liberally sustained.

3. FRENCH EVANGELIZATION.—The estimate includes the amount required for Point aux Trembles School expenses.

4. AGED AND INFIRM MINISTERS' FUND, AND WIDOWS' AND ORPHANS' FUND.—These Funds are distinct, and contributions should be sent separately for the two objects. Congregations whose ministers are connected with the Widows' Fund of the Synod formerly connected with the Church of Scotland, will still contribute at their usual rate, these contributions being payable to James Croil, Esq., Montreal. It should be borne in mind that congregational contributions to the Widows' Fund cannot be dispensed with. For the Aged and Infirm Ministers' Fund it is absolutely necessary that an effort be made to raise the amount in the estimates.

5. ASSEMBLY FUND.—The Assembly has repeatedly instructed presbyteries to collect or see to the collection of this amount, which should be shared by all the congregations of the Church. Besides the expenses immediately connected with the Assembly, this Fund has to bear all

expenses connected with committees which have no fund of their own, such as the Committees on Sabbath Schools, Sabbath Observance, State of Religion, Statistics, etc. There is also a charge on account of the general expenses of the Presbyterian Alliance. The burden would be easily borne if all took their own share. The amounts should be collected and remitted *early in the financial year*, as the printing of the minutes and other expenses have to be met.

6. COLLEGES.—The Assembly in 1888 decided that the Common Fund for Montreal, Queen's and Knox Colleges should be terminated, and that the congregations should contribute to one or other of the colleges, as their judgment might dictate. The requirements of each of the three colleges are given above, and it is hoped that no congregation will omit contributing for college support, so that the full amount may be given. All the colleges require additional funds.

7. Manitoba College, as in former years, requires a special contribution, distinct from the contributions of other colleges. All the congregations, East and West, should contribute to the support of Manitoba College.

8. COLIGNY COLLEGE, OTTAWA.—This Young Ladies' College was purchased by order of the General Assembly in 1889. The purchase price has not yet been raised, and the amount now owing upon the property is \$25,000.

It is particularly requested that congregations should see that contributions are sent in promptly, and not left till the close of the year. Payments have to be made for missions and other objects, and, were the moneys to be sent in promptly, much might be saved in the way of interest.

The books will close without fail on 30th April, 1896.

#### NOTES ON FRENCH WORK.

BY SOME OF THE MISSIONARIES.

A French missionary writes :—"After the last meeting that I had, a Roman Catholic who was present came up to me, shook my hand, and asked me for a New Testament."

Rev. J. P. Bruneau, missionary at Quebec, reporting for July, says :—"During this month I have held meetings in Lorette every Wednesday evening, and have had inside of the building from 35 to 45, amongst these about 10 Indians; but outside of the house, we have had from 100 to 150 every night. They were a little noisy, but not to disturb us any. Even priests have been seen in the crowd, but this is not a good sign, because the priests never come to encourage them to listen to the Gospel. I have preached two sermons every evening that I meet with them, one in English for the English people, and one in French for the French Canadians. I am praying that God may bless this little missionary effort. Instead of taking vacation, I thought I would try a little extra work."



**One Family.** Mr. T. Charbonelle writes of the results of the work in one French family:—"I met with three of the sons at Thompson's Mills in Bolton in 1858. In 1860 I visited Lambton, and became acquainted with their father and the rest of the family. In the next four years I made two visits there and had services in the ranges near the village.

What is the result. One of the sons, Antoine, and his four; another, John, and his four; two nephews and their wives and children, eight; two other brothers, who expect to move to Ditchfield, and their families, fifteen. Thirty-one in all, besides a numerous connection that look to me as a friend."

From St. Jean Baptiste field, Montreal, Mr. Brandt, reports:—"Though it has been very warm in one small room, the people come. We expect to see more of them when the daylight will not be so long. Many are like Nicodemus and like far better to come by night to hear the Gospel. We began again our day school, and the first day we had five new scholars coming from Roman Catholic homes. Another came yesterday. We hope God will bless this work and give us the privilege to see the light coming in this part of our town."

**Denounced by the Priest.** Two weeks ago, to-day, writes M. Guainans from Cacouna, I was informed that on the preceding Sunday the priest of Cacouna had made a fierce attack against me from the pulpit at both low and high mass. I inquired for the language he used, but no one would report it to me, fearing, I suppose, that they might be called to testify against their priest. All I could learn was that he had used filthy language and had said I was a "black-guard" (polisson), and deserved chastisement. I visited the most influential people here, and all told me the same thing, and deplored their priest's language.

I called on the priest that very day, but I received no satisfaction, plenty of harsh, hard talk, however, and at length he flung to the door, thus putting a barrier between us.

The following Friday I wrote him a letter, of which I kept a copy, asking him to give me the names of slanderers, if there were any such besides himself, or retract his words from the pulpit on the following Sunday.

On the following Monday I met him at a house where he was calling to collect money for "l'Enfant Jesus," and he told me he had made an apology for his previous statements, at low and high mass, in French and in English, warning his parishioners against *false reports*; then he left suddenly without asking for money. I have heard that several people at St. Eustache would like to have Bibles.

**Discussion with a Priest.** Mr. J. E. Menancon, writing from Megantic, says:—"During this month I was called to meet the priest of St. Pierre Baptiste in public and to discuss some religious points. Many people (R. C.) stated their desire to hear me converse with their priest, so I accepted the challenge. On 12 June there were about fifty people gathered at the priest's house, all Roman Catholic; I was the only Protestant.

"When I saw this large number anxious to hear the truth, my heart was filled with joy. I said to the priest that we should ask the blessing of God upon His Holy Word before we read in it. He could not refuse, and after a few moments of hesitation, seeing that I would not say a word before a prayer was offered to God, he kneeled, and all the people followed his example. He repeated the Lord's Prayer, Hail Mary, and some other words, and then got up.

"All this was done so quickly that I could not get time in it to lift my soul to God; so I turned to the people and asked them to be silent while I led in prayer.

"After prayer I began the discussion by asking the priest if the sacrifice of the mass was the very same as the one of our Lord Jesus Christ.

"Yes," said he, 'the very same.'

"Then you shed the blood of our Lord every morning at the mass?"

"Oh, no," he said, 'the sacrifice is the same, except that the Lord Jesus Christ does not shed His blood nor die.'

"But He suffers, does He not?"

"No, He does not suffer.'

"Then," said I, 'the sacrifice is not the same, for Jesus Christ came down from heaven, suffered in our place, and died upon the cross,' and I read to him, in the ninth chapter of Hebrews, the necessity for Christ's suffering and death.

"This was too much for the priest.

"Then we spoke on Confession, and I asked him if he had received the same power as the Apostles.

"He said, 'Yes.'

"I asked him if he knew the thoughts of men.

"He said, 'No.'

"Can you speak all languages?"

"No.'

"Can you heal the sick and raise the dead?"

"No.'

"Then," I said, 'you have not the same power as was sometimes given to them.'

"Our conversation lasted three hours, from eight till eleven at night, and I believe that it made a good impression upon the minds of the people. They were displeased at their priest for not knowing the Scriptures better, and at last for saying to his people to put me out if I would go into their homes.

"The Roman Catholics are all kind with me."



## Our Foreign Missions.

Mrs. Morton has been giving interesting addresses in Bridgewater, Lunenburg, and other centres in Nova Scotia.

A letter just received from Mr. Goforth dated 27th, July, states that they are all well and very busy and hopeful.

**Maritime** The Woman's Foreign Missionary W. F. M. S. Society, E. D., held their annual meeting in St. John's Church, Halifax, 18-20 Sept., with an attendance of about 120 delegates. Mrs. Dodge was re-elected President. The other officers have not come to hand at date of writing.

There are 172 auxiliaries, with a membership of 5,439. The total receipts for the year are \$7,614. The following amounts were voted:—For St. Lucia, \$1000; schools in Trinidad, \$2000; catechists in Trinidad, \$2000, and \$1200 handed over to the General Fund of the F. M. Com. The *Message*, the bright little organ of the Society, reports a circulation of 1675.

Three of our Trinidad missionaries were present—Mrs. Morton and Mr. and Mrs. Thompson. Mrs. Morton has quite recovered her health, and her addresses had all their old-time life and power. Mr. Thompson's address at the public meeting was excellent.

A pretty feature of one of the meetings was a wedding present of \$125 to Mrs. Thompson from the ladies. There was an especial fitness in this, not only as an expression of good wishes for the future, but as a small recognition of the past, for, as Miss Morton, she has been for years a most valuable helper in the mission, without other reward than that of satisfaction in the work and its success.

**Trials in Santo.** Mrs. Annand, under date 24th April, '95, writes to the *Leaflet*:—

"There is still dense darkness all around us. Last week a man was clubbed to death and his body eaten, and another man who was with him was fired at and wounded, but got away. This was because the brother of the man whom they killed had stolen a woman many years ago, and when her people went for her they were killed and eaten. The friends of those killed, not having got revenged upon their enemies, hired the people near us to kill some of them. This murder took place about two miles from us. The darkness and cruelty of these natives is something wonderful; they seem to have no sympathy or feeling for one another.

"One of the most faithful and tried helpers here died last week. He had been with us for nearly nine years. First in Aneityum, and then here for nearly five years. He was faithful and fearless in going among those who sought our

lives. It was he who received the information from some bushmen last February which saved my dear husband's life. Very probably, had he not got the information, my husband would have been killed.

**Farewell to Dr. Mackay.** In the old Mackay home, a few days since, was held a farewell meeting, to once more bid "good bye" to Rev. Dr. Mackay and his family as they again turn their steps toward Formosa. Kind words were spoken, souvenirs were given, and they were commended to the keeping of Him at whose command they go.

When they came home, not long since, Formosa was a part of the Chinese Empire, now it belongs to Japan. Truly a great change. But greater far is the conquest which has been going on for the past score or more of years; in which, not with shot and sword, but by the power of the Gospel, so many in that fair Island have changed their allegiance and become subjects of the Kingdom of Christ. The change of earthly sway is noised among men; and fills the messages that are flashed around the earth. The despatches sent home to the Spirit World by the war correspondents who watch the conflict with the powers of darkness, give prominence to the victories of Christ, and the strife for earthly mastery is to them of small moment.

**To Mrs. Geddie.** The F. M. Com. E. in forwarding to Mrs. Geddie in Melbourne, a few months since, a resolution of the Maritime Synod on the occasion of our F. M. Jubilee, say: "We desire to thank you for the honor that you in connection with your late most devoted and heroic husband have been the means of conferring upon our section of the Church of Christ. When we call to mind the circumstances connected with your offer fifty years ago to go to the Antipodes and undertake work among a most savage and degraded people, we have some little conception of the courage that was needed for such a decision. Even the undertaking of the journey was the facing of much toil, hardship, and peril, and through all these you passed before you reached your field of labor. But your faith in God and loyalty to the Master whose great commission you were attempting to fulfil sustained and emboldened you for the still greater trials that awaited you in the prosecution of your work. The record of your labors in Aneityum possesses for us and for our Church a charm which we trust will ever not only excite our emotion but also stimulate our efforts for the evangelization of the heathen, and be to generations yet unborn a great incentive to self-denial and earnest consecration to the Lord of Light and Life who has redeemed us from darkness and death."



**A Bit of Experience.** The Editor had a lesson not long since which shewed him how little we at home can sympathize with the missionaries. A Chinaman died of consumption at the Royal Victoria Hospital, Montreal. Dr. Thompson, the missionary, was engaged in work elsewhere at the time. The Chinaman had died a Christian. Another member of his clan, also a Christian, who took charge of the funeral, wished to have a Christian burial, and I was asked to conduct the service. There were six other Chinamen present, all heathen. In two carriages we followed the remains to the cemetery and had prayer at the grave. I never felt more utterly helpless. Some of these men knew a little English, but none of them had any conception of our idea of religion or of God. There was nothing in common between us, no way in which I could gain entrance to their minds. It was an experience so completely different from that of addressing, or praying with, a gathering of our own people, that to be realized it must be undergone. And I thought, if this be so when one has but half a dozen heathen who are somewhat acquainted with our language, what must it be when the missionary is set down in the midst of a heathen people, and even after he has acquired their language, has no common bond of thought with them by which he can make them understand his teaching. How overwhelmed he must be with a sense of his own helplessness, and his need of the power of God's Spirit. I think I can sympathize with the missionary as never before, and can in some little measure realize why it is that they ask so often and so earnestly for our prayers.

**New Hebrides Training Institution.** A busy life is that of Mr. and Mrs. Annand, in Santo. In addition to the evangelistic work, trying to give the Gospel to the heathen around them, they have charge of the Training Institution for the group, which has been established at their station, to train teachers for the whole group. There are twelve young men in attendance, most of them with their wives, because the wives need teaching also. Teachers' wives have to be helpers with their husbands, so they train them both, Mrs. Annand looking after the instruction of the women, and Mr. Annand of the men.

Houses have to be provided for each couple, so that the mission station is quite a little village of little houses built by the natives under the supervision of the missionary and his assistant.

"They are making progress slowly but steadily," writes Mr. Annand, "so we hope to make something of them yet. They are such fearful eaters that keeping them in food is a serious matter. Then we have to supply them with everything else needed during their four years residence with us. Of course the first few years

will be much harder than afterwards. When we have senior students, who can help guide and teach the younger ones, we shall hope for better progress. We shall also expect those coming in future to be farther advanced than those we now have.

There was some dissatisfaction manifested among them when we were away at Synod, and since, for a time, about the work given them to do. They, native like, seem to think that they should be paid for coming to school instead of helping to support themselves here by their labor. The matter having been all discussed with them afresh, they have settled down to their regular duties all right now."

**The "Mission Steamer."** The recent launching of the new "Mission Steamer" in Glasgow, and the necessity of increased provision for her support, has brought the matter very definitely before the Free Church Foreign Mission Committee, which, after discussion, resolved as follows:—

"The Committee resolves to record adherence to its minute of twenty-second January last, especially in so far as it states that 'this Committee have never regarded the proposal to build and maintain a steam vessel for the exclusive service of the New Hebrides Mission as a missionary necessity,' that 'they see no reason now to depart from' this view, and that they do not therefore feel called upon to approve or disapprove formally of the scheme, which is a question for settlement by the Australasian churches, the Mission Synod, and the *Dayspring* Board. It now appears that all these authorities, except the Presbyterian Church at Victoria, have expressed disapproval of Dr. Paton's scheme. This Committee repeat their resolution to pay this year to the *Dayspring* Board, through which alone they have always acted, the annual subsidy of £250 to maintain inter-island communication, but do not bind themselves to guarantee their grant for any definite time."

**Chinese Work in Montreal.** A Foreign Mission effort under home advantages may be seen in most of our Presbyterian churches in Montreal. Last Sabbath, 15 Sept., at the evening school in Knox Church, there were some seventy Chinese being taught in English by a large number of earnest Christian teachers, men and women; while at the service in the Chinese language, immediately preceding, the missionary was assisted by three earnest Chinese Christians at present in the city, the theme being, "For God so loved the world," etc.

The superintendents of the different Chinese schools in the city meet, from time to time, for conference regarding the work. At their first meeting this autumn, they were planning hopefully for an earnest winter's teaching.



**Outgoing Missionaries.** By steamer from New York, on 21st September, several missionaries were to sail for our India Mission field. These were Mr. and Mrs J. Fraser Campbell, returning to the work which they began some twenty years ago, and to which they have since given their lives. The many congregations they have visited during their recent furlough will follow with deeper and more loving interest their future work. Besides these veterans, there are three going out for the first time—Rev. Mr. Ledingham and his wife, and Dr. Thompson, who goes as a medical missionary, and has been ordained as an elder. Mrs. Ledingham is a daughter of Rev. John Hogg, of North Church, Winnipeg. She and her husband are supported by the Glengarry Presbytery.

**The Jamiesons.** On the evening of 24th, Sep., a mission meeting was held in Chalmer's Church, Quebec, under the auspices of the Ladies Auxiliary, to bid farewell to the Jamiesons who are returning to India. A number of ministers and a large congregation were present. Mr. and Miss Jamieson in their interesting and touching addresses, pictured with wonted vividness, the degradation, misery, and sin, of India's millions, and asked for prayer on behalf of the work. Mrs. Tait, for the Auxiliary, presented Miss Jamieson with a beautiful portfolio, cheering parting words were spoken, and "God be with you till we meet again" was sung in loving benediction. A few months ago, it was thought by many that Mr Jamieson's work was done, but he has rallied wonderfully, his health is completely re-established.

**Heathen Sacrifices in India.** Dr. Mackellar, writing to the RECORD from the Mission Hospital, at Indore, Central India, says:—"The need there is in Asia, of the light of the World, will be seen from the following description of a remarkable religious sacrifice, which I clipped from *The Times of India*."

"The Maharajah of Krishnagur in Bengal, celebrated the ceremony of "Soma Yaga" last month at his Capital. For this purpose a large pavilion was erected in the bed of the tank, which was close to the town, magnificently decorated.

The ceremony commenced by the arrival of the sacrificial fire in a procession with which the Maharajah and his consort the Maharajnee, came walking bare-footed. After the fire was placed in the *hoond* (consecrated pit), two goats, which were fattened beforehand for the purpose were brought thither, and eight iron nails were thrust into their bodies. The poor animals were then beaten to death by the blows inflicted by the hand of a burly fellow of the potter's caste, who had been sent for from Benares for the occasion on a special remuneration of 200 rupees, (over sixty dollars.) The carcase was then burnt

on the fire. The same process was repeated on another goat the next day. At the close of the ceremony a large number of Brahmins was sumptuously fed and handsomely rewarded.

The Maharajah is said to have spent 80,000 rupees, (over \$25,000,) on this ceremony. When he was asked by some of the learned men who were present on the occasion as to the person who would meet with retribution for the cruelty with which the poor dumb creatures were treated, His Highness replied that he was perfectly ignorant of Vedic writ and if his action was in any way sinful, the Brahmin Priests who had dictated to him the performance of these hideous acts were guilty of the sin."

**A Bit of Good News.** Dr. Mackellar also writes of "Anniebai Ran Singh, who graduated from the Woman's Medical College in Agra, the first of May. She has the honor of being the first in our mission to take a full medical course. She does credit to her teachers, for she reads and talks fluently in English, Urdu, and Hindi, and had no trouble in passing the preliminary examinations on general subjects required by the Medical College before being admitted as a student of medicine.

When I came to India she was teaching in one of our mission schools, and, during her holidays, helped me in the camp dispensary, and attended a class, with two or three others, for instruction in Anatomy and Materia Medica. She expressed a strong desire to study medicine, and I was glad to be able to send her to Agra. I wrote to a friend in Ingersol about her, and the outcome was that Rev. J. Hutt and Mr. Forman, of that town, undertook the whole of her medical education, which amounted to \$155 for the four years. They may feel happy in the thought that they have enabled one of India's daughters to acquire such a knowledge of medicine as makes her a boon to her suffering sisters here.

She has been with us in the hospital work since May, and we find her assistance very valuable in healing the sick; but where her work is going to tell most is in preaching the Gospel. Being one of the people, she knows them as we foreigners cannot, and, therefore, she can appeal to them as we never can. Anniebai is one of the first fruits of 'higher education,' for women in India."

**The Indian Standard.** This is a monthly journal of social, literary, and religious intelligence, published by our own Mission, and printed at the mission press, Rutlam, Central India. Any who would like to gain farther insight into life and work in India, as presented daily to those who labor there, can do so by sending one dollar, the yearly subscription, to Drysdale & Co, Montreal, who have consented to act as agents for Canada. They will also be helping indirectly in Mission work, for all the profits of the press go to the work of the Mission.



## LETTER FROM REV. J. ANNAND.

THE following, from a private letter to Rev. A. J. Mowatt, gives a glimpse of one of the bright spots of mission life in the South Seas. The Mission Synod meets annually, in May, on one of the Islands. During the past few years it has met on Aneityum, as its most convenient gathering place. The mission vessel begins at the north of the group, calls at the different stations on the way south, gathering the missionaries, and after the Synod, goes north again, leaving them at the stations on the way.

The meeting for a few days, with other missionaries, after the long, lone year, with no companionship but natives, and an occasional visit from a vessel, is a treat and stimulus and help, of which we at home can form no conception, and to the Annands it must have been especially cheering as being such a contrast to the dark and perilous time through which they have just passed, with natives plotting and watching to take his life.

Mr. Annand will please pardon the RECORD for making public some of his private correspondence.

SANTO. NEW HEBRIDES,  
10 July, 1895.

\* \* \* I am glad to state that our health is now very good. The three and a half weeks voyage to the Synod and back, together with the meeting of kindred spirits during that time, greatly recruited Mrs. Annand. Since returning home she has been real well.

We had a splendid time of it on the whole. I wish I could give you all our experiences at sea and ashore.

Four days before we left home in the steamship *Rob Roy*, for Synod, our old friend Mr. Copeland came to us from Mr. Landell's station.

The steamer was to arrive at our station on a Thursday afternoon, and we were to be all ready to embark. On Tuesday night at half past nine, just as we were thinking of separating for the night, the steamer's whistle blew. We, counting on two full days more, had nothing ready. Before ten the new missionaries for North Santo were on shore, also the captain. Having timber and other goods to land for us, the captain said he would not sail until two in the morning. So we had to begin and make ready for an absence of three weeks from home. Food for our large household who are attending the training institution, and other helpers, and arrangements for the work during absence, had all to be attended to. However, by two o'clock all was ready. We arrived at our neighbors, the Landells, at Malo about eight miles distant and sounded the alarm at the second cock crowing, and about sunrise we steamed away again. The night was rainy, which, of course, added to the — interest of the proceedings.

Alice has a low stretcher that we took on board and upon which, owing to seasickness, she lies day and night upon deck under the canvas awning. The rain comes dropping down through the canvas, and the spray comes flying in from the sides of the ship. The rain came down every night and the sea was rough and wet. One evening while I was sitting on the end of the stretcher, holding it from rushing across the deck, a sea came over the stern, washed along the deck, and up my back, generously filling even my coat pockets with water. When we reached Aneityum we had fifty-one saloon passengers, men, women and children, in accommodation for twenty-six. Our going to Synod is thus quite a picnic. We had a real jolly time. Neither fresh water from above nor salt from beneath could quench our spirits.

While on Aneityum, just one week, we had a grand time. The full account of our Synod meeting you have had already, so I need not write about it.

On our arrival home again we found all well. A man-of-war had been here in our absence to punish Tangoa for the murder of the trader Sawers some time ago, but as our evidence was not attainable, the Captain delayed the execution of his orders. The murderer may escape altogether if he now keeps quiet. It is so long since Sawers was killed that the authorities will not care to take up the matter again."

## INDIAN MISSIONS IN THE NORTH WEST.

BY THE REV. PROF. BAIRD.

OUR Indian Missions have completed the first thirty years of their history. It is a history that exhibits many signs of incompleteness, both because thirty years is a comparatively brief period in the life-time of a people, and missionary history is life history in a very real sense; and because it is only within the last ten years that we have come in any general way to realize and practise the main principle, as to method, laid down by the first man in our Church who gave his life for Indian Missions.

The Rev. James Nisbet said in 1869: "I am perfectly convinced that the plan we have laid out for the mission is the proper one, if we seek for permanency to our work—educate the young and do what we can to induce families to settle: hence it is that I am pushing building and farming as much as I can, satisfied for the present to dig away at the rough foundation work that we may all the sooner be able to lodge and feed a number of these little wanderers, and to assist families in their first efforts to become settlers." Here is the germ of the industrial school system, which is now proving so valuable a factor in Indian mission work everywhere.

It is necessary to make prominent the fact that



the relations in which we stand to the Indians are different from those which connect us with any other heathen. We owe the gospel to them as to others, but in addition they live within the bounds of our land, they are the wards of our Government, and the moral and social ideals that prevail among them must have a bearing by no means remote on the political and social life in Canada. Our young and growing nation cannot harbor within its borders solid masses of heathenism, such as Indian reserves are, without suffering the contamination which must come from the peculiar moral and social ideals entertained in these communities.

Possibly we effect to despise their barbarism and their dirt, but we are influenced by it none the less. The large half-breed population of the western part of the Dominion, of which the moral and social features are no less characteristic than the physical peculiarities of face and speech, affords one proof (but only one) of the way in which Indian opinion and tradition finds expression beyond the reserve. It is therefore incumbent upon us as citizens, no less than as Christians, to save and build up this people. It is our only safety, no less than our plain duty.

This emphasizes the necessity of aiming at civilization in Indian mission work. In China or Hindostan it is of minor consequence whether the native Christians are taught English or not. With the Indian it is a necessity, not only that he may be prepared for the duties of citizenship which lie before him in the near future, but that he may be the better fortified to meet the peculiar temptations which assail him in civilized hands.

NOTE :—The above article is from a pamphlet just published by Rev Prof. Baird of Manitoba College on "The Indians of Western Canada" in which he gives an excellent summary of the history of our Mission Work among them.

### THE FUTURE OF INDIAN WORK.

PROF. BAIRD, at the close of the pamphlet above mentioned, speaks of the future of Mission work among the North-West Indians as follows:—

There yet remains much to be done. In British Columbia there are 10,000 aborigines, who are not only not evangelized, but who have no missionary among them, and there are hundreds of children all over the country, near at hand, who are growing up in ignorance and superstition almost as dense as that in which their fathers have lived.

From another point of view, too, we are far from our goal; indeed we are but at the beginning, or, worse, instead of gaining ground for the last twenty-five years, we have been losing. The Hon. Richard Hardisty, who spent his life among the Indians, and whose point of view was

certainly not that of the cowboy or whisky smuggler, used to say that the Indians had deteriorated in honesty, in purity, and in manly independence from what he as a young man had known of them.

How could it be otherwise? One does not develop peace or honesty, or for the matter of that, any other virtue, in a band of 500 savages by herding them together mounted and armed, supplied with almost enough food and clothing, and with only such a spice of hunger in their lives as affords a plausible excuse for engaging in an imitation buffalo hunt among a neighboring ranchman's cattle. One does not Christianize Indians at a rapid rate by surrounding a reserve with twenty-five rough frontiersmen to one missionary—frontiersmen who, having for the most part no Christian services of their own, come to regard the Indians as "pizen," and not the kind of "pizen" that one touches not, more's the pity.

The fact is, although we are able to point to some noble examples of simple Christian faith among our Indian converts, we have not held our own in the maintenance of morality among the average red men of the West. Our only hope is by using our influence as citizens in promoting legislation and forming public opinion to save the Indian in keeping our home missions advancing *pari passu* with Indian missions, so that we may not let slip from one hand what we grasp with the other, and by pushing forward rapidly the entire front, so that we may conquer our whole land for Christ.

One remembers with some encouragement that the Indian is in his way a religious being. Even in his heathen condition, the objects which command his reverence are not such as appeal to many another heathen. When he worships the Great Spirit, he realizes that he cannot make a material image of what he worships. Nothing more tangible or near at hand than the sun or the north wind will he adore. And while, like every other son of Adam, he needs a renewed heart, there is, in his serious and, in a measure, refined nature, a soil to work in such as does not lie ready to the hand of every worker in the Master's vineyard. Surely, "God is able of these stones to raise up children unto Abraham."

There are few bonds that draw a congregation to a foreign field more strongly than having one of its own members engaged in work abroad. Springside, N.S., realized this at its missionary meeting recently, when Miss Archibald, who has done faithful work in Trinidad during the last six years, was welcomed home.

Rev. A. W. Thompson and Mrs. Thompson, of Trinidad, have been employing their brief furlough in deepening missionary interest by their welcome addresses in different parts of Nova Scotia.



## Hints on Christian Work.

### PERSONAL WORK.

In these days we appoint committees, hold conventions, and organize societies. They seem to be indispensable, and there are many great purposes that can only thus be accomplished.

But is there not a danger of divided responsibility, when it comes to the great business of *saving souls*? Is not the individual too often swallowed up in the society or in the church? Good people often talk about the need of having their church revived, and yet do very little to revive themselves. Christ commands His disciples now as much as He ever did, to let their lights shine in the world; but is there not danger that each Christian may forget that he or she is the bearer of a lamp? And if that lamp be well filled with grace, and its light be lovingly thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession out on parade. Immortal souls do not go to heaven or hell by regiments; they go one by one, and they must be saved one by one.

The process of saving is also, to a great degree, an individual process. In battle it is said that only about one bullet out of a hundred brings down a man. A powerful and pungent sermon may be heard by a thousand people, and yet only half a dozen souls may be brought under conviction of sin; and those souls must be dealt with *face to face* by the pastor or some other intelligent spiritual guide. Mr. Moody has often said that his most effective work is done in the inquiry room when he gets into what the Scotchman called "close grups" with an awakened sinner.

When I look back over my own ministerial experience, I see now that a large part of the soul-converting work was done by personal conversation. For example, I met lately with a veteran Christian who has been for nearly forty years a zealous member of the Church, and I recalled to him the evening on which I had made him a pastoral visit. On that evening a long talk with him had not produced much impression; but before I left he took me up into the nursery to see his rosy children in their cribs. As we stood looking at the sleeping little cherubs, I said to him, "My friend, what sort of a father are you going to be to these children? Are you going to lead them towards heaven or—the other way?" That arrow lodged; it was blessed by the Holy Spirit to his conversion. At the next communion season he was at the Master's table. Preaching to him in his pew had not brought him to a decision; the preaching he needed was *face to face*. If pastors will go among their people, they will discover that there is an unbolted door in almost everybody's heart if we ask the Holy Spirit to show us where to find it.—*Dr. Cuyler*.

### ON LEADING A PRAYER-MEETING.

The following hints from the *Golden Rule* on leading a C. E. Meeting, will apply equally well to the congregational prayer meeting.

"Do not carry the meeting yourself. Lead it."

If the meeting has not been on your heart, your heart will not be in the meeting.

One word fitly spoken is better than an erudite address.

Do not "make a speech." The prayer meeting is the place for the communion of saints, and not your eloquence, but your heart experience is wanted.

Have a definite plan, but let it be so flexible that it can be altered at any moment if the spirit of the meeting makes a change desirable.

Have several of the most spiritual members promise to continue in silent prayer throughout the service for the presence of the Holy Spirit.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of Scripture to direct the service, should thoughts wander.

Secure an organist who is a good musician, but a better Christian.

Do not exhaust the subject with your opening remarks. Better that a dozen members should discuss the subject poorly than that the leader should preach about it ably.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ,

Be yourself. Let your true nature speak. Only arrows from the heart's quiver ever reach the mark."—*Sel.*

### A DUMB SUPERINTENDENT.

The time for opening had come. The superintendent tapped the bell without uttering a word. The chorister instantly rose and led the singing. Another tap of the bell brought another man to his feet, who read a portion of God's Word. At a third tap prayer was offered, and so all the exercises went on without the superintendent uttering a word.

After the session was ended, a visitor said to one of the teachers: "Things move along very quietly here. I notice that the school got to the study of the lesson very soon."

"That is what we come here for—to study the lesson out of God's Word," he replied.

"I noticed, also, that your superintendent did not say a word during the entire service."

"He can't," replied the teacher; "he is dumb! We elected him because he couldn't talk, and we have plenty of time now to study the lesson, which our school thinks is the most important thing. The last superintendent talked the school nearly to death."—*S. S. Review of Reviews*.



## Church Notes and Notices.

Will Presoytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. J. M. McLeod, into New Mills and River Charlo, Mir. Pres., 17 Sept.

Mr. George B. McLeod, into Newcastle and Newtonville, Whitby Pres., 5 Sept.

Mr. John McLean, ordained and inducted at Claremont, Whitby Pres., 24 Sept.

Mr. James McMillan, late of Westminster, B. C., into St. Andrew's Church, Lindsay, 10 Sept.

Mr. Robert Laird, son of Rev. R. Laird, of Sunbury, ordained and inducted at Campbellford, 1 Oct.

Mr. P. E. Nichol, into St. Mark's Toronto, 17 Sept.

Mr. James Laing, ordained by Win. Pres., 10 Sept., as missionary to Battleford, N.W.T.

Mr. G. S. Scott, to be ordained at Dewdney, Cal. Pres., about 3 Oct.

### RESIGNATIONS.

Mr. Charles E. Stephen, of Medicine Hat, at end of Sept.

Mr. R. B. Smith, of Ashburne and Utica, Whitby Pres.

Mr. A. Paterson, of Pakenham.

Mr. E. B. Chestnut, of Sapperton and West End Churches, New Westminster.

Mr. M. McKay, of Leeburn and Union Church, Huron Pres.

Mr. J. A. Matheson, of Mormon Settlement, Calg. Pres.

### PRESBYTERY MEETINGS.

Bruce,—Paisley, Knox, 2 Tues. Dec., 1.30 p.m.  
Calgary,—Cal., Knox, 1 Friday March, 8 p.m.

Huron,—Clinton, 12 Nov., 10.30 a.m.

Lindsay,—Carrington, 15 Oct., 11 a.m.

Montreal,—Mont., Knox, 1 Oct., 10 a.m.

Ottawa,—St. And., 1 Tues. Fe., May, Au., Nov.

Orangeville,—Orngvl., 12 Nov., 10.30 a.m.

Peterboro',—Pet., St. Paul's, 3 Tu. Dec., 9 a.m.

Quebec,—Richmond, 12 Nov.

Stratford,—Strat., Knox, 12 Nov., 10.30 a.m.

Sydney,—Syd., Fal. St., 6 Nov., 11 a.m.

Toronto,—St. And., 1st Tues., every month.

Westminster,—St. And., 1 Tu. Dec., 2.30 p.m.

Whitby,—Bowmnl., 15 Oct., 10 a.m.

### STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. Jan.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. Sept.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. Nov.

Manitoba College, 3rd Sab. Dec.

*Directed*, also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

*Further*, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

**Temperance.** Rev. P. Wright, of Portage la Prairie, Convener of the Assembly's Committee on Church Life and Work, writes that all matters relating to "Temperance" are, for the current Church year, in charge of Rev. D. Stiles Fraser, Upper Stewiacke, N.S., who, up to last June, was Convener of the Assembly's Committee on Temperance; and that correspondence regarding the "Plan of Work," and applications for pledge cards, books etc. should be addressed to Mr. Fraser.

## Literary Notices.

**JESUS MY SAVIOUR.** *Being brought nigh by His blood.*—By Rev. Dr. Thompson, of Sarnia. A most valuable book. Its aim is to emphasize the great truth of Christ taking man's place, in suffering for sin. It is simple, plain, strong, Scriptural. Dr. Thompson knows what he wants to teach, or rather what the Bible teaches, and he teaches it. This book and one published by the same author a year or two since, on the position of children in the Church, their place in the Covenant, are two very helpful and valuable books on two of the most important doctrines in the great Scheme of Salvation. Revell, Toronto. Price, 60c.

**PLEASURE AND PROFIT IN BIBLE STUDY.**—By D. L. Moody. That anything from Moody on this subject is good, goes without saying. There are few, if any, men living, better acquainted with their English Bibles, and better able to use them for spiritual profit. This little book will be found very interesting and helpful. Revell, Toronto. Price, 50c.

**HOW TO READ JEREMIAH.**—By Rev. G. Buchanan Blake. The book is divided into two main divisions, the first containing, in fifteen chapters, the text of Jeremiah, divided according to the subject, each section with a heading descriptive of its contents. The second main division, in fifteen chapters, contains the prophecies in their historical setting, surveying the same ground as the first division but from a different standpoint. A third and smaller division deals with the religious conceptions of Jeremiah. The book is a helpful one in reading and understanding the weeping prophet. Presbyterian News Co., Toronto. Price \$1.35.

**AM I MY BROTHER'S KEEPER?** and other sermons. By Thomas Somerville, M.A., Blackfriars' Parish, Glasgow. Published by R. Robertson, 304 Duke street, Glasgow.

The author has enjoyed the stimulus of beginning and continuing his ministry in the intense and concentrated life and thought of Scotland. But it has been no mean advantage to him, as preacher and author, that the middle part of his official life was spent on our own western shores. Some of the work embodied in this volume was done in Victoria, British Columbia, and there is in the whole of the discourses something of the breeziness and freedom of the West. We have here presented the ripe fruitage of a long and useful ministry. The sermons are full of movement, copiously illustrated; and as they are of a character to catch the ear when spoken, they are no less satisfying when addressed to the eye. Such preaching is bound to tell.

ROBERT CAMPBELL.



## from the four Winds.

Think of other people.

The China Inland Mission was founded in 1864.

The Spanish Inquisition was abolished in 1813.

There are now nineteen societies in the South African C. E. Union.

A coming trouble is seldom as big as the shadow it casts before.

The most important step toward heaven for me is the one I take to-day.

The more we help others to bear their burdens the lighter our own will be.

The Free Church Seceders held a communion service in Skye, attended by 1500 people.

There are at present more than 50 Protestant Missions in China, with a staff of 1,600 workers.

Politeness is like a pneumatic tire, there isn't much in it, but it eases many a jolt in the journey of life.

"The right performance of this hour's duties will be the best preparation for the hours or ages that follow it."

There is nothing that wears out a fine face like the vigils of a card table, and those cutting passions which attend them.—*Steele*.

Ten years ago the Church Missionary Society had only fifteen lady missionaries in the foreign field; to-day there are one hundred and forty.

How many a life has been kept humble and happy, and pure and sweet, by the living realization of that one truth, "Thou God seest me."—*Farrar*.

The Presbyterian church in U. S. South has 135 missionaries, and 140 native helpers, in China, Japan, Corea, the Congo, Brazil, Mexico, Italy and Cuba.

"India is now the best educated of the non-Christian countries of the world," says Dr. James Johnson. Yes, but it owes its education to Christianity.

If you want to be miserable, think about yourself, about what you want, what you would like, what respect people ought to pay to you, and what people think of you.—*Charles Kingsley*.

The wish often falls warm on my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Jean Paul Richter*.

It is not work that kills men, it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

"Hebrew as a language is being revived, and already is becoming a vernacular tongue in Palestine and other oriental countries. Societies have been formed for increasing interest in its study and use.—*Missions of the World*.

He that walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—*Dr. Dewey*.

The Rev. Fredrick J. Stanley, LL.D., of Japan, says: "There are six hundred papers and periodicals at present in the empire, where not a single one existed twenty-three years ago, and they have never issued a copy yet on the first or Lord's Day of the week.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer, of vital and experimental religion.—*Spurgeon*.

We see but half the causes of our deeds, Seeking them wholly in the outer life, And heedless of the encircling spirit world, Which, though unseen, is felt, and sows in us All germs of pure and world-wide purposes.

—*James Russell Lowell*.

Did it ever occur to you that our unhappiness is in direct proportion to our failure to try to do what God would have us do, while our peace is in similar proportion to our efforts to do His will? It is not success, but obedience, that is the measure and conditions of a Christian's joy.—*Rev. James Millar*.

My experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the efforts to make others happy. This is as true to me as that my flesh will burn if I touch red hot metal.—*John Boyle O'Reilly*.

It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. The once 122 saloons have been turned into stores or dwellings. Needless to say the valuation of the city has largely increased.

In 1870 there was not a mile of railway in Japan; to-day there are 1,750 miles in operation and 850 miles more about to be constructed. These railways carried, in 1894, 36,000,000 passengers. There was no post-office in 1870, but in 1893 the Japanese post handled 277,000,000 letters and newspapers. In 1890 there were no Japanese steamships; to-day there are 700.—*Sel*.

In 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts fifteen years have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by the earthquake the congregation was driven from hired premises and "turned in to the street."—*Dr. Dwight in Independent*.

Archdeacon Farrar, in a speech at Devonshire House, said: "In London alone at least a thousand babies are suffocated by drunken mothers every year." That fact of itself ought to count out that stale argument that a man or woman has the right to drink if he or she pleases. Even babies have rights that older people are bound to respect. And the right to life is one that must not be ignored.

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon every one; Christi-



anity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Rev. Albert A. Fulton in the Golden Rule.*

Presbyterians in the United States have 33 colleges and universities. Twelve do not report any endowment funds. One reports \$800, another, \$2,500; another, \$5,000; three report \$15,000 each; another, \$40,000; two give \$100,000 each; one reports \$108,000; another, \$150,000; another, \$151,000; two, \$160,000 each; one, \$225,000; another with \$260,000; another with \$377,659; another with \$450,000; another with \$1,318,000, and one with \$1,562,000.—*Pres. Messenger.*

A clergyman in New York, says the *Chicago Inter-Ocean*, visited a number of the best liquor stores in his neighborhood, and bought pint samples of their best gin, whiskey, port wine, etc. In the analysis of the 'pure Holland gin' were found neutral spirits, rotten corn, juniper berries, turpentine and vitriol. The fine old hand made Kentucky whiskey contained neutral spirits, glycerine, sulphate of zinc, chromic acid, creosote, unslacked lime and fusel oil, antimony, muriatic acid, and alum.

Rev. Robert Watt, D. D., professor of Systematic Theology in the Presbyterian College, Belfast, Ireland, died 26th July, aged seventy-four years. Born in Ireland, in early student days he came to America, studied under Dr. Charles Hodge, at Princeton, and labored in Philadelphia, until 1863, when he accepted a call to Dublin. Three years later, 1866, he was chosen to the chair which he occupied until his death. He has long been known as one of the strong advocates of conservative evangelical truth.

There is a view of the benefits of Foreign Missions which should appeal even to worldly men. General Armstrong says: "America, through the American Board, expended in fifty years, 1,250,000 dollars to evangelise Hawaii, and during that time has received about 4,000,000 dollars a year in trade. England's missions are said to bring back £10 in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt."

Of all the contemptible, little-souled people in this world, we do not know a class below those who wander about from church to church, expecting at each sanctuary to be welcomed effusively, shown to the best seats in the synagogue, supplied with easy cushions and tufted foot-stools, and who then go away and write indignant letters to the papers because not given a chromo. It is good to get even such people as these inside a church, but the church would do them more good if they had souls large enough for the truth to get a grip on.—*New York Evangelist.*

"We have an audience of nearly 200 men and 200 women every day, to whom the Gospel is preached—not for ten minutes, or as a mere adjunct of the medical work, but as the work—for hours, with, of course, intervals, so as not to tire the hearers."

Such is the description of work at the Medical Mission Dispensary at Ranaghat, in Bengal, which may be taken as a type, with varying numbers, of the work carried on at the dispensaries connected with our missions in India and China. What a valuable missionary agency.

Archdeacon Wolfe went to China in connection with the Church Missionary Society in 1862. At that time there were three converts in Foochow, who all turned out unsatisfactory. He now reports that in 1893 the mission has extended its operations into an area as large as one and a half of England, in the Province of Fukien. They have 170 places of worship with 11,000 adherents, 125 Native catechists, and 106 teachers. They have organized native church councils. A native agency has been always used liberally, and has been a principal means in producing these results.—*Missions of the World.*

"One Saturday, a few months since, in Beyrout, an anathema extraordinary was offered to be read in the various synagogues, cursing with curses positive and negative all Jews found guilty of the following misdemeanors:

"1. Parents sending their children to the Scotch Mission schools.

"2. Jewish teachers giving Hebrew lessons in such schools.

"3. Jewish women attending mother's meetings.

"4. Jewish women going out without white sheets or *izars* over them, and married women omitting to wear the regulation wig."

The *American Board Almanac* quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore, be not deceived, brethren."

Rev. J. Traill, of Jeypore, says of the "holy" men he saw at the Pushkar *mela*: "It is a holy place and a holy time, and all the holy men have come in from far and near. Let me tell you these men are the embodiment of sanctity. They are so pure that the touch of even the European would defile them. They have forsaken the world for religion. They have clothed themselves with ashes. They subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried up to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right hand till it dried up. And all to gain salvation."

A peep at "missionary luxury" as given by Mrs. Taylor (Geraldine Guinness) in *China's Millions*:—"We are sitting waiting in our carts in this dirty inn yard, all ready to start as we have been for an hour, while the rain pours steadily down, and the carters are stubborn and will not move.

For several nights the inns have been bad and we have slept but little. Last night, I scarcely slept at all; lively company prevented. Outside in the courtyard half a dozen fierce mules were fighting and neighing all night long, making a wierd, distressing noise, and within—Oh, the vermin! There being only one room, mother and I occupied it; father, Howard, and Mr. Coulthard, sleeping in the carts outside. Fancy dear father sleeping in a cart in the rain."



### PERSIA.

Persia is important in the mission field, not only because of the central location, but because in this country the Mohammedans are most teachable. The Nestorians, numbering about thirty thousand, are open to the "old, old story." The work of the past fifty-eight years has been full of encouragement.

This people do not belong alone to Persia, but are found in Turkey, Syria, China and farther India. Their influence is for Christianity against Mohammedanism. That their influence is powerful is proven by the fact that the Mohammedans of Persia are different from those of the other countries mentioned. In some of the Nestorian sects, especially the Babis, they are most accessible, and you may visit their homes and find them always willing listeners either to your preaching or teaching. Thus you see a converted Nestorian may have a power for Christ extending from the Mediterranean Sea to the shores of farther India.

Not long ago came this report from two young men who had visited five hundred villages in Persia: Out of the number but three received them unkindly.

Perhaps Persia is the door that will open the Mohammedan fortress to the "Light of the world."—*Pres. Journal*.

### JAPAN.

The Japanese belong to the Mongolian race. Long before the Christian era they came to the island from the mainland of Asia. They claim the oldest government of the world. The present Mikado or emperor is the one hundred and twenty second sovereign in a direct line. In comparison with such a royal line, the oldest reigning families of Europe are but of yesterday.

Thirty-six years ago the first missionary went to Japan. At the end of five years of Christian labor, *one convert*; after twelve years, ten. Now they number 35,534 church members, 3,731 being admitted in 1892.

The Bible was given in the Japanese language in 1888. Four years ago it had a circulation of 57,894 copies. This included portions and entire translation of the Bible. Japan has religious toleration, yet religion is forbidden to be taught in the public schools.

A missionary from Japan describes the kind of missionaries needed. "We want practical, earnest, whole-souled, devoted, Christ-inspired, Holy Ghost-filled, men and women that will teach and preach by word and life the all-sufficiency of Jesus Christ as a Saviour of men and the Redeemer from sin; to maintain with unflinching courage and loving persistence the right of Christ to reign over the hearts and lives of the Japanese, to the exclusion of boasted self-sufficiency and everything that is dear to the natural hearts of men."

More women evangelists are needed in Japan, than men—womanly women who will gladly enter the homes of the Japanese and tell the mothers that sweet story of "the babe in the manger," of the perfect life of Him who came to save.—*Sel.*

### PRESBYTERIANISM.

Presbyterianism is to be found in all parts of the world, and it is destined to spread more rapidly and widely still.

About 20 years ago, a Pan Presbyterian Council was formed, an Evangelical Alliance of Reformed Churches holding the Presbyterian system of Government, with a view to draw them all into closer bonds, and consider questions affecting them all. The first Council met in Edinburgh in 1877. There were representatives there from 50 different Churches in 25 different countries. The *second* meeting was held in Philadelphia in 1880; the *third* at Belfast in 1884; the *fourth* in London in 1888; and the *fifth* in Toronto, Canada, in 1892. The *sixth* will be held in Glasgow in 1896.

In this Alliance there are now 60 different Churches. In the British Isles there are 10 Presbyterian Churches; 5 in Scotland, containing in all about 3,000 congregations and 1,125,000 communicants; 3 in Ireland, with about 600 congregations and 108,000 communicants; 1 in Wales, with about 1,260 congregations and 136,000 communicants; 1 in England with about 300 congregations and 67,000 communicants—in all about 5,160 congregations and 1,436,000 communicants.

On the Continent of Europe there are 17 Churches in this Alliance—in Austria, Hungary, Belgium, France, Germany, Italy, Netherlands, Spain, and Switzerland—with over 4,700 congregations and 700,000 communicants.

In Asia there are five Churches—in China, Japan, Ceylon, and Persia—with 160 congregations and about 16,000 communicants. In Africa there are 4 Churches, with 160 congregations and 122,000 communicants. In Australia and New Zealand there are 9 Churches, with about 660 congregations and 60,000 communicants. In the West Indies there are 35 congregations and 11,000 communicants; and in America there are 12 Churches, with 16,000 congregations and 1,600,000 communicants.

"These figures, indicating that the Alliance represents 27,000 Presbyterian congregations, with 4,000,000 communicants and 20,000,000 adherents, may well surprise even those who are not wholly unacquainted with the world-wide diffusion of the Presbyterian mode of Church government. Presbyterianism has done much to solve some intricate and difficult Church problems already, such as that of a Free Church in a Free State, and a free conscience in a Free Evangelical and International Church System."—*Rev. J. J. Mackay.*



**Two Lines of Indian Work.** In our N. W. Indian missions there are two departments of work—the evangelistic and the educational.

In the line of the former work the minister preaches at first through an interpreter, but as soon as he has mastered the language, even imperfectly, by direct communication. He visits the people and talks with them in their homes, prescribes for their maladies the simple remedies with which the Government provides him, warms their shivering bodies with the clothing sent by kind-hearted ladies, feeds them often from his own table, and in all ways endeavors to set before them the attractiveness of the gospel of the Grace of God.

In the schools the children are gathered and weaned away, as much as possible, from the filthy and debasing influences of their *teepee* (camp) life. They are taught, besides the elements of Christian truth, to read and write, the girls to knit and sew and keep house, and the boys to care for cattle, till the ground, and, in some cases, they are trained in the elements of a trade. All these schools receive Government grants; the day schools to the amount of \$300 per annum, the boarding schools to the amount of \$72 per pupil per annum, and the Government school at Regina, in consideration of more advanced teaching, \$120 per pupil per annum.—*Rev. Prof. Baird.*

**Clothing for the Indians.** Speaking of the help given by the Women's Foreign Missionary Society in the work among the Indians of the North-West, Prof. Baird writes:

"In addition to these gifts of money, liberal as they are, the ladies have gathered, year by year, and packed with loving and provident care, bales of clothing and other good things for use in the schools and on the reserves. These bales amounted, last year, to more than eleven tons, and have been simply invaluable in covering the shivering and half-naked savages from the rigors of a northern winter, in clothing the school-children, and so reducing the cost of school maintenance, and in commending to otherwise unreceptive hearts, the gospel which accompanies the gifts.

"Indeed, in a way, these gifts of clothing, etc., do what money cannot do. Money is impersonal: the Indian never sees nor handles the money which pays the missionary's salary or builds the mission-house; the benefit he gets from it is indirect, and as being spiritual, it is of a character which he does not at first appreciate. Not so with the gifts of clothing. These are things the Indian can appreciate; they appeal to a side of his nature which is not dormant; the proof they bring of a thoughtful and intelligent sympathy comes home to him in a most convincing way, and the soil is prepared for the sowing of the gospel seed."

## THE NEW STATION AT DHAR.

DAK BUNGALO, DHAR, July 15th, '95.

DEAR MR. SCOTT,—When I went to the hills for the hot season, I resolved to write to the **RECORD**: but in India, as in Canada, the less one has to do the more inclined he is to shirk duty.

The F. M. C. has sanctioned the opening of Dhar, and it is my privilege to begin medical work in this needy place. Miss Calder came out with me on the 10th. The next day we spent in getting settled in the Dak Bungalo. This Bungalow is one of many provided by the Indian Government for the accommodation of European travellers. They are placed on all Government roads at distances varying from twelve to eighteen miles apart; and are furnished with a table, dishes, and a few chairs in the dining-room; a bedstead, table, looking-glass and bath tub in bed-room; a cook and sweeper are also provided.

By the kindness of the Government officials I am allowed the use of this place for a rupee a day until some other arrangements are made.

On the 11th we secured a house in which to carry on the medical work. It is inside the city gates, on the main street, and distant from a state dispensary, which is in charge of a Brahmin physician.

The State officials are very kind, and most polite. The Dewan called and said they were all pleased to have a medical woman in the city, and that His Highness, the Maharajah, was likely to grant land.

After seeing me settled Miss Calder returned to her work in Mhow.

I am having the house cleaned, and a few improvements made; but go to the city each morning and afternoon, treat those who come, and visit any houses to which I am called.

Yesterday, Sabbath—our first here—was a very happy one; went to a house and had a short service with some women and children, then came to the dispensary building, where Mr. Russel's men conducted a very helpful meeting, at which there were present men, women and children, in all about two hundred: the women and children occupying one end of the building, where I sat, and the men the roadway and verandah of the other end.


After breakfast, was called to see the daughter of the Postmaster, who has been ill for two years. They are Dakhani Brahmins and very nice people. I have been to several other houses of lower caste, and where the people are not so nice, and yet their sufferings render them all alike in their need of relief.

I began a Sabbath School with three children, one little girl and two boys; expect my workers and medicines to-morrow; and on Wednesday, hope to begin work in earnest; "looking unto Him who is able to do exceeding abundantly above that we ask or think, according to the power that worketh in us."

MARGARET O'HARA.



## CHRISTIAN ENDEAVOR.

 VERY important letter, and racy withal, has been written by Rev. Dr. Clarke, in the *Golden Rule*. It is so good that we reprint it in the RECORD. He says:—We are all, I suppose, continually solicited to help worthy—and, for that matter, unworthy—objects of all kinds and in all parts of the world. \* \* \*

Since the remarkable Fourteenth International Convention has called the attention of the world to the Society in so signal a manner, I have had a whole mail-bagful of beseeching letters

One man wants me to ask you for a cent apiece to help a poor girl, who cannot find a publisher, to bring out a volume of her poems.

She will pay it back, by the way, “if her book is succesful”; but don’t be too sanguine of that. Alas! Alas! how many poor old tottering castles in Spain are laid up on the booksellers’ shelves!

Another wants two hundred dollars to get Mrs. Bridget O’Flannigan (that is not her real name, but it has a Hibernian flavor quite as broad into the Old Ladies’ Home.

Another wants 75,000 of you to take a dollar apiece to Washington next July and leave it there for a worthy cause

Still another wants you to contribute ten cents apiece to the building of a monument to an eminent man.

I am sick and weary sometimes of saying “No,” “No,” “No,” all day long, when I would so much rather say, “Yes,” “Yes,” “Yes.”

You will notice that *The Golden Rule* never makes a special plea for funds for any good cause. Do you think it is because we would not like to do so? Do you suppose that editors and publishers would enjoy anything better than to raise \$10,000 to give twice as many children a fresh-air outing; or \$10,000 more for a country vacation cottage for poor women; or \$10,000 more for an “Endeavor Orphanage”; or \$10,000 more for “The Williston Coal and Wood Fund” for next winter?

Of course they would like to do such things if they were the right things to do, and they would head the subscription list with as generous a sum as their pocket-books would permit. But any one can see that to do this, would be ruinous to the cause we love, for its fundamental idea is to work for, and give to, those causes, and only those causes, that our churches wish us to work for and give to.

If one cause outside of our churches may have the right of way, why not a dozen or a hundred? Soon our forces would be dissipated, our moneys scattered here and there, and the great missionary and benevolent causes to which our churches are committed, and which they must support, would be none the better off because of our zeal and devotion and self-sacrifice.

It does not relieve the matter at all to say that very likely those that would give in answer to these special appeals, would also give, and perhaps just as much as they do now, through the regular missionary channels.

Perhaps they would, and perhaps they would not; but that is neither here nor there, for a great principle is involved, and that is that Christian Endeavor is not to decide the objects of its own benevolence; that is altogether and always a matter for our churches to decide for us, and we are controverting a fundamental principle of our organization when we presume to decide this matter for ourselves. Our loyalty to the church is involved in this matter. One of the important principles in the “platform” laid down by the trustees and approved by the recent Convention was as follows:—

All moneys gathered by the various societies of Christian Endeavor for the cause of missions should always be sent to the missionary boards of the special denomination to which the particular society belongs.

And also, Christian Endeavor officers and societies are affectionally reminded that appeals to them for money should come through their pastors and the officers of their churches, and when such appeals are addressed to the societies directly, they should be referred to the pastors and church officers for their approval before being acted on by the societies.

Also, that the causes to which the societies give should be those approved by the denominations to which the societies belong. Thus the societies avoid recognition and support of independent and irresponsible movements.

Please study this, and give it a good heed during the coming year. Do not be beguiled by Thomas, Richard, and Henry, and every other schemer who wishes to get at your pockets and tap the till of your society. Do not, as a society, give at random, or because your feelings are touched. Give systematically, regularly, conscientiously, proportionately, give as your church directs. There will be quite enough variety to satisfy all your benevolent desires in the appeals that your church and pastor approve.

I hope that no State or local union will present to its members during the coming year any special object of benevolence of its own, however good it may seem, or however pressing. It may be just as good a cause as that which your church presents; you may think it even more worthy; but it is *not* the object your church has approved, and that is enough for Endeavorers.

Of course I have no business even to suggest what you shall or shall not give to as individuals; but what Endeavorers as Endeavorers shall give to, and what appeals shall be made to them, these matters are settled by the fundamental idea of Christian Endeavor.

I am glad to know that these matters are being understood better and better; that very few Endeavor unions yield to the blandishments of eager and miscellaneous appeals for funds, and that all are coming more fully every year to recognize that this matter the church alone must regulate. Any worthy and pressing cause, doubtless, your church will recognize; but always let it decide, and as a society always give through your church.

Your friend,

FRANCIS E. CLARKE.



## HOW TO STUDY THE BIBLE.

**W**RITING in the Ram's Horn (Chicago) on Methods of Bible Study, Rev. Edward L. Pell says:

But your every-day method will be the book method. In reading the Bible by books I would not read the books consecutively. You want elasticity in your method—room for moods, room for the Holy Spirit's guidance.

If you begin at Genesis with the intention of reading straight through to Revelation there will be times when you will be dragging through Job when you ought to be in John; through Chronicles when you ought to be in Corinthians, through the Lamentations of Jeremiah when you ought to be singing the Psalms of David.

I would not adopt a cast-iron plan that would keep me for days spelling out the hard names in Numbers when my heart is hungry for the fourteenth of John. My own plan is to study a book in the historical part of the Old Testament, then a book in the New Testament, then one of the prophets keeping in touch with every part of the Bible. But make the choice of a book a matter of thought and prayer. I try to secure the Holy Spirit's leading and then I look in my heart and choose the book it is hungry for.

When you have selected a book turn to the summary of the Books of the Bible in the "Helps" and learn what you may there find concerning the date, authorship and general purpose of the book. Then begin at the beginning and turn the pages slowly and read the chapter headings—bearing in mind that these chapter headings are not inspired and are not altogether infallible. Turn back and read the book through rapidly at a sitting to catch the general drift. If after this reading the outlines of the book are indistinct read it again. Do not be frightened at the idea of reading a book through at a sitting.

Now go back and read the book carefully, trying to grasp its original meaning. Keep a pencil in hand and mark every word that you need to look up. When you have finished go back and look up every word marked. For this work, you need a Bible dictionary, but you will find much to aid you in the "Helps." Then give the book another reading, looking up the marginal references.

Finally read it through devotionally. Open the book as you would a letter from your Father. Shut out of your minds the Jews, the heathen, the Mormons, your disagreeable neighbor—everybody to whom you are accustomed to apply the preaching you don't like, and read it as a personal message.

This final reading is the most important of all and the most enjoyable of all for it is the feast for which former readings were a preparation.

This is the natural method. If you should receive an important letter containing many pages on many subjects of which you had never heard, all written in obscure hand and in an obscure style, you would lay it aside until you could have a quiet hour to unravel it. Then you would read it over and over and over. By and by you would begin to get into the spirit of the writer and gradually the light would come to you. You would read it again and other obscure points would be cleared up. And after you had read it for the twentieth time what was all senseless jargon would become plain, and you would exclaim "Now I have it!" And then you would read it again just to see how plain some things are, that appeared so obscure at first. There is no better way to read the sixty-six important letters which form the holy Scriptures.

## OBSCURE WORK.

The temptation of our period is to long for the showy work, for the work which is carried on with a certain flourishing of trumpets, with a glow of enthusiasm, with plenty of others looking on. We are in danger of undervaluing the quiet ways and the quiet work, of discrediting that which is done by humble workers in obscure places. Yet perhaps the greatest courage and the highest qualities are those which are displayed at posts of service of which the great world hears little and for which only God cares.

In a farm-house deep hidden in the recess of the Northern woods, a woman, young, well educated and beautiful, is spending her days and nights in the constant care of a querulous and exacting invalid. The suffering victim of a nervous malady has become so accustomed to consider herself first that she does not even go through the form of thanking the friend who waits on her so tenderly, nor in the household, accustomed to the ministrations of a rarely unselfish and noble soul, is there any special recognition of what she is doing.

The place of duty here is obscure, almost as obscure, indeed, as that of the signal service watcher on the mountain peak, who spends his months in making observations and records by which a brilliant and busy world profits. But the brave Christian woman goes cheerily on one day at a time, never complaining nor deeming herself heroic, and when I think of her I am reminded of Keble's lines:

Meek souls there are who little dream  
Their daily life an angel's theme,  
Nor that the rod they bear so calm  
In heaven may prove a martyr's palm.

Obscure service is that of a pastor's wife in a hamlet, tucked away under a mountain peak in the wilderness. She lives remote from the railroad, and mails reach her only once a week. Beyond the telegraph, a dispatch sent over the wires to her nearest station would be carried for delivery forty miles on horseback.

I remember this woman a brilliant, beautiful girl, my school-mate and my life-long friend. She has never allowed her talents to rust; the musical skill, the fine taste in literature, the gentle manners, have been used in the education of her own children, and the parsonage, where so much of the work has often of necessity been performed by the hands of the mistress, has been the centre of pleasure for the parish.

"A. might have been a famous woman," one of her friends said to me, "had she not married a poor minister, and been buried alive all these years."

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led, and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?

A Sabbath-school teacher's work may be very much in the background, and it may not seem to her, as she sits in the middle of her restless circle of mission boys, that she is doing much good; and her sister, the missionary teacher on the far outpost in the great West, or in some Indian settlement, or over the sea in a land of strangers simply teaching rudimentary things to slow-witted, poor, inattentive, children, any one of these may now and then feel sad that her work is so very lowly. Yet, should she feel sad about it?

Rightly regarded, all work is equally important, and it is faithful performance, not magnificent results, for which the Master looks. It is required of a man that he be found faithful.—*Mrs. M. E. Sangster in the Congregationalist.*



## The Family Circle.

### LOVE GOD AND LIVE ON.

If I might only love my God and die !  
 But now he bids me love him and live on ;  
 Now, when the bloom of all my life is gone,  
 The pleasant half of life has quite gone by.  
 My tree of hope is lopped that spread so high,  
 And I forget how summer glowed and shone ;  
 While autumn grips me with its fingers wan,  
 And frets me with its fitful windy sigh.  
 When autumn passes then must winter numb,  
 And winter may not pass a weary while ;  
 But when it passes spring shall flower again,  
 And in that spring who weepeth now shall smile ;  
 Yea, they shall wax who now are on the wane ;  
 Yea, they shall sing for love when Christ shall  
 come !—*Sel.*

### SOME THINGS ABOUT "SELF."

**SELFISHNESS.**—Selfishness is the most patronized idolatry in the world.

**SELF-LOVE.**—The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves ; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice.

**SELF-CONCEIT.**—The higher a man stands in his own estimation the lower he sinks in that of his friend. To be covetous of applause is weakness, and self-conceit is the ordinary attendant of ignorance.

**SELF-PRAISE.**—Be very cautious in commending yourself ; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

**SELF-EXAMINATION.**—'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience ; the deeper they search, the worse they find themselves.

**SELF-EDUCATION.**—There is no man, however scanty his faculties, however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.

**SELF-RELIANCE.**—Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labor truly to get his own living, and carefully to save and expend the good things committed to his trust.

**SELF-GOVERNMENT.**—No man can safely go abroad who does not love to stay at home ; no man can safely speak who does not willingly hold his tongue ; no man can safely govern that would not willingly become subject.

**SELF CONTROL.**—A great matter is to learn to rule oneself. Who would be free himself must strike the blow. The government of oneself is the only true freedom for the individual.

**SELF-DENIAL.**—The secret of all success is to know how to deny yourself. If you once learn to get the whipland of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man ; and without this, all other education is good for next to nothing.

**SELF-HELP.**—Help thyself, trust in God, and He will help thee.—*Sel.*

### A CUP OF COLD WATER.

THE man stood by the window, looking out upon the street that was still noisy in spite of the Sunday pause in its traffic. Up town, perhaps, there were church bells ringing ; out in the blessed country he knew just how the clear, sweet call rang across the farm lands from the little white meeting house, but down here was no suggestion of such music. The Sunday shave had brought out all the furrows of his weather-beaten face, and the leisure of the day allowed a weary, dissatisfied look to settle about his close-shut mouth and faded blue eyes.

He was looking at the dingy lace curtain, with a bunch of paper flowers pinned smartly against it, that flapped and fluttered before an open window across the way, but his heart saw a very different picture—a small country farmhouse, miles and miles away, and a clean, bright window gay with scarlet bloom and vivid greenery. The mouth shut a little closer, and the knotty fingers drummed a nervous tattoo on the window ledge that drew a troubled glance from a sweet, serene woman, who was moving quietly but briskly about, setting the room in order, putting away the breakfast dishes and doing the score of small, unnoticeable things by which the true home-maker sets her seal upon her domain.

"Now, father's thinking about old times again," she said to herself. "Seems he never can git wonted to living in town."

Still the nervous beat went on, and presently she spoke.

"I guess I better git on my things. Its consid'able of a piece to church. You got a clean han'kerchif, father?"



Her husband put his hand in his pocket mechanically and turned to face her. "I was thinking," he said, slowly, "I dunno's I care very much about goin' to meetin' this morning. Somehow I don't feel to home"—He stopped, swallowed hard and cleared his throat.

"'Taint in natur' we should, livin' all our lives in the country," assented the woman, "and I do s'pose it comes harder on you than me. Home is home to wimmen folks wherever 'tis, and you've always been so stirrin', but if I didn't go to meetin' I sh'd feel as if I'd got into a treadmill, and was jest goin' round an' round forever. I thought the singin' was real upliftin' last Sunday."

"Did ye? Well sometimes I'm reely afraid I've fell from grace, the things that gits to goin' through my mind right in meeting. And las' Sunday I couldn't think of a blessed thing but that there piece Ducey Simmons spoke to the sociable. Kind of silly I thought it was then, and not any ways suitable for church doin's, but it just run in my head till I didn't da'st to jine in the doxology, fear I should sing

"Le's go a-visitin', back to Griggsby Station."

He laughed and looked at his wife in a shame-faced fashion, then he wiped his eyes on his clean bandanna handkerchief and blew his nose vigorously. The good woman laughed also, but she had her back towards him, taking her best bonnet from the top drawer of the bureau, and she only said: "What a memory you have got for verses, father. That piece ain't exactly pious, but I dunno as they's any harm in it, and it is real touchin'."

They went down the narrow, dark stairs and out upon the street, and nothing more was said for some time. But when they were walking through the park—they always went that way to see the sparrows flutter like drifts of brown leaves about the gravel walks and smoky evergreens—the wife said, gently: "I tell ye, father, how I do. I just make b'lieve to myself I've come here a-visitin', and don't cal'late to stay long. And if things don't suit, I say, 'Well, I can make it do till I go home,' and so I don't settle down to feeling's if I wa'nt goin' back. I don't s'pose a man could do that way—but you know Paul kep' up his sperrits by sayin' he was jest a sojourner, without any continoooin' city."

It was an unfashionably early hour when they reached the church and slipped quietly into a pew near the door. The janitor glanced critically at them as he came into their neighborhood to get the box of flowers sent by the florist for the pulpit decorations. A tall, beautiful girl in black took the flowers at the altar and rapidly arranged them in two slender vases, and, as she lifted them from their safe covering, the whole church was filled with a rich rose odor. She looked from time to time at the strangers, especially at the woman, whose eager eyes followed every

motion of her fingers, and when her work was completed she came rapidly down the aisle with the empty box and one pale pink rose in her hand. Opposite the pew she hesitated an instant, then her face flushed and she went on.

"What a lonesome-looking old couple," she thought, stopping at the door to look back upon them. "I wish I dared"—and then she *did* dare. She went back to the pew again, and said gently, "I think you are strangers. Would you not like to come further to the front—away from the draught of the door? I should like to take you to our pew."

The old couple, quite accustomed to sit in the place of honor through all the years of that blessed country life, followed her without protest to one of the chief seats in the synagogue. The hassock was arranged for the tired feet, the hymn-book with large print selected for the eyes that had lost their keenness of vision, and the lovely rose laid gently upon it.

It was a very little cup of cold water, but its refreshment was like a spring in the desert to soul and body.

"First time I've reely enjoyed service," said the man, as they went back through the park. "Don't it seem to you, mother, that young woman sort of favors Clarice Eastman—or is it Delia Price?"

"She couldn't very well favor 'em both," said his wife, peeping into the folds of her handkerchief to see if her rose was safe, "seein' one's light and the other's dark complected. I guess it's jest 'cause she seemed like your own folks, 'down to Griggsby Station.'"

He looked at his wife in mild astonishment that she should show a frivolous spirit on Sunday, and then a responsive twinkle came into his own eyes.

"She's the fust one at's 'peered to reelize she was any kin to us," he said with a whimsical sadness.—*E. H. M. in Congregationalist.*

### LIVE A DAY AT A TIME.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, rest, and home.—*Philips Brooks.*



### A BRILLIANT FAILURE.

When I first met him he was holding a large medical practice in a small town in Western New York. His father, an old and highly respected physician, had given his son a fine education, but during his college course he had acquired the taste for strong drink. Dr. A. J., Jr., had promised his dying father that he would conquer this habit and live a sober, godly life. For a short time after the death of his father he kept his promise, but he fell into the old life, and gradually lost his practice, and by his extravagance squandered the estate he had inherited.

He had married a beautiful and accomplished young lady of good family, who gave up a lucrative position in an eastern academy to become his wife. The road to ruin was swift and sure. In a few years "he wasted his substance in riotous living." The old homestead was sacrificed to the Moloch of rum, his patient creditors seized his property, leaving him only a pittance with which to begin the world again. The ruined man went to one of the Western states. I heard no more of him for a few years.

A few years later I removed to a charge in the same state to which the doctor had gone. One of the first persons I met after my arrival in my new field was Dr. A. He was a bloated drunkard. For a time after his arrival he had lived a sober life; he had gained the respect of the people and secured a large practice; but had again yielded to the demon and was now destitute.

After a few months I was called to see this poor victim in the throes of delirium tremens. I shall never forget that scene. The wind was howling around the house, the lightning flashed in at the windows upon the prostrate form of maniac. This was the second attack he had suffered.

His life was saved, and a few weeks after, he sat in church beside his wife, "clothed and in his right mind." Kind friends watched over him at every point. He regained much of his practice and the respect of the community. His wife also had abandoned the use of opium. We hoped the victory had been won. But election day came, and with it the peculiar temptations to such as he.

On my way down town I met Dr. A. I took his hand and I saw at once that he had been drinking. I remonstrated with him and went away with a heavy heart. I heard a few days after that he was still drinking. The third Sabbath after the election, after the evening service, a gentleman came to me in the church and said, "Dr. A. is dead."

I went with him to the doctor's home, and there, in the same room in which I had seen him struggling with imaginary demons, the man lay, a blackened corpse. And yet this was but one of too many "Brilliant Failures."—*J. L. R. in Pres. Mess.*

### WHAT WE GO TO CHURCH FOR

It is said of a literary man who died last year that he never went to church, and a friend explains the fact by saying that he was not intellectually fed by what was set forth. But, supposing this to be true, did not the man owe to his Maker the duty of joining in public worship? How poor an idea of the sanctuary must he have who supposes that it exists only for the purpose of public instruction! It includes this, but its primary intention is to render honour and homage to the greatest and best of all beings. Then, as to intellectual food, is not this furnished by the living oracles which are more or less read or repeated in all Christian worship, or did the literary man think that he had exhausted the contents of the Bible? The main purpose of the pulpit is not to bring forth new truth, but to exhibit old truth in its adaptation to the needs of the present. Hence the most able and learned may be benefited by the sermon of a man of very moderate gifts and acquirements whose aim is to present Scripture truth in its simplicity.—*Sel.*

### REMEDY FOR ANXIETY.

There is only one practical remedy for the deadly sin of anxiety, and that is to take short views. Faith is content to live "from hand to mouth," enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles, and throws them into the cup of mercies and turns them to vinegar.

A bereaved parent sits down by the new-made grave of a beloved child and sorrowfully says to herself: "Well, I have only one more left, and one of these days he may go off to live in a home of his own, or he may be taken away, and if he dies my house will be desolate and my heart utterly broken."

Now who gave that weeping mother permission to use the word "if"? Is not her trial sore enough now without overloading it with an imaginary trial? And if her strength breaks down, it will be simply because she is not satisfied with letting God afflict her; she tortures herself with imagined afflictions of her own.

If she could but take a short view, she would see a living child yet spared to her, to be loved and enjoyed and lived for. Then, instead of having two sorrows, she would have one great possession to set over against a great loss; her duty to the living would be not only a relief to her anguish, but the best tribute she could pay to the departed.—*Dr. Cuyler.*

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy him forever." And surely this is the beginning and end, the Alpha and Omega, of that strange indefinable thing which we call life.—*Carlyle.*



## THE OLD, OLD STORY.

Tell me the old old story,  
Of unseen things above—  
Of Jesus and His glory,  
Of Jesus and His love.

Tell me the story slowly,  
That I may *take it in*—  
That wonderful Redemption  
God's remedy for sin!

Tell me the story softly,  
With earnest tones and grave:  
Remember, I'm the sinner  
Whom Jesus came to save.

Listen and I will tell you:  
God help both you and me,  
And make "the old, old story"  
*His message* unto Thee!

Once in a pleasant garden,  
God placed a happy pair;  
And all within was peaceful,  
And all around was fair.

But, Oh! they disobeyed Him;  
The one thing He denied,  
They longed for, took, and tasted;  
They ate it, and—they died.

Yet, in His love and pity,  
At once the Lord declared  
How man, though lost and ruined,  
Might after all be spared.

One of the holy angels  
Had come from heaven above  
To tell the true, true story  
Of Jesus and His love.

He's come to bring "glad tidings."  
"You need not, must not, fear;  
For Christ, your new-born Saviour,  
Lies in the village near!"

And was it *true*—that story?  
They went at once to see,  
And found Him in a manger  
And knew that it was He.

He whom the Father promised  
So many ages past,  
Had come to save poor sinners;  
Yes, he had *come* at last.

'Twas His "delight" to do it  
To seek and save the lost,  
Although he knew beforehand—  
Knew all that it would cost.

He heard each tale of sorrow  
With an attentive ear,  
And took away each burden  
Of suffering, sin, or fear.

He was "a man of sorrows"  
And when He gave relief,  
He gave it like a brother,  
"Acquainted with" the "grief."

Such was "The Man Christ Jesus!"  
The friend of sinful man;  
But, hush! the tale grows sadder:  
I'll tell it—if I *can*!

This gentle, holy Jesus,  
Without a spot or stain,  
By wicked hands was taken  
And crucified and slain.

His hands and feet were pierced,  
He could not hide His face;  
And cruel men stood gazing  
In crowds about the place.

They laughed at Him and mocked Him!  
They told him to "come down,"  
And leave that cross of suffering,  
And change it for a crown.

Why did He bear their mockings?  
Was He "the mighty God?"  
And could He have destroyed them  
With one Almighty word?

Yes, Jesus *could* have done it;  
But let me tell you why  
He *would* not use His power,  
But chose to stay and lie.

He had become our "surety:"  
And what we could not pay  
He paid *instead*, and *for us*,  
On that one dreadful day.

For you and me He suffered;  
'Twas for *our* sins He died;  
And "not for our sins only,"  
But "all the world's" beside!

And now the work is "finished"  
The sinners debt, is paid  
Because on "Christ the righteous,"  
The sin of *all* was laid.

O wonderful Redemption,  
God's remedy for sin!  
The door of Heaven is opened  
And you may enter in.—*Sel.*

## GOD FIRST IN EVERYTHING.

Begin the day with God,  
He is thy Sun and Day,  
He is the radiance of thy dawn;  
To him address thy lay.

Take thy first meal with God,  
He is thy heavenly food;  
Feed with and on him—he with thee  
Will feast in brotherhood.

Take thy first walk with God,  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Still seek his company.

Thy first transactions be  
With God himself above;  
So shall thy business prosper well  
And all the day be love.



International S. S. Lessons.

Adapted from the Westminster Question Book.

RUTH'S CHOICE.

20 October.

Les. Judges. 1 : 14-22. Gol. Text, Ruth, 1 : 16.  
Mem. vs Catechism, Q. 7.10.

HOME READINGS.

M. Ruth. 1 : 1-22.....*Ruth's Choice.*  
T. Ruth. 2 : 1-23.....*Ruth Gleaning in the Fields.*  
W. Ruth. 3 : 1-18.....*Ruth at the Threshing-Floor.*  
Th. Ruth 4 : 1-22.....*Ruth and Boaz.*  
F. Isa. 11 : 1-10.....*A Root of Jesse.*  
S. Matt. 2 : 1-11.....*The King of the Jews.*  
S. Mark. 10 : 17-30.....*Leaving all for Christ.*

Time—Probably about B. C. 1186, in the time of Gideon who was judge B. C. 1222-1182.

Place—Moab, east of the Dead Sea, about one hundred miles from Bethlehem, where our lesson ends.

BETWEEN THE LESSONS.

During the rule of the Judges, probably in the time of Gideon, there was a famine in the land of Israel. On account of this famine, Elimelech, of the tribe of Judah, a native of Bethlehem, with his wife Naomi and his two sons, removed to the land of Moab. There he died, and his sons married Moabite women, Orpah and Ruth. After ten years the two sons died, and Naomi resolved to return to her native land. Her daughters-in-law offered to go with her. When she dissuaded them from doing so, Orpah turned back, but Ruth went with her mother-in-law to Bethlehem.

LESSON PLAN.

- I. Orpah's Departure. v. 14.
- II. Ruth's Constancy. vs. 15-18.
- III. Naomi's Return. vs. 19-22.

HELPS IN STUDYING.

4. "Kissed her mother-in-law"—yielded to her dissuasions and bade her adieu. "Ruth clave unto her"—refused to leave her. 15. "Her gods"—the idol-gods of Moab. 16. "Intreat me not"—a simple, touching example of filial love. "Thy God my God"—Ruth not only loved Naomi, but chose to serve Israel's God. 17. "The Lord do so to me"—a solemn appeal to Jehovah in the common form of an oath. 19. "They came to Bethlehem"—The former home of Naomi, where she had a small estate. Ruth 4 : 4. "The city was moved"—affected by her lonely and desolate condition. 20. "Naomi"—pleasant. "Mara"—bitter. 21. "Full"—with husband, sons, and property. "Empty"—a widow, childless, and in poverty. 22. "Barley harvest"—about the middle of April. Ruth went to glean in the field of Boaz, a rich kinsman of Elimelech (ch. 2 : 3,) who afterwards married her, ch. 4 : 13. Thus prosperity was soon restored to Naomi, and Ruth became the mother of Obed, the father of Jesse, the father of David, from whom Christ was descended.

LIFE TEACHINGS.

- 1. "Crosses sometimes bring our greatest comforts."
- 2. "They choose wisely who choose God's service."
- 3. "God honors children's love for parents."
- 4. "He has more than a father's care for children."
- 5. "All things work together for good to them that love God."
- 6. Wise is the one who chooses a God-fearing country for his home.

THE CHILD SAMUEL.

27 October.

Les. 1-Sam. 3 : 2. Gol. Text, 1 Sam. 3 : 9.  
Mem. vs. 1-4. Catechism Q. 11-13.

HOME READINGS.

M. 1 Sam. 1 : 21-28.....*A Praying Mother.*  
T. 1 Sam. 2 : 1-10.....*Hannah's Song in Thanksgiving.*  
W. 1 Sam. 3 : 1-13.....*The Child Samuel.*  
Th. 2 Chron. 34 : 1-7.....*The Young Joshua.*  
F. Luke 2 : 40-52.....*The Child Jesus.*  
S. 2 Tim. 1 : 1-18.....*The Young Timothy.*  
S. Matt 18 : 1-6. 19 : 13-15.*Jesus and The Children.*

BETWEEN THE LESSONS.

The first book of Samuel contains the history of the Israelites from the birth of Samuel, the last of the judges (B. C. 1149,) to the death of Saul, the first king (B. C. 1056.) At the beginning of this period Eli was high priest (ch. 1 : 9) as well as judge. Hannah, Samuel's mother, had vowed that if the Lord would grant her a son, she would give him to the Lord all the days of his life. At his birth she called his name Samuel ("heard of God,") in grateful acknowledgment that God had heard her prayer. At the time of this lesson the child had been at the tabernacle at Shiloh, under the care of Eli, for several years. Read in preparation the two preceding chapters.

LESSON PLAN.

- I. "The Child Ministering." vs 1-3.
- II. "The Child Called." vs. 4-8.
- III. "The Child Listening." vs. 9-13.

HELPS IN STUDYING.

1. "Ministered"—performed duties suited to his age. "Before Eli"—under his direction. "Precious"—there were few revelations from God. "No open vision"—no public prophecy such as there had been through Moses and Joshua. 2. "In his place"—in a room near the tabernacle. 3. "Ere the lamp of God went out"—probably sometime after midnight. 4. "The Lord called Samuel"—probably from the holy place. 7. "Did not yet know the Lord"—he did not know God's voice, as he did afterward. 10. "The Lord came and stood"—this implies a visible appearance. 11. "Shall tingle"—with astonishment and fear, as when a loud sound is suddenly heard. 11. "Which I have spoken"—by a prophet. ch. 2 : 27-36. "Will also make an end"—will not stop until the work is done. "He restrained them not"—by his weak indulgence he became a partaker of their sins.

LIFE TEACHINGS.

- 1. "Even young children can minister unto the Lord."
- 2. "God calls them through parents and teachers, by conscience, by His Spirit and His Word."
- 3. "They should listen to God's calls and promptly obey them."
- 4. "They should heed and obey the admonitions of their parents."
- 5. "Parents who do not restrain their children will be punished."

We begin to doubt the inspiration of the Bible only when we get tired trying to live up to it.

The fact that you have no taste for life is no sign that you have too much religion. It may be liver trouble.

He is a sensible man who makes use of the sense of other people. Only the fool feels so full that he has no use for counsel.



**SAMUEL THE JUDGE.****3 November.**

Les. 1 Sam. 7 : 5-15. Gol. Text, 1 Sam. 7 : 12.  
 Mem. vs. 12, 13. Catechism Q. 14-16.

**HOME READINGS.**

M. 1 Sam. 4 : 1-18. *The Death of Eli.*  
 T. 1 Sam. 7 : 5-15. *Samuel The Judge.*  
 W. Psalm 99 : 1-9. *Moses and Aaron and Samuel.*  
 Th. 2 Cor. 7 : 8-16. *"Godly Sorrow Worketh Repentance."*  
 F. Eph. 2 : 13-12. *Access through Christ.*  
 S. Rom. 8 : 31-39. *"Who also Maketh Intercession for Us."*  
 S. Prov. 11 : 1-12. *"By the Blessing of the Upright."*

*Time*—B. C. 1097, forty years after the call of Samuel, who is now about forty-two years old.

*Place*—Mizpeh, the watch-tower, about five miles north-west of Jerusalem.

**BETWEEN THE LESSONS.**

The Judgments threatened against the house of Eli and the Israelites were executed after a delay of about twenty years. The Israelites were defeated by the Philistines; the ark, which had been sent to the battle field with the hope that its presence would secure the victory, was taken; and the two sons of Eli were slain. Eli, then ninety-eight years old, on hearing the news fell from his seat, his neck was broken, and he died. For about twenty years after this the Israelites were oppressed by the Philistines, until, diciplined by their long oppression, and awakened to penitence by the words and life of Samuel, they forsook their idolatry and returned to the service of Jehovah. Study the chapters between last lesson and this.

**LESSON PLAN.**

- I. "Praying for the People." vs. 5-8.
- II. "Sacrificing for the People." vs. 9-12.
- III. "Judging the People." vs. 14, 15.

**HELPS IN STUDYING.**

5. "Mizpeh"—they were gathered there to declare their penitence and to renounce idolatry while Samuel interceded for them. 6. "Drew water, and poured it out"—in token of humiliation and sorrow for their sins, and of the binding nature of their vows. "Samuel Judged"—hitherto he had acted only as a prophet. 7. "When the Philistines heard"—they considered this assembly as a signal of war. "Went up against Israel"—to crush the rebellion at once. 8. "Cease not"—they sought aid only from the Lord, through Samuel's intercession. He first made atonement by sacrifice for their sins, and then interceded for them. So Christ, having by his death made atonement for our sins, now ever liveth to make intercession for us. 10. "The Lord thundered"—in answer to Samuel's prayer. Terrific peals of thunder so confused and terrified the Philistines that they fled. 11. "Beth-car"—on a hill overhanging the road from the Philistine territory to Mizpeh. 12. "Took a stone, and set it"—as a memorial. "Ebenezer"—"stone of help." 14. "Ekron"—the chief and most northern of the five Philistine cities. Josh. 13 : 3. "Gath"—another of the five principal Philistine cities. "Amorites"—next to the Philistines, the strongest enemy of Israel. 15. "All the days of his life"—Samuel retained a civil and religious authority even after Saul became the military leader of the people.

**LIFE TEACHINGS.**

1. "God will pardon those who confess and forsake their sins."
2. "The effectual, fervent prayer of a righteous man availeth much."
3. "Answers to prayer deserve memorials of praise."
4. "God's help in the past should lead us to trust Him for the future."
5. "Christ ever liveth to make intercession for us, and Him the Father heareth always."

**SAUL CHOSEN KING****10 November.**

Les. 1 Sam. 10 : 17-27 Gol. Text, Psalm 97 : 1.  
 Mem. vs. 24, 25. Catechism Q. 17-19

**HOME READINGS.**

M. 1 Sam. 8 : 1-22. *Israel asking for a King.*  
 T. 1 Sam. 9 : 1-27. *Saul's visit to Samuel.*  
 W. 1 Sam. 10 : 1-16. *Saul anointed by Samuel.*  
 Th. 1 Sam. 10 : 17-27. *Saul Chosen King.*  
 F. Psalm 106 : 1-15. *Their Request Given.*  
 S. Psalm 2 : 1-12. *"My King upon my Holy Hil "*  
 S. Psalm 146 : 1-14. *An Everlasting Kingdom.*

*Time*—B. C. 1075, twenty years after the last lesson. Some make the date about B. C. 1095.

*Place*—Mizpeh about five miles north-west of Jerusalem.

**BETWEEN THE LESSONS.**

Peace and prosperity followed the victory at Ebenezer, under the wise rule of Samuel; but the corrupt practices of his sons, whom in his old age he had associated with him as judges, caused discontent among the people, who therefore said to Samuel, "Make us a king to judge us like all the nations." Samuel was displeased, and prayed to the Lord, who told him to grant their request and directed Samuel to privately anoint Saul as king. The people were then gathered at Mizpeh to publicly choose a king by lot. Study this intermediate history in 1 Sam. 8 : 1-10 : 16

**HELPS IN STUDYING.**

18. "I brought up Israel"—the Lord recounts his mercies to show their ingratitude. 19. "Rejected your God"—by their demand for a king. "Before the Lord"—before the altar of Jehovah which stood at Mizpeh. 1 Sam. 7 : 9. "Your thousands"—your families. 20. "Was taken"—tribe, family, and individuals were successively taken by lot, and Saul was the choice. Thus the Lord who had forechosen the king directed the lot (Prov. 16 : 33) and gave the new king his title to the throne. 21. "Could not be found"—having hidden himself in humility and modesty. 22. "The Lord answered"—thus confirming the selection by lot. "The stuff"—the baggage. 23. "Higher than any"—tall, and noble in appearance, he fulfilled physically the primitive ideal of a king. 24. "Whom the Lord hath chosen"—the people had wickedly asked a king, but the Lord had chosen him. "God save the king"—literally, "Live the king!" 25. "The manner of the kingdom"—a charter establishing and defining the relation of the king to Jehovah and the people. 26. "Gibeah"—four miles north of Jerusalem. "A band of men"—an escort of honor, the nucleus of an army. 27. "Children of Belial"—literally, "certain worthless fellows." "Held his peace"—literally, "was as one deaf; ignored this insult. Prov. 19 : 11.

**LIFE TEACHINGS.**

1. "God shows great forbearance toward the erring and rebellious."
2. "He overrules the conduct of men even when they reject his authority."
3. "He sometimes disciplines and punishes men by letting them have their own way."
4. "He does not leave them entirely to the consequences of their folly."
5. "When the ends of dicipline are answered he provides for them something better than they had desired."

The best method with a hard passage of Scripture is to obey as much of it as you can understand and then take another look at it.



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Riverside	1 75
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Williamstown, St And.	4 00
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Williamstown, St And.	3 00
Beechwood	3 00
Atwood	3 00
	<b>\$298 34</b>

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Rev J R Craigie	8 00
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Angus	2 00
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Brightside	3 00
Eadie	3 33
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Scarboro, Knox	10 25
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Binscarth	6 25
Thamesville	20 00
Beechwood	2 43
Atwood	6 50
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Yarmouth	37 00
Halifax, Grove	25 00
Bocabec & Waweig	12 31
Baillie & Tower Hill	9 11
Bedford	16 10

W R Sta, W A McDond.	2 00
Eureka c e	20 00
Boston, Canadian	3 00
St John, St And, Dr S m.	10 57
St Dav,	4 67
St John,	3 05
Cape North, Neils Har. ss	4 00
Sackville & Waverley	5 00
Linden, Northport c.	5 00
	<b>\$1,999 47</b>

**HOME MISSIONS.**

Acknowledged	\$639 39
Div Bank of N S	76 00
Nashwaak & Stanley	5 00
Gay's Riv, Coldstr m c e.	4 81
Bathurst, Youghall	5 00
Fredericton, St Paul's	105 00
Melvorn Square	3 00
Annapolis & Bridget'n.	20 00
Newcastle, St Jas.	15 00
Nelson	2 50
Richmond Bay East	11 00
Port Elgin, Shem & Tid.	14 00
Mabou	18 25
Port Hood	4 00
Yarmouth	37 00
Halifax, Grove	20 00
Int.	25 00
W R Sta, W A McDond.	5 00
Boston, Canadian	2 00
Cape North, Neils Har. ss	3 50
Div Union Bank, Hx.	4 50
Campbellton, St And's	60 00
Baddeck	17 10
	<b>\$1,097 05</b>

**AUGMENTATION FUND.**

Acknowledged	\$188 43
Nashwaak & Stanley	3 00
Sheet Harbor	3 00
Wolfville & Horton	20 65
	<b>\$215 08</b>

**COLLEGE FUND.**

Acknowledged	\$1,660 98
Nashwaak & Stanley	2 00
Div Bank of N S	520 00
Int, Dr Forrest	50 00
Bathurst, Dunlop	0 90
Belledunc	2 50
Charlottet'n, St Jas	20 00
Melvorn Square	2 00
Int, Wm Jones	30 00
Wm & Mary Rogers	43 92
Newcastle, St Jas	10 00
Richmond Bay East	4 00
Yarmouth	32 00
Dartmouth	16 00
Int, Jas Watson	36 00
L W Johnstone	112 34
J H Marks	78 00
Div Un Bank, Halifax	118 50
Baddeck	12 00
	<b>\$2,751 14</b>

**BURSARY FUND.**

Acknowledged	\$192 56
Yarmouth	8 00
Richmond Bay Ea t	1 00
Charlottet'n, St Jas.	15 00
Div Un Bank of Hx.	4 50
	<b>\$221 06</b>

**AGED MINISTERS' FUND.**

Acknowledged	\$229 19
Nashwaak & Stanley	2 60
Int, Geo C Peters	96 00
Yarmouth	15 00
Int, Mrs R	11 40
Newcastle, St Jas.	5 00
Spring Hill	2 50
Int, C J Kelley	45 00
J N Gardner	33 00
Charlottet'n, St Jas	10 00
Hopewell	2 50
Div Un Bank, Hx	22 50
Campbell'n, St And	4 00
N Glasgo, Unit'd, la. soc.	40 00
	<b>\$518 09</b>



<b>Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office Montreal, to 7th September 1895.</b>			<b>Per Rev. Dr. Reid, Toronto.</b>		
<b>FRENCH EVANGELIZATION.</b>			<b>Russell</b> ..... 3 00		
Acknowledged.....	\$2,490	41	Cornwall, Knox	.....	10 00
Woodville, Ont.....	65	00	H M Box, Guelph	.....	2 00
Trout River and Burke	1	99	L'Orignal	.....	2 00
Lower Windsor.....	3	50	-----	-----	\$366 00
Hyndman's	10	00	<b>MIN., WID.&amp; ORPHAN'S FUND, MARITIME PROVINCES.</b>		
Wick	24	00	Received from 31st July to 31st August, 1895, by Rev. George Patterson, D.D., Secretary.		
Percy	29	17	<i>Ministers' Rates.</i>		
River John, Salem s s	5	00	J H Cameron	.....	\$14 20
"Interested friends"	15	00	Neil Brodie	.....	10 50
J. McSweyn, Dunvegan	2	00	John Robertson	.....	10 50
Ayr, Knox	41	98	Thomas Stewart	.....	20 00
Georgetown, P E I	7	00	D McGregor	.....	14 00
Calgary, Knox	4	05	William McLeod	.....	11 20
Kippen, St And's	10	00	James McKeen	.....	14 20
R Barclay, Pt Morien	3	00	A F Thompson	.....	14 20
W A Halliday, Brooklyn	5	00	T D Stewart	.....	30 00
Singhampton	11	00	N W Wilson	.....	14 20
Monkton, O	2	45	-----	-----	\$162 90
Portland, Que	11	00	Of which \$21.12 for fines and interest on arrears. Total since 30th April, \$1157.27.		
Lost River, &c	52	00	<b>NOTE (by request of Executors). -The late Walter Smail bequeathed to the Presbyterian Church in Canada the sum of \$3,628.92, allocated thus:</b>		
Maynooth	2	00	Home Mission Fund	\$1,814	46
Valcartier & Stoncham	8	50	Foreign	"	1,814 46
Wallace, Knox	12	00			
Napan & Black River	0	00			
Oro, Guthrie	8	00			
Forest	12	00			
Friend, Stony Lake	2	00			
Hampden, O, c e	4	00			
Mrs Marshall, sr, Jacksn	1	00			
Mrs Marshall, jr,	1	00			
Bellafield, Man.....	4	00			
Oro, Central	11	00			
Glencoe, N B, s s.....	1	00			
Masham, First Fr Ch...	6	00			
Nelson, B C.....	10	00			
Longlaketon.....	3	50			
Pengarth	3	20			
Kennell	1	80			
Jas Forgie, Almonte	25	00			
North Kinloss	7	50			
Riversdale	6	50			
Williamstown, St And	10	00			
Gamebridge	9	12			
South Casselman	2	35			
Osceola, Staffd & Seotd	10	83			
A J Ross, Nairn	10	00			
Bayfield Road	9	00			
Vernonville	6	00			
Beechwood	19	70			
Rutherford s s.....	0	75			
Fordwich	9	65			
Williamstown, Heph	22	12			
Maple Valley	5	00			
Grafton	7	00			
Lancaster, Knox s s	20	60			
<b>For Rev. P.M. Morrison, Hfx.</b>			<b>COLLIGNY COLLEGE, OTTAWA.</b>		
Nashwaak and Stanley	5	00	Acknowledged	.....	\$25 00
Bathurst	13	32	ChrisMcRae, Alexandria	50	00
" Belledune	1	40	-----	-----	\$75 00
Sheet Harbour	2	00	<b>Received by other Treasurers.</b>		
Newcastle, St. Jas'	5	00	<b>MISSION TO LUMBERMEN.</b>		
Richmond Bay E	3	00	<i>Received by Rev. M H. Scott, Hull, Convener &amp; Treasurer.</i>		
Yarmouth	21	00	Acknowledged..	\$340	00
Halifax, Grove	10	00	Morrisburg	.....	5 00
Thorburn & Suth River	21	61			
Campbellton, St And's	40	00			
New Glasgow, United	184	78			

HOW PEACE CAME.

In the autumn of 1893—a colporteur was climbing the woody hills of Galicia. He found in one of the huts a young forester whose leg had been crushed by the falling of a tree, and amputated, probably with the rude surgery of the nearest village. He was in mental as well as bodily agony—is it an easy thing for youth, in the prime of earliest manhood, in the fullness of strength, in the dawn of ambition and of love, to turn from them all in a moment and enter the shadowy house of pain? The kind stranger spoke to him of the only source of comfort, and read with him some of the words of divine peace. But the sympathy seemed to have come too soon: the wound was too recent; and though at length he consented to have a Bible, his bearing was hopeless and defiant.

A year passed, and once again the colporteur found himself climbing the wooded path he had climbed before. The scent of the pines, the hush of the forest, the clang at intervals of the distant ax, were all as they had been then. He entered the hut, and at the table, in an invalid chair, but wasted almost beyond recognition, he saw his friend. In that weary year the glory of youth had vanished, the pomps of human life had been hurried from the stage, the last shadow was unfolding itself and about to fall. He was absorbed in reading; and the colporteur noticed, with a strange awe, that he was studying the volume he had sold him a year before. His head at length was slowly lifted; the faded and sunken eye could not at first recognize the stranger, but in a moment there shone in his face a light as if from heaven.

"And then," writes the colporteur, "he addressed me in words like these: 'I cannot express my gratitude that you brought me this Bible and thus led me to God. You gave yourself much trouble when you saw me in my misery to induce me to buy the Scriptures. This is my only comfort, and I am happy, though I suffer fearfully. Since you were here my pain has greatly increased, but I am comforted, for I have found my Saviour who so tenderly loveth all the heavy laden. I came to feel how miserable I was through my unbelief, but since I have known Jesus Christ I bear the load He laid on me.' In His word I find comfort and salvation." "I cannot tell," the colporteur adds, "what I felt. When the poor sufferer mentioned the Saviour's name his care-worn face beamed with joy.

A week later I returned, but the Lord had meanwhile taken the afflicted one home. His parents told me that during the last three days he repeatedly said, 'I long to die and be with the Lord.' His last word was, 'Lord Jesus!'"—

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### DOING UNCONSCIOUS GOOD.

We may often be of help to another when not conscious of it.

Two windows almost faced each other across a narrow court, and they were kept open, for it was the summer time. One window looked into a room that held a woman who for many, many weary weeks had tossed to and fro upon a bed of pain. She was only a young woman and was now on the road to recovery—but how slow, how dragging, the time!

The other window looked into a room that also held a permanent occupant in the form of a boy with bright blue eyes and thin, hollow cheeks. He too had been sick, though not as long as the other, but long enough to have taken the color from his face, and the roundness from his limbs.

One day, he spoke to his mother as she came into the room bearing some refreshments for him, and his tones were so clear that his words were wafted to the room across the court, and reached the sufferer there.

"I've just been thanking God for making me as well as I am. It was good of Him not to take me away when I'm all the little boy you have."

"It was good of Him, dear. He is always good to those who put their trust in Him," came the answer in the mother's soft, loving voice.

And the one across the court hearing the words, said pleadingly:

"Oh! Father, help me to put my trust in Thee, and to have peace."

And even as she asked, she received. The prayer was from the heart. The Father did not pass it by unanswered.

### INTRODUCE THY FRIEND.

If thy friend be worthy and noble and true, introduce him to others. If he be one whose acquaintance thou art not ashamed, let others know him, too. I speak Christian brethren, of that best of all friends, the Lord Jesus Christ; and I say to thee, introduce him to as many as thou canst. Introduce him to the weak, that he may supply them with strength. Introduce him, the Great Physician, to the sin-sick, for he alone has the power to heal them. Introduce him to the sorrowing, that he may give them the garment of praise for the spirit of heaviness. Introduce him to the thief, the harlot, the drunkard, for he came to seek and save the lost.

Go on introducing him always and to every one, and fear not lest these many new acquaintances of thy Lord shall rob thee of any of his friendship. Far from it. As thou shalt introduce him to others, his friendship for thee shall grow, his intimacy with thee shall increase, and he shall reveal to thee all the hidden treasures of his love.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

### ALL FOR OUR GOOD.

Many things happen that we cannot understand, but if we love God we have a right to believe that he is in all of them—and just as surely as we have that belief it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank him for when we get to heaven.

### HOW TO STRENGTHEN FAITH.

It is said of a famous preacher that whenever he was troubled with sceptical doubts and questions, he used to go down into the slums of the city to preach to the poorest and to the worst, with the invariable result that his faith was strengthened. A Bible Zenana worker, whose eldest child, sweet and beloved, had been taken away by death, was greatly tried in her faith, but she stood the strain by trying to explain to her surviving heathen sisters that God is love, and that He can do nothing but what is right. The self-love that works for self ends in destruction, but the Christ-love that goes out after others find salvation. Pessimism grows rankest where men are idlest and most self-indulgent; hope is the most radiant among toilers for God and men. "If any man willeth to do his will, he shall know of the teaching whether it be of God, or whether I speak of myself" (John vii. 17, R.V.)

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.

The breath of slander may hurt a man's reputation, but can never affect his character. If that be upright and honorable, no one can stain its purity or lessen the happiness which flows from self-respect.

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• WHAT PROFIT?"

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul"

A solemn pause followed this brief answer; for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked: "My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life: yet how many do it!

DYING INTO LIFE.

The righteous in his decease simply dies into life. This life is death, and that death is life. This sphere of existence is full of the tokens of mortality, as it is also marked by numerous pre-sages of immortality. Theology says the curse of sin is here. Hymnology sings: "I would not live away!" The Christian pilgrim feels that other life thrilling him, hears it calling and reassuring him, even now. As he climbs the foothills of earthly experience he catches inspiring visions of the heavenly ranges in the distance. That celestial life seems already near him, since it can be said of the sincere believer, as it was of the old Puritan, that heaven is in him before he is in heaven.

When therefore the Christian goes to heaven he goes to his own, being drawn thither by a species of spiritual gravitation. That is where he feels at home—since even while yet upon earth his fellowships have been in large part there. Being "let go" from the trammels of mortality, he tends, like the emancipated apostles to go unto his "own company."

Death means the taking down of the last jar to this fellowship, the cutting of the last link in the fetters of sin. Death to the believer is but the swinging open of the door of the Father's house, in hearty welcome of the returning child. The end, then, becomes a beginning; the death is lost, "swallowed up," in the life.—*Sel.*

COUNTERFEITS

Infidels hate hypocrisy, and find great fault with hypocrites in the church. Here is a short catechism for them, with answers:

"Did you ever see a counterfeit bank-note?" "Yes."—"Why was it counterfeited?"—"Because the genuine note was worth counterfeiting."—"Did you ever see a scrap of brown paper counterfeited?"—"No."—"Why not?"—"Because it was not worth counterfeiting."—"Did you ever see a counterfeit Christian?"—"Yes."—"Why was he counterfeited?"—"Because he was worth counterfeiting."—"Was he to blame for the counterfeit?"—"Of course not."—"Did you ever see a counterfeit Infidel?"—"Why, no."—"Why not?"—"Ahem!"—*Armory.*

THE HIGHEST GOOD.

If this world were our only life, perfect health for ourselves and for our friends, with liberty, would be the supreme good, and he, who would murmur when possessing these, would be the greatest criminal. But this world is not our only abiding place, and health is not the highest good, nor the lack of it the greatest evil. When we look within and upon ourselves we discover that the human soul itself is a world more desolate than the outer one, so long as it has not found its true Comforter.

The Gospel has provided a consolation for the soul, the immortal soul of man, which enables it to rejoice even amid tribulation, and to count every earthly calamity as secondary, since it reveals the eternal home, where there is no death, where there shall be no more pain, neither sorrow nor crying, and whispers to the sufferer, "through many tribulations we must enter into the kingdom of God."

There come times in every life when there is need for a Comforter who can take away the sting of death and the victory of the grave, and it is in the Gospel and only in the Gospel, that such a comforter is found.

At the beginning of his public ministry, our Lord declared that His mission was to bind up the brokenhearted. When he was about to leave his disciples, he said to them, "Let not your heart be troubled. I go to prepare a place for you. I will come again and receive you unto myself." He did not even leave them desolate in this world. He said: "I will not leave you comfortless. I will come to you." And he said again, "I will pray the Father and He shall give you another Comforter, that he may abide with you forever."

The mission of Christ and the mission of the Gospel is to comfort suffering humanity. The Christian Church and the individual Christian are best fulfilling their mission when they are studying most how they can best comfort those who are in trouble, and minister to those who are suffering.



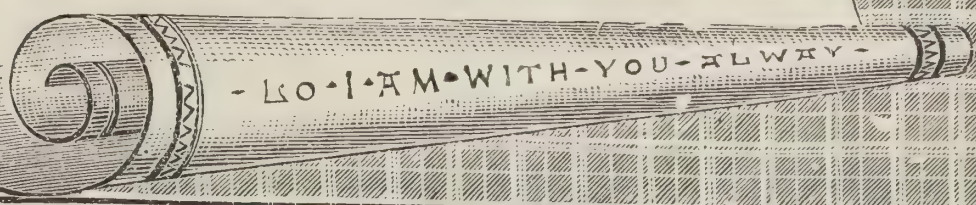
GO YE INTO  
PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE

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## A TRIUMPH IN SPAIN.

One of the most noteworthy of American Miss-  
ionary enterprises is Mrs. Alice Gordon Gulick's  
girls' school at San Sebastian, Spain. This noble  
institution is rapidly proving to the chivalrous  
Spaniards that women are capable of as lofty in-  
tellectual attainments as themselves.

Two of Mrs. Gulick's girls this year took the  
degree of Master of Arts at Madrid University,  
having completed the required studies at San  
Sebastian. This event was unprecedented in  
the land of Isabella.

The more than 1000 male students of the uni-  
versity were astounded at the presence of the  
two girls taking their examinations. Once,  
when they had occasion to visit the university  
library to refer to some books, the students  
formed two lines on each side of the staircase,  
threw down their caps for the girls to walk upon,  
and, as they passed along, sung the Royal March.

After a week's examinations came the climax.  
Four grades are given: *aprobado*, *bueno*, *notable*,  
and *sobresaliente*. The last means "overleaping  
everything," and testifies to a most unusual de-  
gree of attainment. In every examination these  
Spanish girls received *sobresaliente*. The  
professors were much astonished, and especially  
when they found out that the girls had been  
taught by a women.

What this incident means for Spain it would  
be hard to estimate. It is a missionary triumph  
of the first magnitude.—*Exchange*.



# The Presbyterian Record.

VOL. XX.

NOVEMBER, 1895.

No. 11

## "WATCHMAN, WHAT OF THE NIGHT."

God still reigns.

Hast thou not known, hast thou not heard,  
That firm remains on high  
The everlasting Throne of Him  
Who formed the earth and sky?

Supreme in wisdom as in power  
The Rock of ages stands  
Though Him thou canst not see, nor trace  
The working of His hands.

Faith not only looks forward in hope that  
Jesus *shall* reign, but grasps the precious truth  
that He *now* reigns. How restful the thought  
amidst the unrest of life!

**Austria.** Sabbath, 1st Sept., bells rang for the  
first time from a Protestant Church in Vienna.  
What a story is told by those bells; what a his-  
tory of struggle, through long centuries, for a  
religious liberty, at last realized. That toll was  
but an added chime to the grand chorus which  
is ringing in the worlds redemption from  
oppression, tyranny, and wrong.

**Italy.** In Italy how much of darkness has pas-  
sed away. In their Capital city a few weeks  
since, the Italian people celebrated the twenty-  
fifth anniversary of the entrance of the Italian  
troops into Rome, the overthrow of the temporal  
power of the papacy, and the beginning of a free,  
united Italian nation.

The Waldensian Synod a short time previously  
passed a resolution "joining in the rejoicings of  
Italy on the 25th anniversary of the day that  
assured Italy's unity forever, along with her  
liberties, among which that of freedom of con-  
science and worship holds the first place."

**Madagascar.** What a chequered history in the  
last three quarters of a century. It was one of  
the earliest Foreign Mission Fields, and one of  
the most successful. Then came a change of  
rulers, and for a score of years the martyr church  
suffered cruel persecution. Again the night pas-  
sed and for many years the Malagasy Church has  
been a prosperous one.

But changes have come. France after a year  
of most unrighteous war against an unoffending

people, has taken the Capital, which means the  
conquest of Madagascar, and it remains to be  
seen whether Jesuit influence will once more  
interfere with Protestant missions as heathenism  
did a generation ago.

Of this we may rest assured that He who was  
with them through the sore persecutions of that  
time will not forsake them now.

**China after the war.** The hope of many was that the  
war with Japan would be an  
awakening to China from the sleep of centuries.  
Rev. Gilbert Reid, formerly a mi-sionary of the  
Presbyterian Church, U.S.A., now an independ-  
ant missionary to the higher classes in China,  
writes that it appears that China is going to  
sleep again, ignoring the necessity for the  
changes in her methods of Government and ad-  
ministration, that were made so evident by her  
helplessness in the late struggle.

Owing to pressure by the British Government,  
backed up by the silent, but unmistakable argu-  
ments from the presence of British battle-ships,  
a thorough examination has been made into mas-  
sacres of the missionaries, and many of the mur-  
derers have been executed, one report giving it  
as high as seventy, with more to follow.

But no one definition can describe China. It  
is so vast, with about one-fourth of the world's  
population; and so varied, with its different  
parts having little or no communication or in-  
terests in common. In some parts there is un-  
rest and riot, in others, as in Honan, our own  
field, there is quiet and peace. As to the per-  
manency of the present dynasty and empire, all  
is uncertain. But one thing is sure, viz., that  
missionary work is steadily advancing, converts  
increasing, Christ's kingdom coming, and what-  
ever earthly dynasty is to rule in future that  
great people, both faith and sight point to their  
submission to the reign of Christ.

**England** Rev. Hay Aitken, a noted evangelist,  
the Moody of the Church of England, says that  
while a small section of that Church may lean  
Romeward, the spiritual life of the great body of  
the people has been deepened and quickened as  
never before by the establishment of missions,  
and the simple, earnest, preaching of the Gospel,  
that has more largely prevailed in recent years.



## Our Home Work.

A new church, St. Andrew's, was opened at Lacombe, Alta, N. W. T., 6th Oct., by Rev. D. G. McQueen, of Edmundton.

Rev. Dr. Wardrope, of Guelph, whose jubilee was recently celebrated, was the first minister ordained in Canada in connection with the Free Church.

Mr. S. Rondeau has been appointed clerk of the Presbytery of Algoma, in place of Mr. J. K. McGillivray, of Tarbutt, who has accepted a call to Michigan.

The tendency to lapse is seen in many a place in the West. People who at first missed public worship, after a time get used to not having it; then can get along without it; then do not want it.

The Synod of the Maritime Provinces at its recent meeting in Charlottetown, appointed a committee anent the re-construction of Presbyteries, with a view to more efficient organization and oversight of congregations and mission stations.

One feature of Home Mission work in the mining towns of the far North West, is that the forces of evil are not only strong but organized. The keepers of saloon, boarding house, etc., work together, against the preacher, whose success means their failure.

Messrs. John E. Wallace, J. S. Hamilton, B.A., Duncan Campbell, B.A., James Laing, B.A., George E. Loughead, B.A., G. S. Scott, and A. S. Thompson, students who have recently graduated from Manitoba College, were licensed by the Presbytery of Winnipeg, 16th Sept.

Five congregations in the Synod of Manitoba and the North-West became self-sustaining during the year, and one was added to the list of augmented congregations. Thus the work grows; first, mission stations, then augmented congregations, then self-sustaining, then helping others.

Two Presbyteries, P. E. I. and St. John, over-tured the Maritime Synod with a view to having the standing committees for the East, chosen by the Synod. After discussion it was decided to allow Presbyteries to forward to the agent in Halifax, nominations, for the guidance of the Assembly's Committee on standing committees.

Dr. Robertson recently visited a new place in the far West where there were 750 people, chiefly miners; 15 saloons, open practically all the time; 60 fallen women; and no church. Our energetic Home Mission workers do not allow such places to remain long unoccupied, but it is difficult to keep pace with the incoming tide of population, particularly among the mining regions in the mountains.

The third annual Convention of the Young People's Societies of Whitby Presbytery, was held in St. Paul's Church, Bowmanville, 16th Oct., with over one hundred delegates. Reports showed progress. The support, now for the third year, of the mission in the North West was continued, and also the sending out of S. S. literature. A constitution was adopted for the Presbyterial Society formed a year ago, and officers were elected; Dr. McGillivray, of Whitby, pres.; Rev. Wm. Purves, Columbus, rec.-sec.; Miss Jessie Pantou, Oshawa, cor.-sec.—Com.

**Kaslo, B.C.** In this stirring silver mining centre of West Kootenay, with its 2,500 people, Rev. Dr. Robertson, on 25th Aug., dedicated the Robertson Presbyterian Church. The occasion was a glad one to the pastor, Rev. Wm. McKerrachar, and his people.

**Strathalbyn** The congregation of Strathalbyn, **Jubilee.** P. E. Island, a settlement founded in 1831 by a band of sturdy Highlanders from Skye, recently celebrated its Jubilee. The sermon of the occasion was preached by the first pastor of the congregation, Rev. A. Sutherland, now of Ontario.

**Labrador.** The Rev. Wm. McLeod, on the 28th September, reached Harrington; the west end of his field, which stretches for over one hundred miles along the Labrador coast. About 60 were present at Sabbath morning service, while 80 were at the C. E. meeting in the evening. There are three elders, who teach the S. School; both old and young attending.

**Webbwood.** A divisional point on the Soo branch of the C.P.R. asks for the appointment of an ordained missionary, for whose support they promise \$500 for the first year, with the prospect of increase thereafter, as the debt on the church is nearly paid, and they will then be able to contribute more than now. Their present effort is worthy of every encouragement.

**A Sample of** A colporteur writes: "At St. **French Work.** Barbe, near Port Lewis, on Sunday, 29 September, we had a very interesting meeting for about four hours, reading the Scripture, singing, praying, and answering questions about certain passages of the Gospel. We were 18 persons in all. Some of them had never heard the Gospel preached before, and I was pleased to see them so attentive, and glad to listen to what was explained to them. There was only one woman who made some objections, but she knelt down in prayer with us, and when we left she shook hands with us in good spirit. As a result of this, they gave me applications for three of their children to enter Pt. aux Trembles schools. They are well disposed, and I am sure they will not return to the Roman Catholic Church."



## THE SYNOD OF THE MARITIME PROVINCES

Met in Charlottetown, P.E.I., Tuesday, 1 Oct., at 7.30 p.m., and after a sermon by Rev. Dr. Morrison, retiring moderator, and roll call, Rev. J. MacGregor Mackay was chosen moderator for the current year.

For two succeeding days, matters relating to the College, Home Missions, Augmentation, Foreign Missions, Sabbath Schools, Sabbath Observance, State of Religion, Temperance, Evangelistic Work, Aged and Infirm Ministers' Fund, Widows and Orphans' Fund, Church Building Funds, Rearrangement of Presbyteries, Ladies' College, Appointment of Committees of Assembly, etc., were carefully considered, and are referred to elsewhere in this issue, and a very pleasant and busy Synod adjourned near the "key stone" of Thursday night, to meet in 1896, in Knox Church, Pictou, at 7.30 p.m. of the first Tuesday of October.

The popular evening meetings, Foreign Missions on Wednesday evening, and Home Missions on Thursday evening, were full of interest and encouragement.

At the former, Rev. A. Falconer gave a bird's eye view of the different fields and work. Mr. Thompson, of Trinidad, spoke of his own field and the needs of other W. I. Islands, and of the 125,000 E. Indians of Demarara, who must be reached as soon as possible. Mr. Cropper followed, and Mrs. Morton and Mrs. Thompson gave inspiration by their presence.

Foreign Missions was followed the same evening, by a report from the College by Dr. Sedgewick. This is not a very popular subject, but it should be, and the wise convener did well in thus bringing it forward, for the colleges lie at the foundation of our church work.

Thursday evening, in addition to the stirring review of the Home Mission Field by Mr. McMillan, and by several engaged in Home Mission work, there was a strong, breezy, address from the "Right Reverend" the Moderator of the General Assembly, Rev. Dr. Robertson, fresh from the prairies and mountains, for he was just from a mission tour in the far West. With one glance, the Synod swept their own Home Mission Field, with the next, a wider, far off sphere, reaching from mid-continent to the Pacific, but still their own.

Following the example of Assembly, Synod appointed a Committee on Young Peoples' Societies.

The State of Religion, Temperance, Sabbath Schools, Sabbath Observance, Systematic Benevolence, all so important, could be given but little time, but what they had was well used.

A minor strain was the reading of obituary notices of Revs. R. McCunn, R. D. Ross, Dr. McCulloch, and W. J. McKenzie, who have pas-

sed away during the year; a reminder to their brethren that the night is coming when no man can work.

**Pres. Coll.** The report to Synod was the best **Halifax.** ever given, because there was more to report than ever before. The staff is more complete, having now four regularly appointed professors. The number of students during the past year was the largest in its history, 48 in all, in the regular Theological classes. The College Board asks \$4,000 from congregations during the current year, and the Bursary Fund would like to get \$1,200. A college, well manned and loyally supported, is one of the best permanent aids to progress that any church can establish.

**Home Miss.** The past year has been the best **East.** Home Mission year in the history of our church in the Maritime Synod. Fifty-five catechists were employed. All the Home Mission fields were fully manned. The mission stations have done well in giving for self-help, and the church at large has done well in supporting the scheme. Yet there is room for a little improvement from the fact that 28 congregations and stations in the Synod gave nothing. Some of these were doubtless able to do but little, but none should be blank. Is yours among the number?

**A Synodical Evangelist.** A special committee, which had been maturing the matter during the year, reported to the Maritime Synod, in favor of employing a Synodical Evangelist to labor under the supervision of a "Synod's Committee on Evangelistic work," in cooperation with Presbyteries and Sessions, the evangelist to labor only where asked; the services to be in all respects under the control of the sessions where they might be held; and his support to be guaranteed by Synod, but contributed to by those among whom he should work. After full consideration it was decided by 52 to 39, not to make such an appointment.

**A French Incident.** A French Missionary, reporting for the month of September, writes:—"Miss B, tells me her mother knows all about her Bible. It happened on this wise. In the course of an argument her mother made a statement which she claimed was in the Bible. Miss B. denied it and brought out her Bible, to show that her mother was wrong. The mother threatened to take the Bible from her. The daughter refused to surrender it and said she was old enough to be independent and think as she had a mind to. Lately her sister got married and although the sister wished it, she refused to stand as bridesmaid rather than go to confess to the priest. She has secured from me a Bible for her cousin." Thus to one by one the truth is carried and the work goes steadily on.



**Augmentation** Fifty three congregations in **Fund, East.** the Maritime Synod received aid last year from this Fund, and the total expenditure was \$8358.47, being \$95.22 more than the receipts. The amounts asked from Presbyteries and paid by them were as follows :

	Allocated.	Paid.
Presbytery of Sydney.....	\$ 478.00	\$ 487.00
“ “ Inverness.....	300.00	172.00
“ “ Pictou.....	1,240.00	1,243.63
“ “ Wallace.....	410.00	397.08
“ “ Truro.....	844.00	771 01
“ “ Halifax.....	1,350.00	2,037.83
“ “ L & Shelburne...	365.00	271.00
“ “ St. John.....	1,350.00	1050.00
“ “ Miramichi.....	647.00	589.46
“ “ P. E. I.....	1,166.00	1,053.00
“ “ Newfoundland...	250.00	.....

Of the 201 congregations in the Synod, 135 paid their allotments in full, 50 made partial payments, and 21 gave nothing.

Two congregations became self-sustaining during the year, but some groups of the Mission Stations have been advanced a stage, and will this year be aided by this Fund instead of by the Home Mission Fund. Grants are to be made to 59 congregations, and the demands will thus be a little larger than last year, but they are chiefly demands of growth and success in Home Mission work. The Synod heartily agreed to ask of Presbyteries as follows :

Sydney .....	\$ 490
Inverness .....	310
Wallace... ..	423
Pictou .....	1,277
Truro .....	869
Halifax .....	2,000
Lunenburg.....	} 375
Shelburne ... ..	
St. John .. ..	1,390
Miramichi .....	666
P. E. Island .....	1,200
\$9000	

The Maritime people have always most loyally and generously supported this scheme, and have thus carried out two great principles of Presbyterianism, viz., that the Church is one, and, that the strong should help the weak, bearing one another's burdens, and so fulfilling the law of Christ.

**Ch. Building Funds.** One of the best agencies for making successful and permanent the home work of any church, is a fund to aid weak and struggling congregations in securing a place of worship. A building, which without such aid would be impossible, gives visibility to a cause, stimulates the liberality of the people, making a centre around which their efforts can unite; and the result of a small grant or loan judiciously given, has been, in some thirty, in some sixty, and in some, perhaps, a hundred-fold gain to the cause of Christ, in leading to the growth of large and flourishing congregations, ready to help others in their turn.

There may be said to be four such funds in our Church. The oldest, the Hunter Church Building Fund, was a bequest by Mr. C. D. Hunter, a Halifax merchant, some twenty-five years ago, to aid weak congregations in N. S. and P. E. I. The second is the Church and Manse Building Fund of Manitoba and the North West, started some fourteen years ago by Dr. Robertson, and which has done untold good in that great Home field. The third, which is yet but small, but which has done good work similar to the others, and is most deserving of help, has for its field of operation the wide Home Mission territory of northern Ontario; Barrie, Algoma, Muskoka, etc. The fourth, which may be said to be just beginning, is for the Province of New Brunswick.

**Ch. Building Fund for N.B.** As the Hunter Church Building Committee cannot, from the terms of the bequest, make grants outside N. S. and P. E. I., a movement is on foot to raise a similar fund for N. B., which is a large missionary Presbytery with many weak and struggling charges. The effort, for which Mr. Ross, superintendent of Mission work in that Presbytery, so earnestly pleads, deserves rich success.

**A. and I. M.** The report to the Maritime Synod **Fund, East.** on the Aged and Infirm Ministers' Fund, East, showed that the Fund has gone back considerably during the year. Only one hundred and thirteen ministers, scarce half the number in the Synod, pay to it the regular rates. Synod strongly urged all to join it and pay the rates, and to ask their congregations to give to it as liberally as possible, that the small sum of \$200, allowed to aged and infirm ministers, may be fully met.

**Country and Isaac's Harbors.** The two oldest Mission Stations in the Maritime Synod, and probably the oldest of the more than a thousand Mission Stations in the Presbyterian Church in Canada, are Country Harbor and Isaac's Harbor, N. S. The former was first settled by disbanded troops at the close of the Revolutionary war. At an early date our church supplied them with ordinances, and with more or less regularity the supply has been continued. The people have given liberally, two churches have been built, but the numbers are few, and they have never been organized into a congregation.

**Cape George.** Few but faithful are the Presbyterians of Cape George, N. S.; some twenty families, in the midst of a solid mass of Romanism, and twenty miles distant from Antigonish, the nearest Protestant community. With little change in the numbers in the passing years, they are supplied by a catechist in summer and get what preaching the Presbytery can give them in the winter.



**H. M. Fund.** It is estimated that the sum of **West.** \$79,000 is required to meet the obligations of the Committee for the year; about half of this amount has to be borrowed in October, to pay the claims for the past summer's work, the balance in April next. The Committee have apportioned the several amounts to the different Presbyteries, taking into account their membership and ability, but leaving it to the Presbyteries to allocate to the congregations and mission stations as they deem best. It is earnestly hoped that the amounts asked will be given. By forwarding collections early, borrowing by the Committee will be avoided and interest saved.

**Pres. Coll., Montreal.** The present session was formally opened, on the evening of 1st Oct., with a lecture by Rev. Prof. Scrimger, D.D., on "The Minister's Working Theology." A selection from the address will be found on another page. Principal MacVicar announced that Mr. David Morrice, to whom the College owes so much, had recently presented the library with one hundred volumes. What is now wanted is hearty, liberal, support, from all the friends of the College.

**Knox College.** The opening lecture, 1st Oct., of the present session of Knox College, by Rev. Prof. McLaren, was entitled, "The Witness of the Spirit in Relation to the Authority and Inspiration of Scripture." A pleasing feature of the opening was the presentation to the College, by the Alumni, of a fine portrait, in oil, of Rev. Dr. Gregg, who, at the ripe age of seventy-eight, retires from the active duties of the professorial chair. Messrs. Ramsay, Duncan, Dr. Somerville of Owen Sound, and Prof. Warfield of Princeton, assist in the teaching during the present term.

A committee has been appointed by the College Board, to take steps for increasing the endowment of \$200,000, and to increase, as far as possible, the ordinary revenue.

**Dr. Chiniquy in Quebec.** On Sunday and Monday, 22, 23 Sept., Father Chiniquy was in Quebec and preached in the French and English Protestant Churches to large audiences, which in the former were chiefly French Roman Catholics, who listened quietly and attentively to the preaching of the Gospel by the old man eloquent. Only once, on Sunday afternoon, was there any hostile demonstration, when a hooting crowd followed him as he walked in company with Rev. Mr. Tait to the home of the latter, where he was staying. This was most disgraceful to Quebec, but the very fact of his being able to preach quietly in that city, listened to by many Roman Catholics, is a token of great progress. A few years ago the church and the preacher would have been mobbed.

A Home Missionary in the North West visited a new mining town. He applied to the manager of the mines for help to open a preaching station. "No sir," was the reply, "We cannot serve God and Mammon; we are here to serve Mammon and we have no use for you." Yet in more than one instance, where the first welcome has been equally unpromising, the faithful missionary has lived down opposition and led many from the service of Mammon to the worship and service of God.

**Sabbath-breaking.** In dark contrast to the bright picture of the quiet Sabbath in Manitoba, given in a minister's letter in last RECORD is the following unanimous resolution of the Presbytery of Regina at its meeting 11 Sep.—"Resolved; that the Presbytery of Regina, at this, its first meeting after the holding of the Territorial Fair, desire to put on record its sense of extreme regret that the fair was opened on the Sabbath day, and hope that in the future no such desecration will take place."

**Progress in the West.** Dr. Robertson in an address at a missionary meeting in St. Andrew's Church, Victoria, 11 Sept., made the following statement regarding the progress of our Church west of Lake Superior;

"Fourteen years ago there were only 116 churches and missionaries in the West, whereas there are now 782 churches and missions. The membership has increased from 1,153 to 18,000 and the revenue has risen from \$15,000 to \$286,000, but there is still need of funds."

**H. M. grants, Manitoba &c.** The Home Mission Committee of the Synod of Manitoba and the North-West met in Knox Church, Winnipeg, 24 and 25 September. A large part of the business was the consideration of grants for the half year ending with that month. The amounts given to the several Presbyteries were as follows: Presbytery of Superior, \$298; of Winnipeg, \$1,491.50; Rock Lake \$578; Glenboro \$104; Portage la Prairie, \$566; Brandon, \$182; Minnedosa, \$2,035; Melita \$1,114; Regina \$3,003.50; total \$9,283.

**Aug. grants, Manitoba, &c.** The Augmentation Committee of Manitoba and the North-West, met in Winnipeg, 24 and 25 September, and recommended grants to be made to the several Presbyteries for the half year ending 1st October as follows:

Winnipeg Presbytery, \$237; Rock Lake, \$129.70; Glenboro \$75; Brandon, \$100; Minnedosa, \$300; Melita, \$115; Regina, \$104; total \$1,151.70.

The Committee also recommended that grants for the ensuing year be made to the Presbytery as follows: Winnipeg, \$412.50; Rock Lake \$306; Glenboro, \$125; Brandon, \$275; Minnedosa, \$280; Melita, \$166.50; Regina, \$156; total \$1,721.



In September RECORD reference was made to the Communion services in Cape Breton. In the Eastern Townships, in such congregations as Winslow, Hampden, Lingwick, and Marsboro; and in the West, in Lucknow, Ripley, Huron, Ashfield, Glamis, Mosa, and others, it is also observed, the annual or semi-annual communions being true revival seasons, earnestly looked forward to and greatly enjoyed.

**Lost River.** The name is a misfit. It is a most hopeful Mission Station in the Presbytery of Montreal. Few and far from rich, the people wanted a new church, they would not go in debt, but built as they were able. First, they built the foundations, then the walls. The roof was put on during the past summer, then they stopped the work until able to pay for its furnishing. A generous gift of \$75 from an anonymous friend enabled them to do something farther and with their own efforts they hope to occupy their new church during the coming winter. People who so heartily and bravely helps themselves, as these and many others of our scattered stations and congregations are doing, will have deserved success.

#### THE W. AND O. FUND WEST.

The Committee on the Widows and Orphans' Fund beg to remind all the congregations of the Church that the annual collection for the above Fund was appointed by Assembly for the third Sabbath of October; and they earnestly request all the ministers of the Church to call the attention of their congregations to the following facts in reference to this Fund:

1. The number of widows and orphans now on the Fund is greater than ever before, and is increasing from year to year.

2. Owing to the decline in interest, the amount received from investments has been greatly reduced.

3. A large number of congregations omit this collection, and in many in which it is taken up, the amount is altogether inadequate to the needs of the Fund.

This is, no doubt, owing to an erroneous impression that this Fund is in a flourishing condition. The contrary is the fact, and unless the collections for the present year are far more general and generous than those of the past year, the Committee will be unable to meet its obligations to those whom Providence has committed to the care of the Church, and for which it should be regarded as both a duty and delight to provide.

The Committee would also remind all the ministers connected with the Fund that their annual rate is payable on the 1st November, and it is of great importance that this is kept in mind, and the rate paid punctually at the time. Hitherto there has been considerable irregularity as to the time of payment, but it is of importance that regularity and punctuality are observed.

THOMAS KIRKLAND, *Convener.*

#### NOTES BY REV. ALLAN FINDLAY,

*Superintendent of Missions in Barrie and Algoma.*

**Algoma.** In this district thirty-one mission fields were occupied during the year, nine being under the care of the Knox College Students Missionary Association, one each under the care of the Missionary Societies of Queen's and Montreal Colleges, and twenty under the care of the Home Mission Committee. Of these latter, six were manned by ordained missionaries, six by students, and eight by catechists.

**Muskoka.** Twenty-seven mission fields have been occupied in this district during the past summer. Eleven of these were under the care of the Students Missionary Society of Knox College, and one each under the care of the Women's Home Mis. Soc. of Orillia, the S.S. of Orillia, and the Young People's Society of Port Perry; while fourteen were under the Home Mission Committee of Assembly. Of the latter, three were ordained missionaries, seven, students; and four, catechists.

**Missionary Teachers.** At several places in the Algoma Presbytery, under the care of the Knox College Miss. Soc., the student missionary has also taught the school in the district. "This arrangement," says Mr. Findlay, "is found to make a success of what would otherwise be a failure. It renders it possible to give a supply of preaching to those who are too few in numbers, to support a missionary among themselves, and also enables the people, as the school section is not organized, to enjoy the services of a competent teacher, where if the two works were separate, neither would be possible. The men who took this double duty were Mr. W. Beattie at Wampatae, Mr. A. W. McIntosh, at Collins Inlet, and Mr. H. McLean at Squaw Island."

**Crops and Missions.** In Algoma especially there is disappointment in the results of the harvest, which will tell on their ability to meet their obligations for the support of ordinances. The report of one of our missionaries to the effect that with the destruction of crops by the frost and drought and grasshoppers, very little would be left to the farmer, I found to be true in more localities than one. In only one instance, however, have the people said decidedly that they cannot afford to have a missionary among them for the winter.

Appointments have been made to all the other fields in the Presbytery which are in a position to receive supply. We hope to be able to say the same of the Presbytery of Barrie, after the Committee meets, and of the Presbytery of Kingston, where the lack of winter supply is more disastrously felt than in either of the others.



**Church Buildings.** Of a certain place Mr. Findlay writes: "What they require here first of all is a Church Building. They are trying to do what has never been successfully accomplished, to grow a healthy congregation in a school-house. I advised them very strongly to take immediate steps for the erection of a church."

**Dorset and Novar.** The great benefit of a Church Building Fund has been seen during the past summer in these two places in the Muskoka field in the shape of two new churches. It is doubtful if either of them would have been erected but for the aid received from this Fund. As it is, our cause has in both places, writes Mr. Findlay, received an impetus that will be felt for all time.

**Woman's Home Work.** At Spanish River we have a Woman's Home Missionary Society, whose work deserves special mention, as a pattern of what may be accomplished in many of our stations and congregations, if there be first a willing mind. The membership has never been large, as the constituency from which members may be drawn is very limited. At the date of my visit to them there were just five active members, their numbers having decreased through removals from the locality. During the past year the sum of nearly \$35 has been collected at this station for our mission funds, a very large portion of which is the offering of these few faithful.

**St. Joseph's Island.** The arrangement carried out for the past few years of giving a second laborer to this large field during the summer months is bearing fruit, as seen in the increased interest taken in the work in the different stations on the Island.

Two years ago we had but one church, that at Hilton, although there are six organized stations on the Island and one unorganized. Now we have three churches completed, two more are under way, while another is projected and will I trust be undertaken by another season. Two of these have been assisted out of our Building Fund, and the other, still under way, will be, I expect, if our Fund holds out.

**Kingston Presbytery.** As appointed by the Home Mission Committee, I spent some time this summer within the bounds of the Presbytery of Kingston, visiting as many of the mission fields as my time would allow me to overtake. I found every man in the field endeavoring to do his best under the circumstances, oftentimes laboring under great difficulties and discouragements.

What is required is a few more ordained missionaries, first of all, judicious men, but also men who can endure hardness, as good soldiers, stationed at central points, where they may be

able to oversee the fields contiguous to them, for the purpose of dispensing ordinances more frequently than has been possible in the past, and who by a word of advice and encouragement to the people and missionaries, as circumstances may require, may do much to advance the work.

Situated as these people are, with stations far away from the nearest settled pastor, with student supply during the summer months, and little or none during the winter, with little, if any, organization among the stations themselves, it has been simply impossible that they should feel much encouragement to go on in the good work. In some cases I found our people quite dispirited, hoping against hope almost, as it seemed to them that a brighter day would dawn upon them. I am glad to say that in most cases, even where I was given to understand that it was of very little use to try to get them to do anything, I left them in very much better spirits and more hopeful for the future. In one or two instances reports have reached me of what has been accomplished already, which gives every reason for the hope that things will come right with a little patience and kind dealing.

A beginning has been made, which, if followed up, will necessarily result in an improved state of affairs throughout the whole district.

I regretted very much that I was not able to spend longer time on this field, that I might see more of the stations, but frequent and loud calls from other parts of the field constrained me to bring my visit to a close after visiting six fields, comprising seventeen stations.

**Marmora, One, of Many.** Regarding the Marmora field, which I organized, I wish to say a word, as it illustrates what has been already said regarding the opportunities in this part of the country (Kingston Presbytery) of enlarging our borders by looking after our own people. Although in an old settled part of the country, this field has, during the past summer, received, for the first time, supply of ordinances from our Church. They were organized in the early part of August with a membership of twenty-two, seventeen of whom were on certificate, having been members of the Church before in other parts of the country. The number would have been much larger, I was assured, but for the fact that it seemed to many almost too good to be true, that a Presbyterian Church was to be established among them, so they preferred waiting to see what the end would be. They are not all fainted-hearted, however, as their actions prove. They have sent in a guaranteed subscription list of \$410, which they hope to increase by another year, for an ordained missionary. Everything in this field is of a most encouraging character at present, and if properly managed, there should be a settled pastor in a very short time.



## Our Foreign Missions.

Miss Rachel W. Chase was appointed to Indore, Central India, at the last meeting of the F. M. Committee, and will likely leave about the first of November.

At noon, 15th October, a number of friends gathered at Union Station, Toronto, to bid God-speed to Dr. McIntosh and Dr. Dow; two of our lady Missionaries who were starting for Honan.

Letters from China state that Mr. Mitchell and Miss MacKenzie, the newly appointed missionaries to Honan, have arrived safely in Shanghai, and that the mission in Honan is quiet and the work particularly hopeful.

Peterboro Presbytery is contemplating the support of a missionary in the Foreign Field in addition to what it now gives to Foreign Missions. Circulars have been sent to sessions for their endorsement before taking final action.

In the presence of a large and deeply interested audience in the Presbyterian Church at Orillia, Miss R. W. Chase, B.A., was designated to Mission work in Indore, Central India. Dr. Wardrope, Mr. Cassels, Mr. R. P. Mackay, Dr. Gray, and Dr. Grant, took part in the services.

Twenty-eight years ago, Rev. Mr. (now Dr.) Morton began Mission work among the East Indian immigrants to Trinidad, by teaching three little boys on a door step; now in that Field we have over 5,000 pupils in the mission schools, over 50 catechists, over 600 church members, and about 150 services every Sabbath.

**Welcome to Dhar.** In connection with the opening of the new station at Dhar, India, it is pleasing to record that the Maharajah very cordially received our medical missionary, Margaret O'Hara, M.D., and has presented the Mission with a field of over seven acres for the necessary bungalow, and another field of over an acre as a site for a hospital.

**Chinese Work in B.C.** Mr. Mackay, the F. M. Secretary, writes:—"The work among the Chinese in Victoria is suffering very much from the want of suitable buildings in which to meet. Strong resolutions were read at the recent meeting of the F. M. Committee from the Synod of B. C., urging the erection of new buildings in Victoria, and also asking help in New Westminster, Vancouver, and Union Mines. In view of the apparently unlimited demands of the Chinese work in B. C. on the funds of the Committee, and the empty treasury, it was agreed to undertake no further expenditures until the situation is again considered by the General Assembly."

**Santo, New Hebrides.** Rev. Dr. Annand, writing 12 Aug. from Santo, New Hebrides, says:—"The students are making very fair progress. Six of the twelve with us are now able to speak and pray publicly in the English language; so we are encouraged to hope that our labors among them will not be in vain.

"A few of the heathen around us hear the Gospel regularly, but the majority of them are hostile to the truth. However, our hope is that they cannot hold out much longer. They are now again well behaved towards us personally, excepting a little boycotting practised by the village here.

"Our health is good, and we are all happy in our work. The Lord is with us, so we rejoice."

**Missionary Letters.** A missionary writes: "I send you this to make use of, if you think proper, in such a way as you think best. If I were writing specially for a paper I should wish to go over it and write it at least twice, but to one's friends one can just sit down and write, as I have done, in an informal way, once. I should like to write specially for the RECORD at times, but a medical, school-superintending, evangelistic missionary seems to me to be a man who has little time for outside work." Such informal letters from the mission field are just the kind that bring sunshine into the RECORD sanctum. Let them be short or long, scrappy, newsy, disjointed, fragmentary, anything, to furnish facts for items of mission news.

**Bungalows India.** "The question of bungalows in India. India is a perplexing one to the Foreign Mission Committee," writes Rev. R. P. Mackay, the Secretary. "To send missionaries into such a climate as that of India, without suitable houses in which to live, is felt to be a grave responsibility, and yet Mr. Wilkie is living in a bungalow that was condemned two years ago by a civil engineer. It is damp and unhealthy, and in the rainy season Mr. Wilkie has had to desert it altogether and occupy rooms in the college. Mr. Ledingham has been appointed to co-operate with Mr. Wilkie in Indore, and he also needs a bungalow; and there is one needed in Dhar for Rev. F. H. Russell, who has been appointed to that field, as well as for Miss O'Hara and Miss Dougan. It was agreed, at the recent meeting of the Committee, to make these facts known to the Church." To those who are interested in missions, the knowledge of these needs will lead them to provide according to their ability.

Mrs. Morton of Trinidad, and Mrs. Dodge of Halifax, have been visiting a number of the W. F. M. S. Auxiliaries in New Brunswick, and the interest in Missions has been deepened as Mrs. Morton told of the experiences of twenty-eight years in the Mission Field.



**Unmarried Missionaries.** The Honan Presbytery has passed a resolution and forwarded it to the F. M. Committee, recommending, for reasons that seem to be weighty, that all missionaries going to Honan remain unmarried for at least two years, this being the practice in several of the large missionary societies in that country.

**Baptisms in Honan.** Mr. Slimmon writes to the F. M. Committee that in July, not long after reaching China, he baptized on one occasion six converts, and that he had to wade for twenty miles through a flooded country to get there. Thus the sowing of previous years is beginning to yield a harvest.

**Rev. J. F. Smith.** Rev. J. Fraser Smith, M.D., whose name, with others of the little band that amid so much of toil and danger laid deep and strong the foundations of our work in Honan, whose operation for cataract of the eye of a native led to the coming in of the first convert in the Mission, has been compelled to resign his connection with the F. M. Committee. Laid aside by long, sore illness contracted in the work, the result has been the stoppage of some of the veins of the leg, which renders him scarcely able to walk. The strain connected with the work of visiting the churches, as he has been doing the past year, seems to retard recovery, and in freedom from it seems the only hope. He expects to be able to do some Home Mission work for a time in fields where a good deal of driving and little walking will be necessary, and hopes that in a year or two he may be able to return to Honan. As our representative, his infirmity was contracted in doing our work. His resignation has been accepted by the Committee with expressions of deep sympathy and sincere regret. That sympathy, which should be of a very practical kind, will be shared by all who know his work and worth.

### THROUGH A FLOOD IN HONAN.

BY REV. J. A. SLIMMON.

IN a recent letter, our missionary, Mr. Slimmon, tells of a watery tramp to fulfil an appointment of the Honan Presbytery at "Little Fort."

"The bad roads would have furnished a reasonable excuse, but six men were waiting to be baptized; so we started out on the previous Friday, reaching our destination after dark. The distance was over twenty miles, and lay through the flooded district, consequently I had to walk most of the way barefooted, wading through water two or three feet deep. I don't think I would have minded that much, but all my life long I have had a horror of leeches. My ordinary form of nightmare is to have leeches eating their way into the soles of my feet. And it was a kind of walking nightmare to travel through miles of water swarming with horse

leeches. The natives told me there was no danger if I kept moving, which I did, in a lively manner, but the nervous strain was great.

I was pretty well exhausted when we reached our village, but as we approached the first house inside the gates, I heard several voices singing a well-known hymn, and in an instant all my fatigue was forgotten and I found myself singing the hymn as my heart overflowed with joy. The hymn was being sung at evening worship in Wang Sing's house, and by the time we reached his door had died away, and they were on their knees in prayer.

Within an hour the news of my arrival had spread through the village and when the friends had gathered we held another prayer meeting with plenty of singing. Then we sat talking till near midnight, and it was not till next morning, when I awoke to find myself stiff and sore, that I remembered how tired I had been.

On Sunday forenoon the six men were baptized, and we celebrated the Lord's Supper together.

We had good open air meetings both on Sunday and Monday, and one of the brightest, most straight forward, testimonials I ever listened to was borne by Mr. Lin Win Teng, the man who has been the village school master for three generations. Nearly all the men in the audience had been his pupils at one time or another, and listened with rapt attention as he told how God had delivered him from opium smoking, having taken away the very desire. 'If you want proof of this doctrine' he cried, 'look at me. I am no longer a Confucianist, for I now worship the God who created Confucius, and on whom Confucius and all men depend. Once I was dead but now I am alive. Once I was mournful and sad, now I am smiling all the time, because I know that God has taken away all my sins.'

It did my heart good to hear the old man with his cracked voice trying to sing 'I am but a stranger here,' and 'He leadeth me,' his two favorite hymns, and once or twice when my native assistant somewhat abruptly told him that he was not singing correctly, that once proud Confucianist was as humble as a child and begged to be taught how to sing. The assistant proceeded to teach him in a voice quite as cracked as that of the schoolmaster and not much nearer the tune.

Poor old man, he was much disappointed when I would not put down his name as an accepted candidate for baptism. I had no doubt as to his being a proper subject, but as I have only recently come to this field I was not quite sure what custom my brethren here had established. It will do him no harm, and it will do others good, to see that we are careful as to whom we receive.

There is quite a number of candidates in that



village and promise of a strong, healthy church.

Do not forget to pray for these people in Little Fort."

### NOTES FROM HONAN

BY REV. W. HARVEY GRANT.

This has been a remarkably cool and pleasant summer for Honan, so the health of those here has been much better than usual; just now, however, the weather is much hotter than it has been, and, perhaps, we shall get our share of hot weather yet. Notwithstanding the cool weather, some have felt the heat trying, but none have fallen seriously ill from it. We had a great deal of heavy rain in the early part of the summer, so that the roads were for some weeks impassable, and a great deal of damage was done to the wheat, which had just been harvested but lay unthreshed on the threshing-floors, still the spoiling is chiefly in the color.

**A Narrow Escape.** The most serious thing which happened to us on account of the rains, was that on the morning of Sabbath, June 16, at 4 o'clock, Mr. MacGillivray's house partly fell down. Mr. MacGillivray was sleeping in it at the time, but by a mere accident was sleeping at the end that did not fall. Generally Mr. MacGillivray slept at the end of the room that fell, but that night, in the middle of the night, he had heard ominous sounds and had risen and moved his bed, with some considerable trouble, to the other end of the room, having faith that one end at least would not fall, and he was justified in so thinking. There is great reason for thankfulness in his providential escape from serious injury or death. Had the bed remained in its usual place, one of the large beams, weighing 200 or 300 lbs., would have landed right across the middle of his body. The end of the house, part of the two sides, and the roof, fell in.

It almost seems miraculous how both Donald, —and Mrs. Wu, our Bible-woman, whose house fell on her last summer,—escaped any serious injury. Our houses at Ch'u Wang, which are mostly mud houses, are not very safe in the rainy season.

**Cheering Progress.** The work of the Mission is going on very nicely; peace reigns on all sides. Six new members were added to the Church about two weeks ago; thus the Church grows, slowly at first, but always with increasing speed. The work is much more encouraging than even when I came here three years ago. My faith is strong in the rapid and solid growth of the Church in North Honan. We are mercifully preserved in peace here, while our Methodist friends in Sz-chuan are suffering all the horrors of a riot.

The late war seems to have had but little effect as yet upon us in any way, but results may appear later. We trust they will all be good when they do appear.

### LETTER FROM REV. DR. BUCHANAN.

UJJAIN, Sept. 4, 1895.

**M**Y DEAR MOTHER,—I shall just have a talk with you about my day's work. One day is very much like another as to the work one does in any particular season.

First thing in the morning I have a class for the training of the native Christians.

Three of our men are now in Rutlam giving all their time to the study of the course laid down by Presbytery. But that is only, as it were, supplementary to what every missionary must do for the improvement of the Bible readers and catechists, etc. Besides, it is only the favored few that we can spare from their work. Some of the very best men, e. g., medical helpers, are so tied down, that it is impossible for them to go away for a special drill for even so long a time as six months.

In the early morning we are taking up the Shorter Catechism in Hindi and Urdu. The two languages being understood to a fair extent by many of the Christians, serve almost as a commentary.

After an hour with this class, the lepers have to be attended to. They are received in the back-yard of the dispensary, and are taught day by day the glorious gospel of love and healing. They are not a pleasant crowd for flesh and blood to work amongst. The absence of toes and hands, the abscesses and open ulcers, the sunken nose and hoarse, leprous voice, all cry out, "unclean, unclean." Many of them have no place in which to sleep, and during this, the rainy season, it is very hard for them. Often they tell me that they sleep down by the river on the stones. Nobody wants them to come near their houses. Being poor, they have no blankets, and so nothing but the dirty cotton rags to wear to cover them during the storm by day or night. What wonder that one and another get weaker, and some morning fail to answer to the leper roll-call. They have crossed the dark river during the night, and so they trouble earth no more.

It is very touching to see how kindly, tenderly and faithfully the native Christians, Jairam, Ramlal, Chanoo, and others, treat these distressed people. During the months that we have had them coming to us regularly day by day, it is simply wonderful what progress they have made in divine truth. We have about twenty-three who come regularly.

On Sunday morning, after talking to them for a little, I asked all who wished to follow Christ, and Him alone, forsaking all other forms and gods, to stand up. Our hearts were cheered to see thirteen boldly stand up to have their names taken as followers of the despised Nazarene. I hope to get land and put up cheap houses for them.



After the lepers I had to go to see a sick child of one of the Europeans of the place. The child is just two weeks older than Willie. His father is an agnostic, and his mother is an attendant at our English services, and, I hope, a real Christian. Though her husband does not put anything in the way of her attending service, he refuses to allow her to take the son. It seems very sad, for the boy is a nice boy naturally. Only five years old, yet he was being amused by one of the servants playing cards with him this morning.

Then, a-hurry back to the dispensary, and, after a short service (Chanoo has been addressing them in my absence), dispensing and treating, with a little word from time to time, as the patients come, as seems suited to each case.

Apart from the friends that accompany their sick friends, what an opportunity for shewing, by act and word, the love of Christ Jesus. The new dispensary was for a time not very much patronized, as not being central it was not well known. Now we are getting between ninety and one hundred patients a day, and are kept very busy with them until noon.

At twelve I went home for breakfast, and then I had a number of calls to make, one a typhus case in wild delirium. Typhus fever is rather common now; I had a case yesterday also. Then down to school, giving general superintendence. After that we have a class for the study of "Matpariksha," i. e., testing of religions. As this book is down in the Presbytery's course, I have a number of the Christians join.

On the way home I called on two of the Christians. One of them, not feeling very well, insists on having her husband called down from Rutlam, where he is attending the classes under Mr. Wilson and Mr. Russell. Though I do not like the idea of his work being so broken up, I cannot but sympathize with the poor woman, for their houses, even the best, are so comfortless. Still, the man is the better half in this case.

Now Herbert, Mr. Builder's lame boy, is here, so I shall have to stop and see what I can do for him. Herbert tells me that he has had a wonderful meeting with the Balai people—a low caste, very numerous about here, among whom I have specially set him to work. He is very popular with them. He says at the meeting they had the other day to worship their ancestors, he went to see what they were doing in not coming to school. A great crowd of them were assembled, 400 in number. They asked him to come, as their master, and take the Guru's seat. He did, and for a long time spoke to them of the only Saviour.

P. S.—Herbert has just gone. He tells me that the Brahmins of that part of the city do not like that we should teach the low-caste people. They have been saying, "Why do you teach those


dirty, low-caste creatures to read? You will get smeared. Teach the Brahmins. Don't go to them," etc., etc. All said, because they fear the people will slip out of their hands. "Don't teach them to read Prem, Sagar, or Ramavan;" these last being two of their books that the Brahmins like to use. Of course, for peace sake, the Brahmin teaches the low-caste religion at a distance, and it would never do to have the low, vulgar people as wise as the proud priest. Herbert answers them very well—something like this: "We shall teach them everything they can learn." When they explain, as a matter to be received without question, that learning is only for the great, Herbert says: "O, Jesus came to save all people, and so all may learn. We shall teach them, too, the way of salvation, and teach them how to read." A Brahmin who is a contractor on their road-making, to-day spoke to him: "Why do you, a gentleman, go down to such people, to sit with them and teach them?" was his question; "it is a very low work for you." Before such subtle temptations, some Christians fall; for even an Indian Christian is apt to be much influenced by the opinion of the too long lords of India. Herbert's answer, keeping in mind the creed of the Brahmin, that he must do no work, but only be as a god to the people, a teacher, a priest, was to ask him the question, "Why do you make roads?—that is methir's work." (Methir is the lowest of all castes, the scavengers of the city, whose business it is to attend to the roads.) His answer was, "This is my work." Herbert replied in the same way, "This is my work, and Jesus came for all; all may find salvation." Yesterday things came to a lively pitch. A Brahmin commenced calling Herbert all sorts of names because he was amongst these, and a large stone was thrown upon the house in which they were teaching. But the more the bad language came, the more loudly Herbert sang the beautiful Hindi Christian hymns. Neither stones nor vile language having the desired effect, they left him alone. I do not fear any special trouble, even in this old sacred city, for there are very few families that have not directly or indirectly received favors in the form of medical treatment at our hands. Hence, while secret hostility may be carried on to a greater or less extent, open enmity is not likely to occur. The ignorant, bitter prejudice that was so strong here against the Mission, as such, has been much weakened. Friendliness has taken its place.

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**Dr. Thompson** In the Presbyterian Church at **for India.** Kirkton, Ont., 15 Sept., was held a missionary service, at which Mr. J. J. Thompson, M.D., was designated to labor in our Central India Mission. Dr. Thompson was ordained an elder previous to his departure for his field of labor.



## Church Notes and Notices.

 Will Presbytery clerks immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. W. T. Bruce, into Tabusintac, and Burnt Church, Mir. Pres.

Mr. A. McMillan, called from Mimico, into St. Ench's Church, Toronto, 21 Oct.

Mr. J. C. Foster, ordained, and inducted into St. Columba, Knox, and Cedar Hill, Victoria, B. C., 20 Sept.

Mr. John McLean into Erskine Ch., Claremont, Whitby Pres., 24 Sept.

Mr. T. D. McCullough, ordained, and inducted into Dresden, Chatham Pres., 8 Oct.

Mr. A. McVicar, licensed, and ordained as missionary at Nelson, Kamloops Pres.

Mr. Sidney M. Whaley, ordained, and inducted into St. Helens and E. Ashfield, Maitland Pres., 10 Oct.

Mr. Dobbin, ordained as missionary at Glen Adelaide, Regina Pres., 1st Tues. Oct.

Mr. Burnett, ordained, and inducted into Keady, Owen Sound Pres., 1 Oct., 2 p.m.

Mr. Kemlo, ordained at Grenfell, Regina Pres. 24 Sept.

Mr. W. Peck, into Napanee, 3 Oct.

Mr. James Hamilton, to be inducted into Leeburn &c., Huron Pres., 29 Oct.

Mr. George Loughhead, ordained and inducted as missionary, at Webbwood.

### RESIGNATIONS.

Mr. Frank Davey, of Maccan and River Hebert, Truro Pres.

Mr. John Robbins, of first Pres. Cong., Truro N.S.

Mr. W. McKay, of Duart and Highgate.

Mr. R. B. Smith, of Ashburn, Whitby Pres.

Mr. J. B. Duncan, of Parry Sound, Barrie Pres.

Mr. J. K. McGillivray, of Tarbutt, Algoma Pres.

Mr. E. B. Chestnut of Sapperton and West End, New Westminster, B.C.

### PRESBYTERY MEETINGS

Algoma, Webbwood, March.

Bruce, Paisley, 10 Dec., 1.30 p.m.

Barrie, Barrie, 26 Nov., 10.30 a.m.

Brandon, Brandon, 1st Tues. March.

Chatham, Ridgetown, 9th Dec., 7.30 p.m.

Calgary, Calg., Knox, 1st Fri. Mar., 8 p.m.

Guelph, Guelph, Knox, 17 Nov., 10.30 a.m.

Huron, Clinton, 12 Nov., 10.30 a.m.

Kamloops, Enderby, 4 Dec., 10.30 a.m.

Kingston, Belleville, St. And., 17 Dec., 2 p.m.

London, St. Thomas, Knox, 12 Nov., 11 a.m., for conference, 7.30 p.m. for business.

Maitland, Wingham, 19 Nov., 11.30 a.m.

Montreal, Mont., Knox, 17 Dec., 10 a.m.

Orangeville, Orangv., 12 Nov., 10.30 a.m.

Owen Sound, O. Sd., Knox, 17 Dec., 10 a.m.

Paris, Woodstock, Knox, 14 Jan.

Peterboro, Pet., St. Paul's, 17 Dec., 9 a.m.

Quebec, Richmond, 12 Nov.

Regina, Moosomin, 1 Wed. Mar.

Saugeen, Mt. Forest, 10 Dec., 10 a.m.

Sarnia, Sarnia, St. And., 17 Dec., 11 a.m.

Stratford, Stratford, Knox, 12 Nov., 10.30 a.m.

Tor., Tor., St. And., 1st Tues. every mo.

Victoria, Nanaimo, St. And., 3 Dec., 2 p.m.

Winnipeg, Man. Col., 12 Nov.

Westminster, New Westminster, St. And., 3 Dec., 2.30 p.m.

## MINISTERIAL OBITUARIES.

Rev. James Williamson, D.D., was born in Edinburgh in 1806, was educated at Edinburgh High School and University, and licensed in 1831. For a time he was missionary at Kilsyth, then assistant minister at Drumelzier, and in 1842, the second year of the history of Queen's College, he was appointed professor of mathematics, a position he occupied until 1884, when at the age of 78 he was appointed professor of astronomy, occupying that post until his death, 26 September, after a long, long service of fifty-three years in the University.

### STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. Jan.

Aged and Intirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. Mar.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. Sept.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. Nov.

Manitoba College, 3rd Sab. Dec.

*Directed*, also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

*Further*, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

## Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW, for October, has for contents, "The Origin and Composition of Genesis," by Professor Bissell;—"James McCosh," by President Patton;—"The Spirit of God in the Old Testament," by Prof. B. B. Warfield;—*Philosophers* and "Higher Critics," by Prof. Osgood;—"The Synoptic Problem," by Rev. Samuel Hodge: with twenty pages of Ecclesiastical Notes, and fifty pages of Reviews of Recent Theological Literature, covering fifty-six books. Address, McCalla & Co., 237 Dock St., Phila., Pa. \$3.00 per year, 80 cts. per copy.

FRANK LESLIE'S POPULAR MONTHLY is an excellent specimen of the printer's art. The large, clear print, and the fine illustrations, are a delight to the eye. Price, \$3.00 per year, 25c. per month. Frank Leslie's Publishing House, New York. Also,

PLEASANT HOURS for the young by the same house. \$1.00 per year, 10c. per copy.

THE LADIES' HOME JOURNAL, an illustrated monthly, with the largest circulation of any periodical in the world. The Curtis Publishing Co., Philadelphia. \$1 per year.

THE HOUSEHOLD, an illustrated monthly. Our lady friends speak very highly of it, and do not want to be without it. \$1 per year.

MINIATURE EDITIONS.—Two curious little books, "The Imitation of Christ," by Thomas a Kempis, and "The Thumb Christian Year," have just been received from Henry Frowde, Oxford University Press Warehouse, London. They are scarce two inches square, 3/16 in. thick, printed on thin India paper, and beautifully bound. At all booksellers.



## Around the World.

Sunday-school teaching is done in India in twenty-five different languages.

The London Missionary Society's Centenary Fund now amounts to over £76,000.

New York has 250,000 Hebrews, nearly all refugees from oppressive government.

The anti-Semites in Vienna have carried the municipal elections by significant majorities.

Greenland with its population of ten thousand is almost entirely Christianized by the Moravians, Lutherans, and Danish Missionaries.

There are 12,000 Hindu Coolies in Fiji, and it is believed they are destined to become the dominant population.—*Ch. at Home and Abroad.*

India has one hundred and ninety-two thousand Sunday-school scholars. One-third of these are girls—a fact which is considered very hopeful.

Dr. Baedeker, the English prison philanthropist, is about to start, at seventy-three, on his third mission to the Siberian mines and convict settlements.

It is said that 36,000,000 of the population of Japan live in small towns or country villages, while only 5,000,000 live in towns containing 10,000 inhabitants or over.

The U. P. Theological College, Edinburgh, was opened, 15th Oct., with a lecture by Principal Hutton, on "Jurisdiction and Contract: the Churches in Civil Courts."

The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*N. Y. Evening Post.*

Kansas, with prohibition and 100,000 more people than Texas, has but one penitentiary and 995 prisoners; while Texas, with saloons, has two penitentiaries and 3,000 convicts.

In 1893 no less than 21,213 persons were recorded as having perished from snake-bites in India besides the many unknown, and 117,120 of these venomous reptiles were slain.

The Moravians, it is said, put this question to each person who joins them: "Do you intend to be a missionary; if not, what sum will you contribute towards the support of a substitute?"

In all the mission schools of Japan there hangs a portrait of the emperor, to which the children bow on entering and leaving the building. Japan has learned the lesson of patriotism.

The Persian Government has ordered the German missionaries from Delitzsch's Institution to leave the country, on the ground that they contemplate work among Mohammedans.—*Indian Witness.*

There is great destitution in the Sassouan District, the scene of the recent massacre of the Armenian Christians. Many are living on leaves and roots, and the coming winter threatens starvation and death.

A Norwegian who was converted a few months since, who was employed on a boat of the Fall River Line, during the Boston Convention, became so much interested in what he saw of the delegates that he wrote to the headquarters of the Society, asking how he might become a Christian Endeavorer and might enter on religious work.

Between 5,000 and 6,000 tons of opium are sent from India to China annually, as an article of English trade, from which the Indian Government derives at the present time an annual revenue of about \$32,000,000.

For more than a century New England has been an exporter of rum to Africa; but the trade is languishing. Two years ago the quantity exported was 1,025,225 gallons; but for the last 12 months the quantity was only 561,225 gallons.

Not even yet have many fully learned that the Bible Societies take rank among the very foremost of the world's evangelizing societies. Three of the greatest of these sent forth last year on their errand of light-giving in dark places, some 2,000,000 Bibles or portions thereof.—*Miss. Review.*

A new church has been organized in Missouri whose founder, a woman, is believed to be an angel, and to have immediate communication with heaven. This new church has a membership of about one hundred. This in the nineteenth century—in the heart of a Christian country!—*Golden Rule.*

A consecration meeting was conducted as follows in a church in Brooklyn, N. Y. They had no leader, and called it an automatic meeting. The chairs were arranged around the piano. The topic was, "Things to be consecrated," and each member told some particular thing that Endeavorers should consecrate.

"The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York, and hopes eventually to organize a church of converted Chinamen.

"It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile, the valuation of the city increased from \$59,703,000 to 76,282,000, and the same rate of taxation produces \$130,000 more than formerly. The once 122 saloons have been turned into stores or dwellings."

"It is not perhaps generally known that, counting clergy and ministers of all denominations, Bible women, catechists, etc., there are as many missionaries working among the 4,000,000 of London as there are among 800,000,000 of heathen and 200,000,000 Mohammedans abroad. Therefore if the cry of outcast London is loud and stirring, the bitter cry of outcast heathendom is 250 times as loud and 250 times as piercing."—*Missionary News.*

Turkey and Russia, which are such near neighbors, seem just now to be vying with each other in cruelty, the one towards the Armenians, the other towards the Stundists. It seems a piece of hypocrisy for Russia to be joined with France and Great Britain in demanding security for the Armenians, when the poor Stundists are obliged to seek refuge in Armenia from the Russian soldiery. There seems nothing to choose between a Kurd and a Cossack. And France, too, what is she doing in Madagascar with her African troops and her Sakalava allies? This oppression of weak tribes at the hand of the strong is a saddening sight. "How long? O Lord, how long?"—*The Christian.*



"The women of Great Britain and Ireland are sending to women, by means of 12 different organizations, 770 women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 64,000 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work.—*Regions Beyond*.

"Chinese boys come to school richly endowed by ancestral inheritance with an unbounded reverence for constituted authority, and for the teacher's authority in particular. They come prepared not only to obey, but to worship you. Mind, they do not come prepared to love you. Love on the part of a pupil covers in Europe a multitude of sins on the part of a teacher; but the Chinese boy never loves his teacher. The very idea of it is unintelligible to him. He does not love his parents. He reverences them."—*Chinese Recorder*.

The Queen of Mantua, Samoa, on the occasion of opening a new church in the capital town of the Samoa group, May 26, 1895, said: "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to us each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Mantua."

"The police in Denmark have a curious way of dealing with the drunk and incapable found in the streets. They summon a cab and place the patient inside it; then to the station, where he gets sober; then home, where he arrives sober and sad. The agents never leave him till they have seen him safe in the family bosom. Then the cabman makes his charge, and the police surgeon makes his, and the agents make their own claim for special duty, and this bill is presented to the host of the establishment where the culprit took his last overpowering glass."—*The Age*.

According to the *Wesleyan Methodist Magazine*, a number of instruments for self-torture are now being sold in England for the use of Anglo-Catholics. Hair shirts are to be had at various prices; also thongs of knotted cord or steel, called "disciplines," and wristlets and anklets made of steel wire with sharp steel points. The use of these, it is said, is regularly enjoined in the confessional by the ritualist priests as a condition of absolution, and the principal customers are not Roman Catholics, but English Ritualists, among whom the demand is said to be greater than the supply.

In the forward movement initiated by the Church Missionary Society over seven years ago, that Society has furnished an object-lesson of what faith, under God, when supported by courage, can accomplish. During this period no suitable candidates, no qualified missionaries have been refused *on financial grounds*; the consequence has been that the number of missionaries, exclusive of wives, has increased from 333 to 634, and the number of single lady missionaries from 32 to 193, while the receipts last year exceed by more than £20,000 those of any former year.—*Missionary Review*.

There is to be a special effort made, during the present winter, for the conversion of Protestants in the city of Cleveland and its vicinity. Father Elliott, one of the Paulist missionaries of New York, is to lead in the effort. A hall in Cleveland has been secured, in which there is to be no altar, and in which "the priest is to preach in his street clothes." Bishop Horstman evidently was somewhat doubtful in regard to this experiment, as he wrote to Rome for authority to set up this mission. An answer was returned saying that the plan was "undoubtedly holy," and granting apostolic benediction, and also an "indulgence."—*The Presbyterian*.

In the great work of instruction the Society for the Propagation of the Gospel is bearing a very prominent part not only in Asia, but also in Africa, America, and the West Indies. There are now 87 English colonial and missionary dioceses, the bishops of which control education in no less than 53 languages, having 600 ordained missionaries under them, of whom 119 are natives of Asia and 38 natives of Africa. There are in the Society's colleges about 2500 students and 2300 lay teachers, mostly natives employed in the various missions in Asia and Africa, in the schools of which 38,000 are under instruction. These facts show to what extent the Society for the Propagation of the Gospel is assisting the government in the great work of education.—*Mission Field*.

Some of our North Indian contemporaries speak highly of an Indian woman preacher, by name Pundita Surendrabala Devi, who is evidently trying to follow in the footsteps of Pundita Ramabai. She is described as of good education and a fluent speaker, and has lately been delivering stirring addresses in and about Lucknow on such subjects as "Public Good," "Religious Reforms," etc.

In one of her lectures to a large audience she condemned in unmeasured terms the vices which are at present eating into the vitals of Hindu society, and advocated very eloquently the cause of female education.

She belongs, we are told, to the Arya Samaj, and is traveling in the important cities of Upper India with the object of rousing the Hindus of those places to their sense of duty in matters of religious and social reform, and insisting upon them to ameliorate the condition of their women by giving them education on all lines.—*Indian Messenger*.

#### "BRIGHT HOPE FOR INDIA."

I have never in my whole missionary life felt so hopeful of the triumph of the gospel in India as to-day. Unless I am greatly mistaken in reading the signs of the times, the antagonism to Christianity on the part of the educated classes, that has been so pronounced the last few years, is on the wane, and there is a slow but sure movement toward the gospel. The revolt from materialism is as marked here as in Europe and America; attempts to reform Hinduism have ended in acknowledged failure; theosophy has been tried and found wanting; and the eyes of thoughtful Hindus are unmistakably turning to Christ as the one and only fulfilment of their hopes. Precisely in what way the Lord will lead this people to Himself, I would not dare to prophesy—for "My ways are not your ways," saith the Lord—but that he is moving among the high and the low in this great land, and preparing the way for the coming of His kingdom, is manifest to all who have eyes to see.—*J. H. Wyckoff in The Mission Field*.



### SABBATH IN LONDON.

The National Sunday League, we regret to observe, has resumed musical performances on the Lord's Day, starting in London with a sacred oratorio. It has, unfortunately, secured the co-operation of many well-known vocalists and instrumentalists; but in its efforts to secularise the Day of Rest it is not to have it all its own way. Indeed, from the midst of those who have been thought to be most "easy" on the subject, there comes an urgent appeal for protection from Sunday labour. Upwards of seven hundred and thirty persons engaged in the dramatic and musical professions have expressed a hope that the law which prohibits the opening of places of amusement and entertainment for money payment on Sundays may be upheld. The list includes many distinguished performers. We trust other classes of workers will be aroused before it is too late, and maintain their Sabbath birthright.—*The Christian*.

### SABBATH IN ARGENTINA.

Half a dozen young Welsh settlers in a South American Colony, undergoing the annual military service, refused to drill on Sunday, the only day fixed by the Spanish authorities. They were promptly imprisoned for twenty-four hours. The next Sunday they again repeated the offence, and were sentenced to twice the former period of imprisonment.

Popular feeling was aroused on their behalf. A petition to the authorities was signed by nearly every resident in the colony, and presented to the local Spanish governor. He maintained that the rule of the Argentine Government was to drill on Sunday, so that the men need not lose their day's work. The colonists retorted that they would prefer losing work for a week to working at drill or anything else for a single Sunday. Impressed by this general opposition, the Governor referred the whole case to the president of the Republic of Buenos Ayres, the insubordinate youths being meanwhile excused drill.—*Canada Presbyterian*.

### A LIVELY COLLECTION.

Easter Monday was set apart for an "ingathering service" at Zion Church, Madras, India, and, says Rev. W. W. Clarke: "Words cannot express the readiness and cheerfulness with which all the members responded to this appeal. All sorts and varieties of articles, such as sheep, turkeys, fowls, ducks, cotton, linen and woolen goods, fancy articles, brass vessels, jewels, vegetables of all sorts, books and refreshments were brought. These were all arranged in a large shamiana or tent, which was erected in the church compound. A short thanksgiving service was held in Zion Church, after which the congregation moved to the shamiana, where all the articles were exhibited, and afterward sold by auction to the members and friends assembled under it. This was the second service of the kind in the pastorate, and I am glad to say it proved a success. About \$70 were realized from the sale of the offerings, as against \$40 in the previous year."

### PARSEE WOMEN IN BOMBAY.

Of the 90,000 Parsees in India, 80,000 are in Bombay. Their women have quite a different life from that of their Hindoo sisters, who are shut up in their zenanas. The Parsee women walk and drive beside their husbands; they are well educated (most of them speak English as well as Guzerati their vernacular speech); they impress the English who come in contact with them with a high regard for their graceful manners, their thoughtfulness, the breadth and purity of their lives. No Christian work is yet done amongst them, although they are glad to welcome Europeans to their houses, and are ready to listen to anyone who will speak to them of Christ. This most interesting community offers a splendid field to cultured women, and a successful mission among them would be of priceless influence in Bombay.—*Evangelist*.

### ROMANCE OF MISSIONARY LIFE.

Where is the romance of missionary life in India during the summer solstice, according to the statement of the statement of Rev. S. C. Kinsinger, of the Lutheran General Synod Mission, Guntur?

"At first one does not suffer much from the heat. The heavy walls—two and a half feet thick—protect one from the hot blast. After a time, though, the wind warms them through. Then they begin to emit their pent-up heat. The bungalow seems like a dry house then. Everything inside it becomes warm. Whatever one touches feels hot

"Then a person becomes about as uncomfortable as he can well be, and there is no escape from the situation. If he sits down on a chair it is hot. If he picks up a book it is hot. When he sits down to the table the dishes are all hot. Should he seek refuge for a little while in a bathtub when he comes out he finds the towels hot. If he takes a clean white drill suit from his tin-lined boxes, where they are kept, to protect them from being devoured by white ants and other insects, it is hot. In the evening when he retires his night clothes are hot. He lies down on the bed, but the bed clothes are hot—actually hot—as hot as if they had just come from the ironing board. Some times relief is sought by dipping the bed clothes into water just before retiring, etc."

But, besides, there is torrid heat of another sort, even harder to bear, which a missionary of the American Board hints at in these words:

"After the missionary, pastors, and preachers, had formally received these people to the Christian faith, had laid out the site of the church with prayer and an address, and had visited the houses of the different families to encourage and instruct them, I returned to my tent and said to myself, 'This is delightful, but oh, the storm that is going to break over these poor people! What shall I do, what can I do, to help them?' Instead of resting peacefully, the missionary agents and new converts have to brace themselves for a fight—a long, bitter, and cruel, fight.

"Eight of the ten years of my missionary life have been spent in Mandapasalai station, and I assure you, with the exception of the few weeks spent at the hills, no month has passed that I have not been in hot water. With 4,000 Christians in 120 villages, if the wave of persecution is beaten back from one village in one part of the station, it rolls in with power and force on the Christians of another village in another part of the station."—*Missionary Review*.



### THE GOSPEL IN RUSSIA.

THE writer, in conversation with a highly placed Russian official, inquired what he thought was the greatest obstacle to the progress of true religion in the great empire of the Czar, and the remarkable answer was immediately given: "There are no obstacles; the people are ready, even the Church is ready. Let the movement but have life, and be in harmony with our Russian sympathies and character, and nothing can oppose or retard it. Before all else, we are a religious people."

From his peculiar point of view there is much of truth in this dictum of the Russian official. The people are unquestionably prepared for a great religious revival, and in many ways the Orthodox Greek Church shows a liberality and a receptivity which is quite remarkable. Nevertheless, in spite of the official's opinion, there are obstacles to the spread of evangelical religion in Russia, so formidable and so numerous that one almost despairs of seeing them altogether removed in our day.

Let us look for a moment at the position of affairs. Of the one hundred million Russians inhabiting Russia in Europe and Siberia, about eighty millions are Orthodox Greek Churchmen, and some twenty millions are heretics of one school or another—Old Believers, Old Ritualists, Molokans, Stundists, etc. The policy of the Church and State toward dissent has been almost invariably one of severe repression, appalling sometimes in its severity.

The result is that persecutor and persecuted view one another with an hostility difficult for people to judge who enjoy perfect religious freedom. Besides, the conduct of the "heretics" themselves has been often so indecorous, so fanatical and intolerant, and the excrescences which they have put forth have been frequently so offensive, that almost all the sympathy felt for them by the warm-hearted and more liberal of the Orthodox has been chilled.

In Russia, therefore, dissenter and Churchman are face to face, hating one another bitterly, the former excluded from every privilege, from every office in the State, hunted down by those two steady allies, priests and police, prohibited in most cases from worshipping in his own way, his children often taken from him and forcibly brought up in the Orthodox faith. The position of the Russian dissenter is an intolerable one, and only the most steadfast belief in the infallibility of his doctrines, and the ever-present hope that his fidelity to principle will have its glorious reward hereafter, could compensate him for his life of toil or trouble, for the ignominy and contempt poured upon him.

There can be no doubt that among the different dissenting bodies in Russia there are, on the whole, far greater evidences of energetic religi-

ous life than in the State Church. The very multiplicity of sects among them, however harmful and disastrous it may be in many ways, is still proof that they are thinking; that religion is a reality to them, that it is a tremendous force, playing a controlling part in their lives. Hardly a sect among them that is not eagerly missionary in spirit and practice. Generally it is this very propagandist zeal of theirs which gets them so often into trouble, for no orthodox Russian is allowed to leave the Greek Church without being liable to transportation to Siberia, and the same terrible punishment is likewise meted out to any sectarian who either attempts to, or succeeds in, perverting any member of the Orthodox Church. These drastic punishments, however, have never deterred enthusiastic propagandists anywhere, and the result in Russia agrees with universal experience, that danger lends attraction to the missionary work, and that a martyr's crown is often a far greater incentive than the prospect of full money-bags and an easy old age.

I am often asked, apart from the Stundists and other Russian sects professing what is known as Protestant doctrine, is there any vital evangelical force at work among the numerous millions of the other heretical bodies? I believe there is. To too great an extent the leaders of the Old Believers, the most numerous of these sects, are taken up with the empty points of ritual which divide them from orthodoxy, their minds are too full of an antipathy almost absurd in its strength to anything modern or that deflects in any way from the methods of their fathers, but their very isolation, and the fact that they give their minds to the consideration of sacred subjects, are evangelical forces of the strongest character. Many of them will not take a New Testament or other religious book in their hands if it is written in modern Russ. They deem it profane to quote Scripture in any language other than the ancient Slavonic, but this very conservatism of theirs has forced them to pay attention to the Scriptures, and to learn by heart whole chapters of the Bible, which are handed down orally from father to son, from generation to generation.

One of the most affecting services I ever attended was in the little hut of one of these sectaries. Before retiring for the night my host and his wife stood in the middle of the room and recited psalm after psalm, passage after passage, without an error so far as I could judge. Neither of them could read, and their parents and grandparents before them were equally illiterate. After careful study of these, the most ancient of the sectaries, I am led to believe that the vital principles of religion are slowly and steadily finding their way among them, and that there seems to me some slight softening of the asperities which used to mark their dealings with those who were not their co-religionists.



But in addition to the hostile attitude of sect toward sect and of orthodoxy toward heresy, there is another far more fatal obstacle to the uninterrupted course of evangelical truth in Russia. I refer to the influences which centre in the great lay *procureur* of the Holy Synod, M. Constantine Pobedanostseff. This able man, notwithstanding a temporary eclipse at the accession of the present Czar, is still the most powerful statesman in Russia. He is thoroughly sincere in his notion that the welfare of the empire depends upon the intimate connection of Church and State, and no pains are too great and no labor is without reward, which has for its object the welding together the closest interests of both. Dissent from the Church is, in his view, disloyalty to the empire. The dissenter who, enamored of Luther's doctrines, hangs up a picture of the great reformer in his room, is not far from hanging up a picture of the German Emperor, or from deposing the picture of the Czar.

These are in reality M. Pobedanostseff's views more than once expressed. The passionate love which this statesman bears to his church is part of the fibre of his being. In a well-known passage he once declared to the leaders of the Evangelical Alliance, that it was the Russian Church which stood for two hundred years between Western Europe and the Mongolian invaders from the East, that if the East had left its impress too deeply on the Russian character, it is because Russia took upon herself what might have destroyed Europe, and that instead of the of the Western churches sneering at the supposed intolerance and immobility of their Russian sister, they should be filled with admiration at the constancy and fortitude which has enabled her to preserve inviolate her holiest traditions and her undying hopes.

Both as churchman and as politician, therefore, Pobedanostseff will tolerate no deflection from the standards of the orthodox faith, and if a handful of peasants here and there in the interior maintain their right to liberty of conscience, or if the Lutheran pastors of the Baltic provinces interfere with the rights of the Russian clergy, or if the Roman Catholics of Poland attempt any undue assertion of the rights of the Latin Church, they are one and all summarily crushed.

We can have nothing but admiration for zeal properly directed and guided by discretion into right channels, but when a highly-placed statesman, a man of great culture and knowledge of the world, thinks that he can advance the cause of true religion by petty restrictions, by vexatious harryings of peasants' cottages and kidnapping of their children, by prison and stick and banishment, by depriving hundreds of innocent men and women of their personal rights and privileges, by conduct, in a word, which ap-

proaches in its ferocity the methods of the Spanish zealots of the seventeenth century, we have nothing but reprobation for such a statesman, we have nothing but condemnation for his principles, and our most entire sympathies are wholly with the wretched victims who for the faith that is in them remain undaunted in face of the priests and police who hound them on to prison and exile.

It was the foolish notion of many well-wishers of Russia that the persecutions which had disgraced the last years of Alexander's III.'s reign would cease under the sway of Nicholas, but such hopes have turned out to be groundless, and after a short spell of quiet the jails are again receiving the more prominent of the Stundists and Baptists, and almost every chain of prisoners which crosses the snows of the Caucasus from Russia contains one or more representatives of that patient and heroic body of Protestant peasants who have done far more for the real advance of Russia than all the statesmen in Petersburg.

But despite persecution and many a dark cloud on the horizon, the outlook in Russia is anything but gloomy. Even if we abide by the somewhat uncertain test of numbers, there is every reason to believe that the Protestant or evangelical sects are increasing. If in one or two places the Orthodox Church can boast that it has eradicated dissent, there are innumerable districts all over Russia which now contain isolated bodies of Stundists where ten years ago there were none. The very dispersal of these brethren must tend to their rapid increase. Filled with zeal for his cause, the banished man and his family at once start to make known to their neighbors the great truths which have done so much for them.

Perhaps no factor in the situation is so important and far-reaching as the extraordinary circulation of the Scriptures, which is effected year after year in the mighty empire stretching from the Baltic to the Pacific. Between five and six hundred thousand copies of the Word of God are circulated every year in Russia, and he who would learn what is being actually done in bringing the Gospel to the people of Russia has only to study the deeply interesting reports of the agents of the British and Foreign Bible Society and the report of the Russian Society for Circulating the Scriptures. From all parts of the huge country the colporteurs of these societies meet with encouragement.

It is not merely in the towns and cities that this work is being done. We read of hundreds of copies being distributed in a village, of the peasants on steamboats sitting all day long reading the Gospels, of employers buying copies for their workmen, and officers for their soldiers. The writer of this article has seen the colporteurs at their work, and more than once has noticed the tears start to the eyes of great rough fellows as they became possessed for the first



time in their lives of a copy of the New Testament. This wonderful sowing will some day, and some day soon rather than late, bring in a rich harvest of Bible-illuminated souls.

Unquestionably the prospects are bright, and it is safe prophesying that the day is not far distant when the sweet faith and tender passions of the Russian nation will be used by the Master in the advancement of His kingdom to the uttermost ends of the world.—*Anon. in Miss. Review.*

#### THE ROMANCE OF THE HOVA BIBLE.

**B**ECAUSE, amid the four millions of Madagascar, nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a church of Christ.

The reason was obvious. Roman Catholics made there, as in so many other places, the fatal mistake of *not giving to the people the Word of God*. God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education.

These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their more promising scholars, some as assistants, and they are still honored in

Madagascar as “The Twelve.” So faithful was the work done, that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828, clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian’s Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church!

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away.



the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs for that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed Book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at a risk of life. A quarter of a century is a long period of testing; but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to the memory, that at least one imperishable record might be preserved which no fire could destroy.

And, when the missionaries once more found welcome at Madagascar, very few complete Bibles were left; perhaps not more than a dozen or so survived; and with these was associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy; and he was counted specially happy who could produce even a few leaves of the sacred Word, however soiled or ragged through much use, or mildewed with the mould of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version, embodying all the results of later and more accurate scholarship. On that new Revision Committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three days each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Pres-

byterians, Independents and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers, to whom, in fact, the final revision was mainly entrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambonin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because they loved that Bible and would not disown the Christ it had revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwóny, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen.

With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a Divine Artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church: there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the Divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?—*Dr. A. T. Pierson in Missionary Review.*



## Christian Life and Work.

Nothing satisfies Satan like the saint who is satisfied with himself.

"A Christianity without a dying, atoning Christ, is a dying Christianity."

A heart is like a nut in that we seldom find out what is in it until it is broken.

No preparation for Bible study is worth anything if we approach the Book without reverence.

Satan always keeps a whitewash brush handy for the man who dreads the trouble of being washed white.

"Prepared programmes are desirable," said a speaker at a recent English Christian Endeavor convention, "but prepared hearts and minds are better still."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

If the Church in America should go into the thirteenth chapter of First Corinthians and live there six months, this country would be revolutionized for Christ.—*D. L. Moody*.

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—*Joseph Parker*.

The Bible is a book for the needy. If we go to it with a well defined want, we will have little difficulty in getting at its treasure. If we go to it for nothing in particular, we will get what we go for.

A hint for the furnishing of one's home is contained in the following:—"I have pinned up on the wall, where my eyes rest upon them frequently, seven C's to grow fat on—Calmness, Confidence, Contentment, Courage, Cheerfulness, Consistency, Concentration."

We may read the Bible in course, cursorily, to familiarize ourselves with its contents as a whole. But with reference to our growth in grace there must be another kind of reading, characterized by expectation, interrogation, concentration, inference, comparison, faith, apprehension, application, and obedience.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—*Charles Kingsley*.

In committing passages of Scripture to memory it is of the first importance to be absolutely accurate. We should fix in our minds the exact words of the book. If we attempt to get the idea in our own language, we may get what is not contained in the text. If we commit the words as they stand we have the basis of an accurate knowledge of the truth which the passage contains.—*Ex*.

Gold is gold, whether there be a wedge of it, or only a grain; and water is water, whether it be the mighty ocean, or an atom of vapor condensed upon a glass. There is no word or deed of life so small that it may not be filled with the spirit of Christ, and be Christian, just as truly as the crowned life of Paul. When the high heavens can be mirrored in a drop of dew, why may not the smallest deed of life mirror the whole spirit of Christianity?

Dr. Horatius Bonar dreamed that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed exactly 100, which was all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways, with this result: 14 parts were selfishness, 15 parts sectarianism, 22 ambition, 23 love to man, and 26 love to God. He awoke humbled, and determined on a new consecration.

Religion and politics are not to be divorced. Voting is a patriotic duty, and should be performed conscientiously. Our country's calls are not to be neglected. Christians should take active part in the conduct of political affairs, and act according to the principles of right and equity, rather than according to those of expediency and partisanship. When moral considerations are brought into play in party contests, a new order of politics will arise, and an improved municipal and state administration will be the result.—*Pres*.

### CLEANSED AS SHE WENT.

B. Fay Mills tells an interesting story of a young lady's conversion. One of the commonest obstacles to successful seeking is the lack of a brave and earnest purpose:

"A young lady was deeply concerned about her spiritual interest, and, after a severe struggle, started to visit her pastor, to ask him to show her the way of life. As she entered the horse-car, in carrying out her purpose, she saw seated there several of her friends, who asked where she was going. The tempter immediately said: 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her: 'Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you.' She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house, he came to the door to meet her. She paused from embarrassment for an instant, and then said: 'Doctor, I started to come to ask you to lead me to Christ, but now that I am here I have come to tell you I have found Christ.' 'As they went they were cleansed.'"

### GOD'S CONSTANT PROVIDENCE.

Providence has no Sabbath. No night suspends it; and from its labors God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary, not it. We sleep; it never sleeps. Needing no period of repose to recruit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as the noblest organs of our frame, with measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumbers.

If this be a just view of Divine providence, may we not rest securely? Shall we not bid our troubled spirits be quiet? "The steps of a good man are ordered by the Lord," says the inspired volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.—*Dr. Guthrie*.



### PREACHING DOUBTS.

A layman was invited to speak before a convention of ministers. His topic was, "The Pulpit as Viewed from the Pew." As might be expected from an intelligent and godly layman, he gave some excellent suggestions to ministers. Among other good things he said: "The minister should preach what he is sure of and not use his pulpit to propose conundrums he cannot solve."—*Advocate*.

### WHY IS PREACHING NEEDED?

Our aim, in the preaching of the Gospel, is to bring man back to that Master whom he has left, and for whose service he has ever since been longing, even more than he knew. This is the reason that men gather round the pulpit still. Men need to be told of their want. They do not come to hear the highest arguments; masterpieces of argument they have at home upon their shelves. Nor do they come expecting from you the force of a Demosthenes or the pathos of a Massillon. They want you to tell them of the more excellent way. They want to catch again the spirit of some hymn that their mother taught them, and to have renewed the mood of an old penitence or of a scrupulous fear of some vice with whose face they have since become familiar. Look upon them with their hunger and their thirst, all the more touching if they are in a measure unconscious. Give them the hope they require. Tell them the meaning of the life of Jesus—that He suffered to atone for sin that we might be forgiven and cease from sin.—*Bishop Ellicott*.

### SENSATIONALISM.

If there are amongst us any pulpit teachers who have the itch for popularity, of which sensationalism is born, let them carefully ponder the following analysis from the pen of Dr. David J. Burrell:

Sensational preaching is of three kinds: 1. Buffoonery; 2. Heresy; 3. Prophesying smooth things. Pulpit buffoonery is the use of unseemly modes of speech, vulgarisms, or current phrases not adapted to the sacredness of the house of God. It is an easy thing for a pastor to force himself into public notice if he has no compunctions against stooping. All things are popular which are malapropos. Low comedy in its own place may suffer for the want of an audience; but low comedy in the temple of the most high God will fill the pews, the aisles and vestibules. Men love the humor of inappropriateness. The clown in the playhouse may fail to amuse; but if you put his cap and bells where the mitre ought to be—on the priest's head—there will be no end of applause. When a street arab uses the dialect of low life, no one thinks it worthy of attention; but let a preacher lean over his sacred desk and utter it, and his hearers say with one accord: "We will hear thee again concerning this matter."—*Herald and Presbyterian*.

### THE MINISTER'S WORKING THEOLOGY.\*

BY REV. PROF. SCRIMGER, D.D.

WHILE the minister's studies and knowledge should cover a wide range, his teaching should, for the most part, centre around four great truths.

1. The unique character and personality of Jesus Christ, as set forth in the four Gospels. These are the artless records of the Apostles' preaching, and through the proclamation of their contents Christianity gained its earliest triumphs. The story of Christ as told in them contained some things that might repel, but there are far more that was fitted to attract and win. There was His manifest sincerity, His simple dignity, the exquisite balance and wholesomeness of His whole character, His directness of thought and speech that took Him into the heart of every subject and made it clear, His kindliness and compassion, His appreciation of little children, His courage, His calm submission to persecution even unto death; in fine, an ideal man. All these things were attractive to noble and generous minds.

But behind all this there was a personality enveloped in mystery and constantly in the shadow of the supernatural. Reticent as to His claims, and almost concealing His miracles, He yet impressed all with His superhuman power. Those who would not believe He was the Son of God had to suppose Him an agent of the devil. This element could not be ignored. With many it created difficulty, but to many more it furnished the very guarantee which they needed, that if they trusted Him He would be able to save them. To all those who accepted Him the Gospel message became an inspiration in the life, to kindle love and enoble character. The preacher of to-day cannot follow a better example than that of the Apostles if he would secure like results.

This preaching of Christ is not quite the same thing as preaching certain doctrines about Christ, but rather the holding up of the living person in the details of his conduct and character. Doctrines are inevitable and necessary to keep one in a right attitude to the facts. Even the Apostles were forced to reflect upon the significance of these facts, and the Church was early compelled to formulate the true doctrine because of the number of erroneous views being promulgated. But it was never intended that these doctrines should form the staple of preaching. The earliest creeds still give far more space to the recital of facts than to the statement of theory about Christ.

But there are some aspects of Christ's work that deserve special mention; hence,

2. A second element in our working theology is the atoning value of the death of Christ as the free ground of our justification. Jesus is



unique in that His influence has been exerted far more by His death than by His life. He Himself anticipated this, and the Apostles fully comprehended it. Almost the only thing common to all four Gospels is the account of His death. The cross is the best-known symbol of Christianity. But the power of it lies not in the mere description of the fact. It is in the significance of the fact as an atonement for sin.

Here again Christ Himself gave His disciples their starting point, and they have put the Atonement in the very heart of all their teaching. Peter, John, Paul, all alike give it prominence. In many quarters it was distasteful, but they found that in spite of that it was the great attraction in the gospel for sin-burdened souls. It is still the element of greatest power. There is a disposition in some quarters to ignore it, but the preacher who does so loses his most effective weapon. It is, however, not speculations about the atonement that are needed, but the fact of the atonement itself should be emphasized.

3. A third element is the constant activity of the ever-living Saviour for the salvation of His people. Christianity proclaims a Saviour, but not a Saviour who is dead. The Apostles made much of the resurrection, not for its value, but as an assurance that the Saviour was now alive. The activity of the ascended Christ manifests itself under three forms: first, as a perpetual intercession, showing His sympathetic interest in the needs of His people; second, in the gift of the Holy Spirit, who is His representative and alter ego in the world, and thirdly, by His Church, which is His body. The Church is sometimes unduly exalted and almost substituted for Christ Himself, and sometimes unduly depreciated; but in any case it is an important and valuable organization, through which Christ perpetuates His activity in the world.

This thought of Christ's continued interest in the world needs to be emphasized all the more because the Church has found it hard to retain a firm grasp upon it. More or less doubting it, a multitude of intercessors, saints, angels, the Virgin Mary, have been put forward to remind Him of our needs, and plead for His interest. These unscriptural cults have gained a strong hold even upon many intelligent minds. This shows the consciousness of need. But Christ Himself should be so preached as to render those unnecessary.

4. The fourth feature is the sure hope of the world's deliverance from sin by the second coming of Christ. The second advent is an essential part of the Christian faith. The main things to be looked at, however, are not the time or the manner of it, which seems to interest so many, but the objects to be obtained by it. The first object is the final judgment of all—a truth which gives tremendous solemnity to life, and

must always be one of the fundamentals of preaching.

But there is a judgment of things as well as of persons, which is going on all the time—a judgment of systems, institutions, customs, governments. Many of these have been already condemned and forced to disappear. Others will follow, and long before the final judgment of the world, this judgment of social systems will have so far proceeded that it may be said the Kingdom of God is established on the earth. This coming of the kingdom, whatever the form of it, will be virtually the coming of the King. This was the expectation which kindled the hope of the early Church, and it is this which must be relied on to kindle it still.

This truth is specially important at the present time in view of the prominence of social questions. The demand for this regeneration of society is not altogether without reason. Not that everything asked for can wisely be granted; still less is it that the world is growing worse. The very clamor of the present time arises from the belief that there is hope of relief. Any solution of these problems to be permanent must be along Christian lines. Christ must come into every relationship of life and sanctify it. The Church that preaches this holds the key of the future.

These four are the main features of the minister's working theology—his chief tools. They manifestly make a Christian theology, for they revolve around Christ. They make the common ground on which all evangelical Christendom may unite. It is thoroughly practical, and though it does not minister largely to the speculative interest in theology, it does minister to the needs of the human heart, and will not fail to find eager hearers.

\* This article is part of Dr. Scrimger's opening lecture at the Presbyterian College, Montreal, at the beginning of the present session.

### C. E. AND THE CHURCH.

The Christian Endeavor Society is not doing the work that it is designed to do unless it is making its members more and more faithful to the church. An Endeavorer's vacant seat in any of the regular services of the church is a stain upon the fair name of the society he represents. Loyalty to denomination and home church is one of the fundamental principles of the organization.

The work of its members in the prayer meeting is intended to train and prepare them for the more mature duties of the church. We can render the work of our society more effective then by being more zealous in the performance of our church duties. How many discouraged pastors would take fresh heart if their Endeavorers rallied to their support as they have covenanted to do. Pastoral relations would not be so frequently severed and vacant pulpits would not be so startlingly numerous if Christian Endeavorers were more loyal to their church vows.

*Pres. Messenger.*



## THE BLESSINGS OF CONTRARY WINDS.

BY REV. THEODORE L. CUYLER.

THAT night-storm on the Lake of Galilee, which is described in the fourteenth chapter of Matthew, pictures many an experience in the Christian life. For weary hours the disciples have been toiling at the oars in the teeth of the tempest. All the strength of the fishermen's brawny arms can scarcely push forward the little boat against the angry waves—for "*the wind was contrary.*"

Yet that fierce head wind proved to be a blessing; and in the experience of many a child of God, it has been found equally true. A career of unbroken prosperity is fraught with danger to a man, to a church, and to a nation. It breeds pride and self-conceit. When we are seeking for what we want, we call upon God; after we have got it, we too often give ourselves the credit. The ten lepers all prayed for relief from their misery. After they were healed, only one of the number returned to give thanks to their Divine Healer. The essence of sin is a determination to have our own way in disregard and defiance of God. Our Heavenly Father will not consent to this; He sees that it would not be best even for a Christian to lay his own plans, choose his own way, and always have a smooth sea over which to carry them into execution. Wherefore He sometimes sends a stiff head-wind into our faces for our own good as well as for His own glory. Let us look at some of the blessings of "contrary winds."

1. It is a familiar fact that the loftiest careers have usually begun from lowly birth and early adversities; our greatest men—like Lincoln—have been cradled on the rocks. "Parts and poverty" has been the recipe for success in life. No greater mischief can befall any young person than to be born in luxury and be fanned with the breath of fulsome flattery. The stern wind of unsparing criticism is often needed to open our eyes to our own follies, and to drive us back from courses that would lead us into certain dangers, and possible destruction. One of the loving obstacles of the Holy Spirit is to reveal to us our sins and to head us off from pursuing a course that seemeth pleasant to ourselves, but "the end thereof is death."

2. Head-winds of adversity strengthen the sinews of the soul. There was pretty severe practice at the oars that night in that Galilee gale. God's great object in the school-life of this world is to develop character. "Count it all joy," said the stalwart Apostle James, "when ye fall into divers trial." Knowing that the trying of your faith worketh patience." Afflictions are sent not only to punish the faithless, but to make the faith of the true saint more vigorous. The young minister who is on the lookout only for easy places, dooms himself to be a dwarf.

There are many of us older pastors who, as we look back over our lives, never cease to *thank God for difficulties*. Sometimes when we were tempted into indolent drifting, God smote us with a head-wind that sent us to our knees and to our oars.

3. Another benefit of contrary winds is that they make us more watchful. There was no sleeping on board of that little fishing-smack during that night of tempest; even the three disciples who slumbered in Gethsemane were wide awake then. The very anchor that in the harbor is a mere appendage, becomes, in a tempest, the ship's salvation. We often have what sailors call "the anchor watch," when we must keep feeling of the cable of prayer to see that the "cable is taut" and the anchor is holding stout and strong. It was during such a night storm that grand old Martin Luther shouted his "*Ein feste burg*" above the roar of the hurricane.

4. Adversities awaken us to our dependence upon God. When we are full we are too apt to forget God, just as the foolish Prodigal Son, as long as his money held out, forgot his kind old father. His hungry stomach and his gnawing conscience set him to thinking about the dear old homestead and the loving father whom he had forsaken. The Psalmist tells us that when the Lord "slew the children of Israel, then they inquired after Him and they returned and sought God earnestly." There is more than one church whose present spiritual condition ought to send both pastor and people to their knees. It is a cheering thought that the Master's eye is on every church, as it was that night on the toiling disciples in the boat; His ear is ever listening for the cry of faith.

5. The hour of a Christian's extremity is the hour of Christ's opportunity. At the right moment the Master comes treading over the billows and sends out the startling voice above the roar, "*Be of good cheer! It is I; be ye not afraid!*" As soon as He sets His foot upon the deck, the wind dies out into a peaceful calm. Oh, ye who are breasting a midnight sea of trouble, open the eye of faith and behold the approaching Son of God! He comes a cheering, consoling, and delivering Saviour. Receive Him into the ship. No vessel can founder or sink with Jesus Christ on board. No struggling soul, no struggling church, no struggling work of reform, ever went down when the Son of God had set His Divine foot within it. Let the hours of darkness come, and let the head-winds blow, if Jesus only comes to us through them and we can hear the thrilling notes of His omnipotent voice, "*It is I; be not afraid!*" Our little craft shall yet reach the shining shore, and we shall cast our crowns at the feet of Him who brought us through the tempest.

"If through unruffled seas,  
Toward Heaven we calmly sail  
With grateful hearts, oh, God, to Thee,  
We'll own the favoring gale.

"But should the surges rise,  
And rest delay to come,  
Blest be the sorrow—kind the storm  
Which drives us *nearer home!*"



## LIVING WITHOUT WORRY.

ONE meets few unworried people. Most faces bear lines of care. Men go anxious to their day's duties, rush through the hours with feverish speed, and bring hot brain and tumultuous pulse home at night for restless, unrefreshing sleep. This is not only a most unsatisfactory, but is also a most costly mode of living.

The other night the train lost two hours in running less than a hundred miles. "We have a hot box," was the polite conductor's reply to an impatient passenger who asked to know the cause of the long delays at stations.

This hot-box trouble is not altogether unknown in human life. There are many people who move swiftly enough, and with sufficient energy, but who grow feverish, and who are thus impeded in their progress. A great many failures in life must be charged to worrying. When a man worries he is impeded in several ways. For one thing, he loses his head. He cannot think clearly. His brain is feverish, and will not act at its best. His mind becomes confused, and his decisions are not to be depended upon. The result is that a worried man never does his work as well as he should do it, or as he could do it if he were free from worry. He is apt to make mistakes.

Worry exhausts vitality. True, all good in life costs. Virtue goes out of us in everything we do that is worth doing. But for normal, healthy action nature provides. There is recuperative energy enough to supply the waste. The fountains are filled as fast as they are drained. The fibre is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery, and grinds away the very fibre of the life. Worry, therefore, both impedes progress and makes work unduly costly and exhausting. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater.

The ideal theory of life is, therefore, work without worry. At least, this certainly ought to be the ideal for a Christian. We have an express command not to be anxious about anything. Our whole duty is to do the will of God, and leave in His hands the outworking of circumstances, the shaping and overruling of all the complicated network of influences so as to bring about the right results.

The working plan for a Christian life is clearly laid down in our Lord's words: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself."

This ideal leaves no place whatever for worry. It requires single-hearted devotion to the interests of Christ's kingdom, the elimination of self and self-seeking, uncompromising loyalty to the principles of righteousness, and the faithful and energetic doing of duty,—all duty, without regard to pleasure or cost. This is all the human part. Then God will look after the outcome, will take care of us and of the results of our acts. It is the function of faith, when we have done what we can, to put all into the Divine hands, giving ourselves no anxiety, while we go forward in peace and confidence to the next duty that waits.

It is said of a Christian man, who has risen from an humble station to great national prominence, that his motto has always been, "Do the very best you can, and leave the rest to Providence." This is nothing more nor less than the putting into plain, crisp, Saxon, our Lord's coun-

sel already quoted. If we would all get this bit of practical heavenly wisdom out of our New Testament and into our daily life, it would not only greatly increase our working capacity, and consequently make us more successful, but it would also largely enhance our happiness.

We must notice, however, that this is not a labor-saving ideal for life. It is not a theory for an indolent man. It implies the putting of all life's skill and energy into every piece of work we perform; we are to do always the very best we can. We should train ourselves to bring all our wisdom and all our power even to the smallest tasks. We should learn to decide promptly, and always according to the best light we can get at the moment from all our experience and all our knowledge of the subject, and then to act swiftly, energetically, and with all the skill we can command. When we have so acted, the matter is out of our hands, and should be left to the Divine outworking, without a misgiving or an anxious thought. We have done our best in the circumstances, and we know that is all we are ever required to do.

But may we not sometimes decide unwisely? Even with our best and ripest wisdom, may we not make mistakes of judgment? Certainly we may. But even when it appears afterward that our decision was not the wisest that might have been made, we should still refuse to worry over it. We did the best we knew, and that is as far as our responsibility goes. We could have done no better in the circumstances, with our light. We have a right to believe that He who orders all events will use even our mistake, overruling it in some way for good, if we but leave it in His hands.

Then why should we worry about that which we cannot change, since it has passed beyond our control? We ought to regret our sins and the mistakes that come from our own follies, though even in such cases we should not waste time in tears which ought to be given to amendment. But when we have done our best, with prayer and holy purpose, we have no right to fret and vex ourselves. Perhaps what seems to us to have been unwise was, after all, God's truer wisdom setting ours aside.

So there really is no place in a true, earnest Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace, whatever may come. We should work without worrying.

But this is one of those great life lessons which must be *learned*. It never comes naturally. The capacity for learning it, and the needful help, are given, but we must learn the lesson ourselves, just as we learn other lessons. The process must always be slow; no one can in a single day learn to live and work without worry. Usually it requires years. Yet, much can be accomplished by every one who is willing to endure the necessary discipline. We must first accept the truths of the Gospel on which the lesson rests, and must believe them,—that duty alone is ours, and that results and outworkings are God's. Then we must begin firmly and heroically to practise the lesson, to live by it, to train ourselves to confident, peaceful living.

The lesson is well worth learning, at whatever cost. To live nobly, energetically, up to one's best, and yet without worry, is one of the highest attainments possible. It is the ideal life. It is the life whose vision of beauty is pictured for us in the peace which our Lord promises His people, the peace that passeth all understanding, that keeps the heart and mind in Christ Jesus,—the perfect peace that comes to him whose mind is stayed on God.—*S. S. Times*.



## International S. S. Lessons.

Adapted from the Westminster Question Book.

### SAUL REJECTED.

17 November.

Les. 1 Sam. 15 : 10-23. Gol. Text, 1 Sam. 15 : 22.  
Mem. vs. 10, 11. Catechism, Q. 20-22.

### HOME READINGS.

M. 1 Sam. 11:1-15.....Saul made King of Gilgal.  
T. 1 Sam. 12:1-25.....Samuel's Farewell Address.  
W. 1 Sam. 13:1-14.....Saul's First Disobedience.  
Th. Ex. 17:8-16.....Moses and the Amalekites  
F. 1 Sam. 15:1-9.....Saul and the Amalekites.  
S. 1 Sam. 15:10-13.....Saul Rejected.  
S. 1 Sam. 15:24-35.....Samuel and Saul Part.

Time—About B. C. 1065. Samuel, now more than eighty years old, priest and prophet. The tenth year of Saul's reign over Israel.

Place—Gilgal, in the Jordan Valley, near Jericho.

### BETWEEN THE LESSONS.

Saul's reign for the first ten years was brilliant and successful. He gained such control over the people that they rallied promptly to his call. But in the midst of his successes he became rash, self-willed, impatient and vindictive. To-day's lesson gives the turning point in his career. The Lord commanded Saul to smite and utterly destroy the Amalekites and their possessions. He overcame them, but, in violation of his orders, he spared Agag, their king, and some of the spoils. The Lord then directed Samuel to announce to Saul his final rejection.

### LESSON PLAN.

- I. Saul's Rejection of God, vs. 10-15.
- II. Samuel's Accusation of Saul, vs. 16-21.
- III. The Lord's Rejection of Saul, vs. 22, 23.

### HELPS IN STUDYING.

11. "It repenteth me"—God is said to repent when a change in the character and conduct of men leads to a corresponding change in his ways and dealings toward them. "He cried unto the Lord"—interceding for Saul. 12. "Carmel"—ten miles south-east from Hebron. "A place"—a monument; literally, a hand, a stone pointing to his great victory. 12. "I have performed"—a plain falsehood, intended to deceive the prophet. 14. "What meaneth"—the effort to deceive was vain; the sheep and oxen betrayed him. 15. "The people spared"—he tried to throw the blame on the people. 16. "Stay"—cease from these hypocritical pretences. 17. "Wast little"—1 Sam. 9:21. 18. "The sinners, the Amalekites"—sin was the ground of their doom. Ex. 17:6-15; Deut. 25:17-19. 20. "I have obeyed"—a deceitful attempt at self-justification; he pretends that he has brought Agag with him as a proof of his obedience. 22. "To obey"—nothing can take the place of obedience. 23. "Rebellion"—opposition to the will of God. "Witchcraft"—divination by the help of evil spirits. Saul had abolished this practice (1 Sam. 28:3), and Samuel charged him with being as guilty as those whom he had thus condemned.

### LIFE TEACHINGS.

1. God requires of us perfect obedience.
2. No service or sacrifice will excuse disobedience.
3. Good words and good intentions will not answer in place of good deeds.
4. God rejects no one who does not first reject Him.
5. He will certainly punish every one who disobeys Him.
6. God is not deceived when men cast the blame of their evil deeds upon others.

## THE WOES OF INTEMPERANCE.

24 November.

Les. Isa. 5 : 11-23. Gol. Text, Is. 5 : 11.  
Mem. vs. 11-13. Catechism Q. 23-26.

M. Isa. 5 : 1-10 .....The Fruitless Vineyard.  
T. Isa. 5 : 11-23.....The Woes of Intemperance.  
W. Isa. 28 : 1-15 ....Drunkards of Ephraim Threatened.  
Th. Prov. 23 : 29-35..."Who hath Woe."  
F. Gal. 5 : 1-26 ....Christian Temperance.  
S. 1 Pet. 2 : 1-12 ..."Abstain from Fleshly Lusts."  
S. Eph. 5 : 1-21 .....Holiness and Purity Enjoined.

- I. The Drunkard's Captivity, vs. 11-17.
- II. The Drunkard's Delusion, vs. 18-21.
- III. The Drunkard's Dishonor, vs. 22, 23.

The chapter from which our lesson is taken begins with a parable setting forth the peculiar privileges, obligations, guilt, and doom of Israel, under the figure of a highly-flavored vineyard, which, instead of good fruit, brings forth only wild grapes, and is therefore given up to desolation, vs. 1-7. Then follows an enumeration of the sins which have especially provoked God to give the warning of this parable, on each of which sins woe is denounced. Our lesson begins with the second of these denunciations.

11. "Them that rise up early"—who begin to drink early in the morning and keep on until night. "Strong drink"—made of dates, pomegranates, apples, honey, barley, and other ingredients. "Wine"—made of grapes. 12. "And the harp"—the musical instruments here mentioned had been dedicated to the worship of Jehovah (1 Sam. 10:5), but now they are employed to inflame the passions at feasts. "Regard not the work of the Lord"—heed not his commands nor fear his displeasure. 13. "Therefore"—the sin is followed by its punishment. "Are gone into captivity"—become the slaves of appetite, driven into excess and crime. "No knowledge"—because of their foolish recklessness. "Their honorable men are famished"—even the greatest and most honored who yield to the influence of drink are brought to poverty and want. 14. "Therefore hell"—the place of the dead. "Opened her mouth"—like some monster, ravenous to destroy. "And their glory"—everything noble and good is destroyed by intemperance. "He that rejoiceth"—the drunken reveler. 17. "Then"—when the guilty nation is cut off or carried into captivity. "The lambs feed after their manner"—"as in their pasture;" the desolated city shall become a pasture-land. "That draw iniquity"—obstinately persevere in their wicked course, blind to impending judgments. 19. Let him make speed"—a defiant contempt of the warnings of a dread future. 20. Call evil good"—confound right and wrong. Men advocate the use of intoxicating liquors, manufacture and sell them, open and maintain drinking saloons, and claim that all this is lawful and honorable, as if unconscious of sin. 21. "Wise in their own eyes"—self-confident and regardless of the counsels of others. The slave to strong drink boasts of his self-command, when every one knows his peril. 22. "Mighty to drink wine"—drunken and corrupt judges, easily induced to pervert justice for a bribe. 23. "Take away the righteousness of the righteous"—declare him to be wrong by deciding against him.

1. Intemperance is a debasing, enslaving sin.
2. It blinds the mind and hardens the conscience, and is thus the source of other sins.
3. It brings poverty, disgrace and death upon its victims, and is the fruitful cause of crime and suffering in the community.
4. It will bring certain and sore punishment both in this life and that which is to come.
5. Abstain therefore from all intoxicating liquors, and discountenance their use by others.



## DAVID ANOINTED KING.

1 December.

Les. 1 Sam. 16: 1-13. Gol. Text, 1 Sam. 16: 7.  
Mem. vs. 12, 13. Catechism Q. 27-29.

## HOME READINGS.

M. 1 Sam. 15: 24-35... *Between the Lessons.*  
T. 1 Sam. 16: 1-13... *David Anointed King.*  
W. Psalm 23: 1-6... *"The Lord is my Shepherd."*  
Th. Psalm 78: 60-72... *"From the Sheepfolds."*  
F. Psalm 89: 15-29... *"David my Servant."*  
S. Isa. 55: 1-13... *"My Thoughts are not Your Thoughts."*  
S. Psalm 139: 1-12... *"Thou hast Searched me, and Known me"*

*Time*—About B. C. 1069, not long after the rejection of Saul.

*Place*—Ramah, Samuel's home, about five miles north of Jerusalem; Bethlehem, the home of Jesse, about six miles south of Jerusalem.

## BETWEEN THE LESSONS.

When Samuel was about to leave Saul after telling him of his rejection, Saul caught hold of his loose outer garment to detain him, and it was torn. The prophet then declared that the Lord had rent the kingdom from Saul and given it to another. Then Samuel sent for Agag, the king of the Amalekites, whom Saul had spared, and with his own hands slew him. He then returned to his home at Ramah, and Saul went to Gilgal. To-day's lesson gives the beginning of the fulfillment of Samuel's words, in the selection and anointing of the one chosen to succeed Saul upon the throne of Israel. It is the last recorded official act of Samuel.

- I. Finding a King, vs. 1-5.
- II. Rejecting Man's Choice, vs. 6-10.
- III. Anointing God's Choice, vs. 11-13.

1. "How long"—a gentle reproof of Samuel's continued grief. "I have provided"—when one refuses or fails to do God's work, God will find another fitted for His purpose. 2. "How can I go?"—not the language of fear, but of inquiry how he should safely perform the duty. "The Lord said"—gave him the direction he wished. "And say"—we are not bound to tell the whole truth at all times, though a lie is at all times sinful. It was necessary that David's selection to succeed Saul should not yet be known, and therefore Samuel was directed to conceal the object of his visit to Jesse. 4. "Trembled at his coming"—fearing the visit would bring evil upon them. 5. "Sanctify yourselves"—change your clothes, wash your body, and prepare your mind by prayer. "To the sacrifice"—to the feast that follows the sacrifice. 6. "Said"—to himself in thought. 7. "The Lord said"—in answer to Samuel's thought. "Man looketh"—compare Luke 16: 15 and Ps. 147: 10, 11. "Outward appearance"—fine form, commanding presence. "Heart"—character, mind. 11. "The youngest"—David at this time was probably not more than sixteen years old. "Not sit down"—at the sacrificial feast. 12. "He was ruddy"—his face was fresh and bright, his form and manner comely. 13. "The Spirit of the Lord came upon David"—to give him wisdom and strength and fit him for noble deeds.

## LIFE TEACHINGS.

1. Sin destroys the brightest prospects.
2. It is a mistake to judge people by their outward appearance.
3. God knows just what is in man, and judges according to man's real character.
4. God sometimes calls very young people to important places.
5. He fits His servants for the work to which He calls them.

## DAVID AND GOLIATH.

8 December.

Les. 1 Sam. 17: 38-51. Gol. Text, 1 Sam. 17: 47.  
Mem. vs. 44, 45. Catechism Q. 30-32.

M. 1 Sam. 16: 14-23... *David in the Palace.*  
T. 1 Sam. 17: 1-11... *Goliath's Challenge.*  
W. 1 Sam. 17: 12-37... *David Israel's Champion.*  
Th. 1 Sam. 17: 38-51... *David and Goliath.*  
F. Psalm 46: 1-11... *God our Refuge.*  
S. Eph. 6: 10-18... *Our Enemies and Armor.*  
S. Rev. 3: 1-13... *The Reward of Victory.*

*Time*—Two or three years after the last lesson.  
*Place*—Ephes-dammim, on the mountain forming the south side of the valley of Elah, 14 miles south-west of Jerusalem, on the way to Gaza.

After the anointing of David two or three years passed, of which a record is given in 1 Sam. 16: 14-23. The Philistines invaded Israel and encamped on one side of the valley of Elah. Saul's army was posted on the other side. A giant champion of the Philistines defied the Israelites and filled them with terror. David offered to meet this enemy in single combat; Saul accepted his offer. Our lesson tells the story of the fight. Study chapters 16 and 17 in full.

- I. David's preparation, vs. 38-40.
- II. The Giant's Defiance, vs. 41-44.
- III. The Champion's Defeat, vs. 48-51.

38. "Coat of mail"—interwoven with plates of metal overlapping one another. 39. "Assayed"—attempted. "I have not proved them"—have not accustomed myself to their use. He had proved God, and he knew, too, how to use the sling, and he trusted that God would help him to use it successfully. 40. "Out of the brook"—the torrent-bed now known as the Wâdy es-Sunt. Dr. Dulles in 1879 found it nearly dry—a bed of white pebbles and stones, from which he took specimens like the five smooth stones chosen by David. "Bag"—a shepherd's pouch or sack in which he carried food, etc. "Sling"—a thong of leather, broad at the middle, with a loop at one end, by which it was held firmly in the hand, the other end being let slip from the fingers, when the stone was thrown. See Judg. 20: 16; 1 Chron. 12: 2. 41. "The Philistine"—Goliath of Gath. See verses 4, 5. 42. "Disdained him"—looked on him with contempt. 45. "I come"—Goliath's confidence was in himself and his arms. David's trust was in Jehovah. "In the name"—by the authority and in the strength of. "Whom thou hast defied"—by defying the armies of his people. 46. "This day will the Lord deliver"—not a braggart boast, like Goliath's, but a prophetic utterance. "That all the earth may know"—compare 1 Kings 18: 36. 48. "David hastened"—got the start of the giant before he had time to lift his sword. He was eager for the combat, and in his light dress could run rapidly. 49. "Smote the Philistine"—so sudden was David's attack that the battle was over before Goliath knew it had begun. "In his forehead"—David's aim was perfect, and the giant fell by the first stone cast from the sling. 51. "Took his sword"—thus finishing his work with the giant's own weapon. "They fled"—the fall of their champion caused a panic.

1. Boastful words are vain and foolish.
2. Trust in God gives courage and strength.
3. With God's help even a boy can perform difficult duties.
4. There are many strong giants which we must overcome, or they will overcome us—our besetting sins, the allurements of the world, the temptations of Satan, who goeth about like a roaring lion, seeking whom he may devour.
5. If we would be victorious we must meet our enemies in the strength of the Lord, clad in the armor He gives, and with dependence on Him; then we shall prevail, for the battle is His.



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UNCONSCIOUS INFLUENCE.

IF men who are looked up to and recognized as leaders, whether because they are regarded as successful business men or because they hold positions of honor and trust, could only realize how much influence they are exerting on younger men, they would ordinarily be much more careful as to the character of their influence. Young men, full of energy, without much experience, looking forward to their life work, are very easily moulded by men of high rank and mature age. The words that are spoken carelessly by older men, falling as seed into the soil of younger minds, have a potency for good or evil that can hardly be over-estimated.

Not long since, travelling with one of our most prominent business men, who is now about fifty years old, we were speaking of the men we knew when we were soldiers together in the army, before either of us had reached his twentieth year. This man, who is a model of business integrity and moral purity, said, calling the name of a well-known officer in the army, "Captain ——— once said in my presence something that had a great influence on my life. A company of officers were spending the evening together, and one of the younger officers told a lewd story, when this Captain said to him, in a kindly but very stern way, 'I never want any man to tell in my presence a story that has in it the least element of impurity or indecency. No man who ever tells such a story or hears one is as pure and good a man after telling or hearing it as he was before.'"

These words, spoken thirty years before, had made a wonderful impression on this young mind, and they were very helpful in moulding the character of the younger man. The man who uttered them will ever be held in high esteem by the man who heard them. On the other hand, speaking of other officers in the same regiment, the name of a young officer was called, who was notorious among his boon companions as a teller of indecent stories. He was remembered with loathing and disgust.

This will illustrate imperfectly what we mean by unconscious influences. The man who is upright and pure and honorable, always and everywhere, is exerting an influence for good that can be hardly overestimated; while the man who is impure, dishonest and dishonorable in act or conversation, is either alienating from

himself all good and true men, or he is helping mightily to make them as corrupt, impure and dishonorable as possible.

Impure, profane, and false, words are often found on the lips of men who are noted for their polished manners; but in such cases they always advertise their author as a whited sepulchre. Impure and profane thoughts must be found in the fountain which sends forth such a stream.

It may be said, on the other hand, that many men simply use impure and profane forms of expression without having any meaning. If so, it is a great misfortune. Unconsciously they are doing a great injury to others, as perhaps unconsciously they have received injury from others. "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh."

In order to do good we need to be good. Every thoroughly pure and good man is a centre from which radiate good influences. He creates unconsciously a pure man-ennobling atmosphere. Every bad man contaminates the moral atmosphere in which he lives.—*Pres. Messenger.*

READ THE BEST.

What do you read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books or teachers—which only belong to the things of time!—*Canon Liddon.*

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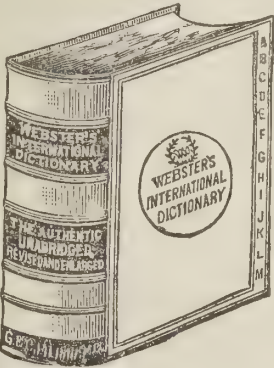


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### A NATIONAL ANTHEM.

We are indebted to the Revised Version for the rescue of a national anthem from obscurity. While we have been looking and advertising for a national hymn, here is one buried among the old Hebrew writings, and almost forgotten. This anthem can be found in the One Hundred and Forty-fourth Psalm, verses 12 to 15. As translated in the Revised Version, they form a complete hymn, in which the conditions of national prosperity and power are beautifully set forth. The poet begins with the education of the young:—

"When our sons shall be as plants grown up in their youth;  
And our daughters as corner-stones, hewn after the fashion of a palace."

Then comes material prosperity and abundance:—

"When our garners are full affording all manner of store;  
And our sheep bring forth thousands and ten thousands in our streets;  
When our oxen are well laden."

Then follows internal peace:—

"When there is no breaking in and no going forth.  
And no outcry in our streets;—"

The poet is reaching the climax of the thought, the end of the suspended sentence:—

"Happy is the people, that is in such a case;—"  
with educated youth and internal prosperity and peaceful life. But there is yet a step more:

"Yea, happy is the people whose God is the Lord."

This is the crown and climax of national prosperity, the blessing without which all else is vain. Surely, the musician could find no better theme for his composition, the preacher no better subject for his patriotic sermon, than this anthem of the olden time.—*W. S. J. in Evan.*

If anybody is of the opinion that Christianity is a failure in China, let him read what Eugene Stock has to say in the *Westminster Gazette*. He "points triumphantly to the 13,000 Christians connected with the Church of England in the northern part of the province of Fuh-Kien, where the recent massacre occurred, to an equal number belonging to the American Methodists, and a smaller body to the American Congregationalists. To the south the English Presbyterians and Congregationalists have much the same report to give. 'And then,' adds Mr. Stock, 'we have only looked at one of the 18 provinces of China, and the extensive operations in other provinces of the China Inland Mission in particular are not touched upon.'"—*Miss. Review.*

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ON LIVING BEYOND ONE'S MEANS.

UNLESS persons and communities eat less than they grow, and wear and use less than they manufacture, financial ruin is imminent. Unquestionably the secret of making and keeping fortunes lies simply in never quite living up to one's income.

Socrates used to say "he who wants least is most like the gods, who want nothing"; and it may be added that he that wants least will save most. If a youth has been reared luxuriously, so that fine clothing and various indulgences have come to be indispensable, and if he has been thrown on his own resources, it will be difficult for him to satisfy what he regards as his legitimate wants on an ordinary salary. The temptation in such case is to spend more than is earned. A man cannot dress like a lord and feast like a prince on a pittance. To live up to one's income is bad enough, but to go beyond is merely to mortgage the future, with the prospect of inability to pay when it reaches maturity.

At this point the baleful influence of excessive pleasure discloses itself. It squanders on what is unproductive the margin of profit; and it constantly diminishes the capacity to produce, by enervating energy and unfitting the mind for industry; that is, it consumes the forces by which production becomes possible. Hence, the pool-room, the ball-room, and especially the theatre, to say nothing of the saloon, which is the foul mother of pauperism, inevitably tend to diminish the prosperity of a community.

No diversion ought to be allowed to intrench wise frugality. A portion of a young man's wages should be placed in a savings-bank that really saves, or invested in some building and loan association where the funds are not systematically appropriated by the managers to their personal use; and certainly "the goose that lays the golden egg" ought not to kill itself by idleness and theatre-going, which no self-respecting goose was ever known to do, unless it were one of the human species.

When nations and individuals live beyond their means, they must, if they continue to live at all, provide in some way for the difference between expenditure and income. This is generally done by borrowing, which is always to be avoided.

One of the most deplorable instances of living beyond an income, and of unhappy borrowing, is furnished in the disposition of many people to buy on credit. What I refer to in particular is the somewhat prevalent habit of making a finer appearance than circumstances justify, and of purchasing more than can be paid for. Clothes are procured, and the wearer poses as stylish and upright; and yet the tailor has never seen any money in return. Better be honest in a poor coat than a trickster arrayed in purple and fine linen.

Some one has said that our children desire to begin where their parents leave off. Consequently, if they can procure the elegances of life in no other way, they will secure them on the credit system, and pay interest on a cut-throat chattel mortgage.

The not unusual outcome of this kind of house-keeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal.

In happy contrast was the course adopted by a bright-eyed, youthful wife in Chicago. Calling at the house, I remarked, "Your home looks very pretty." She replied emphatically, "It is pretty, for we have paid for everything in it." Then she told me that before her marriage her intended requested her to select a carpet, and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed, "Bravo!" and I am persuaded the little woman has made a good business man of her husband by this time.

I commend a wise thrift. Especially should the habit of borrowing to provide for imaginary necessities be abandoned. The danger is that it will grow on a man, like gambling and drinking.

I entreat those that are in danger of swelling the ranks of the already enormous debtor army to pause and consider. If they are unwilling to fawn, cringe, and lie, if they have no liking to be humiliated by direct insults and gross insinuations, and if they are not ready to become hypocrites despised by the community, and deceivers despised by themselves, then let them determine never to borrow, and always to live within their means.—*Rev. Dr. Lorimer, in Golden Rule.*

THINK OF OTHER PEOPLE.

We ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin and be cultivated. One who comes late to breakfast admits that he has been guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life, and caused confusion and extra work. The other day an important committee of fifteen was kept waiting ten minutes for one tardy member, who came sauntering in at last, without even an apology for causing fifteen men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good nature. Common life is full of just such thoughtlessness.—*Sel.*

There are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—*Kingsley.*



GO YE INTO  
PREACH THE GOSPEL  
ALL THE WORLD AND  
TO EVERY CREATURE.

# The PRESBYTERIAN RECORD.

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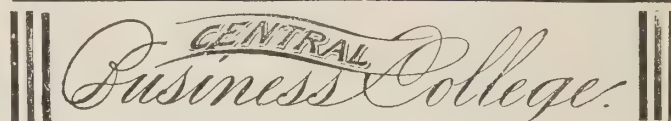
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"The fool complains because he is unknown;  
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firm, and the temper good, and give color to the  
cheek, and strength to the nerves, and hope to  
the heart, and vigor to the understanding.—  
*Outlook.* Might we not add:—brightness and  
cheerfulness to the Christian life.



# The Presbyterian Record.

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No. 12

## OUTLOOK OF THE CLOSING YEAR.

THE far off outlook is not in doubt. Christ shall reign. Right shall triumph. The Christmas song of Peace on earth shall be realized. That grand consummation is the keynote of prophecy and promise from Moses to the Seer in Patmos.

It is the nearer future that is dark with mystery, affording a happy hunting ground where prophets can roam with none to say them nay. None can speak with authority. With all it is but opinion, and each is entitled to his own interpretation of the signs of the times. Among these signs at present are "wars and rumors of wars"; the latter especially plentiful.

The world's body politic, like that of Isaiah's Israel, is full of wounds and bruises. Rarely is it free from some sore spot. There are "strained relations" between Britain and France, Britain and Germany, Britain and the United States, France and Germany, Germany and Russia; affording excitement to a sensation loving world, material for vivid despatches and alarmist editorials, keeping armies awake with expectancy, and nations on guard, prepared and preparing for conflict.

There are wars as well as rumors of war. Japan and China have recently made peace; France has just conquered Madagascar; Cuba is a scene of strife; the republics of South America are seldom all at peace; while Britain is often called to establish law and order by force in some of the world's remoter regions.

These wars and rumors, in lessening measure, will probably continue for many years to come. Disarmament by the great powers does not seem to be in the near future, while occasional outbursts of strife, the growing pains of a bettering world, are not all in the past. But the probability, almost certainty, is, that while there may, as at present, be rumors of war among the world's great powers, the wars will as now be confined to the weaker or semi-barbarous nations, or to their correction, perhaps sometimes oppression, by the stronger ones.

Two things will increasingly tend to prevent war between any of the world's great powers.

(1) There is the increasing injury that even the victor would suffer. National interests, commercial and otherwise, are becoming more intertwined. Each passing year finds the nations with greater interests abroad exposed to danger; while with growing naval armaments, an enemy though finally defeated, would be able to inflict greater injury. Each great nation is becoming stronger for war, and, at the same time, more vulnerable and susceptible to injury, and victory would be purchased at an ever increasing cost.

(2) On the other hand, each year tends to lessen the results of victory and make it a barren triumph. The jealousy of other peoples, their anxiety to preserve the balance of power, to prevent any one nation from attaining undue strength by weakening another, even now hinders in large measure the conqueror from absorbing the conquered, as in former times; and their great armies and navies, ever ready to enforce their will upon any one of their number, makes their words effective. Japan whipped her huge neighbor helpless, but when the work was done she had to be content with what other powers permitted her to take.

These two causes, the injury that even the victor must suffer and the barren results of triumph, are constantly becoming more potent, and each year that the great powers continue at peace, and every addition they make to their fighting strength, lessens the probability that anything like a widespread war among them will ever again shadow our world.

"A general European war" has long done service as an alarmist cry, and it may do so for many days to come, but there is little fear that it will ever be realized. The powers have too much to lose and too little to gain to make it a reality. Each wishes to keep its great strength intact in order to preserve its rank and influence among the nations. No one cares to exhaust itself in a barren strife, and to be obliged in consequence to take a second place beside others that have been looking on, and to be thus obliged to listen to the terms they may dictate.

Though the world's great armaments are burdensome, a year of them is less hurtful than a



week of war, and in the present lower stage of the world's development, they have their place in keeping the world's peace until it can be attained by better means.

In another way is seen their necessity. So long as mobs are encouraged by China's government to loot and kill the foreigners; or Turkish fanatics are led on by their officials to murder their Christian fellow subjects; or African princes to perpetrate their barbaric practices in violation of treaty rights; so long the stronger and more civilized nations require to be ready to lay upon them a firm restraining hand, and in this way enforce a measure of righteousness and peace.

Some of the world's ills thus seem necessary to prevent greater ills, while Christianity is uplifting humanity to a higher plane.

These ills, however, may be viewed with daily lessening alarm. Christ walks the waves. Amid all the turmoil and unrest God's plans move grandly on. He ruleth in the armies of heaven and among the inhabitants of the earth. He maketh the wrath of man to praise him and the remainder of wrath He will restrain. And while we see in threatened strife God's present means of lessening strife and keeping human passions in check, let us rest in the assurance that each passing year is surely bringing about the time when by higher motives the world's peace shall be secured, when Christ shall reign in the hearts of men and the councils of nations, and they shall turn their swords into ploughshares, and their battle ships into Bethels and learn war no more.

**"The Eastern Question."** A new phase of it has recently arisen. A few months since the world was shocked by news of massacres of Armenian Christians by the Turks. The powers demanded of the Sultan protection for his Christian subjects. He has trifled and delayed. New massacres are reported, worse, if possible than before. The nations have gathered their fleets and are waiting at his door for an answer.

The strange spectacle is witnessed of the Turkish Empire using its little remaining strength in killing out its Christian population, and the Christian powers not yet decided that it shall cease to be. Their jealousy of each other prevents its immediate dismemberment. Each is afraid some other will get an undue advantage from such an event.

What the ends is to be, what a day may bring forth, none can tell. Their jealousy may lead to the Sultan's continuance for a time, or at any moment his long abused trust may be handed over to some of the smaller powers whose gain in strength will not make them dangerous rivals. Perhaps Austria will be made guardian of the Bosphorus. For this Britain seems inclined. But whatever the issue there need be little fear of widespread strife.

### A WORD TO THE YOUNG.

1. Young people usually take their habits and character through life. As the twig is bent, etc. Train up a child, etc.

2. It follows that if men and women are to be useful helpers in the Church they must begin young. This thought is taking shape in the many young people's societies.

3. The greater part of the Christian work that men and women do in life is in connection with the Church to which they belong. The best workers outside the Church are usually the most faithful in the Church.

4. The year now closing has been an important one to the young people of our Church, for our General Assembly has appointed a special committee to welcome Young People's Societies in the great work that our Church has to do at home and abroad.

Upon these simple facts let there be based a word of caution. Do not allow all your sympathies and work and gifts to be drawn into any one channel of our Church work, but learn to take an intelligent interest in it as a whole.

To train ministers and missionaries, our Colleges are necessary. No Church has prospered without them, and they should have your sympathy, prayers, and help.

Home Mission work must be done or our Church cannot grow. The newer settlements will lapse into home heathenism, and the whole country will suffer.

For the same reasons our Augmentation Scheme is necessary.

French Evangelization must be done, for we cannot be faithful to Christ and leave one-third of the people in our Dominion without the Bible in their own tongue.

Christ said "all the world," therefore Foreign Mission, cannot be left out.

If we allow our interest and efforts to be confined to any one of these works, we are only partial helpers; we leave some work undone.

But a greater evil will be that our minds and hearts will grow smaller and poorer in sympathy and knowledge, and if thus trained in youth, our later years will be the same. A living Church should have full knowledge of the world's need at home and abroad, and a hearty, active sympathy with the work of helping that need.

Young people, as you value the present and future prosperity of our Church and country, and the present and future development of your own characters as Christian workers, do not allow yourselves to be narrowed down to any one part of our Church's work, either at home or abroad, by pledging your givings in one direction, but, according to your means, aid the different Schemes.

Thus you will do more good, and will at the same time grow into more intelligent, more unselfish, more useful, more Christlike workers, in later years; and our Church, made up of such workers, will be a more Christlike Church.

The future of the Presbyterian Church in Canada is, under God, in your hands. What hall that future be?



## Our Home Work.

Bent Path Mission, Chatham Pres., has been organized, with a communion roll of 30 members.

A church is to be built at Corner Brook, Bay of Islands, Nfld., making two in this congregation.

The Presbyterian congregation of West Zorra, Ont., has in the last fifty years raised and sent forth about thirty-five ministers

At latest word from Rev. Wm. McLeod, Labrador, he was starting for the Eastern end of his parish. He does not expect to hear from the outside world until Feb.

At Louisburg, C.B., one of the most interesting historic spots in Canada, where a few years since we had scarcely any cause, a station has been organized and a neat church built.

A few years ago, Rev. A. B. Baird, of Edmonton, now Prof. Baird, was the only ordained minister of our Church, north of Calgary, now there are nine separate congregations or mission fields.

In a mining town in B. C. the only one that at first would give the slightest encouragement to the missionary was the saloon-keeper, who gave as his reason for doing so that it would bring more people to the place.

Nine student catechists were laboring in Cape Breton during the past summer, where only two were employed eighteen years ago, so that our Home work has been developed in the far East as well as in the far West.

The Boy's Brigade in Canada now numbers 75 companies, 212 officers, 3000 boys. Its headquarters is at Sarnia, Ont., with Mr. T. W. Nesbit, Brigade Secretary. Mr. Fotheringham was the first to introduce it into Canada.

Rapid City, in the North West, is likely to become self-sustaining, by the addition of a portion of the adjacent Odanah mission. In this way all the missions in the Presbytery will be supplied with Gospel ordinances throughout the entire year.

In the Maritime Synod, out of 622 S. Schools, 285 of the largest, representing 75 per cent of the scholars, are open the whole year. The total attendance is 31,000, from the 21,000 families of the Synod. Of the 622 schools, only 55 have teacher's meetings.

The Home Mission Fund expended but \$220 for the help of all the mission stations in Cape Breton, last year, while the stations themselves raised \$1145 for self-support, besides the boarding of the catechist, and every one gave something to the Schemes of the Church.

The first ministerial ordination by the Presbytery of Algoma, and the second in the history of Presbyterianism in the District of Algoma, was that of Mr. Geo. Loughead, at Webbwood, 24 Oct. Every such milestone in a new district marks a stage in the progress of our church.

A very successful and helpful S.S. Convention, under the direction of the Synod of B.C., was held in St. Andrew's Hall, Vancouver, 4 and 5 Sept. Rev. J. A. Logan, of Chilliwack, was re-elected president. A large number of teachers was present. The next one will be in Victoria.

Rev. W. Graham, as authorized by last Assembly, is in Canada soliciting aid for St. Andrew's Ch., St. John, Nfld. In the great fire of 1892, their church property was completely destroyed. They began again to build, but the bank failures last autumn completely crippled the congregation. They deserve hearty sympathy and generous help.

A writer in the *Pres. Witness*, Hx., offered \$100 to any one who could find a Christian man, that had been all his life, pious, industrious, economical, regular in church attendance, a Christian worker, and giving one-tenth to God; and yet, in helpless poverty, dependant in old age upon charity. A "Believer in the tenth" thinks he has found one case in Halifax. Number one finds on investigation that the case does not "fill the bill" and continues his offer.

The *Calgary Leaflet* says, "The Mormons ought to adopt our school system if they intend to become permanent citizens. All foreign nationalities ought to come into touch with our institutions and become Anglicized. The Swedish colonies in Northern Alberta are preparing to do this. They of course easily fall in with British civilization and free institutions. Sectarianism and exclusiveness are great barriers to a fusion of races and to the introduction of liberal ideas. The general adoption of our Free School System would prove an unspeakable blessing to all our adopted citizens."

**The "Talent"** What may be done in this way **System.** is well illustrated by the women of Richmond congregation, Que., Dr. Kelloch, pastor. Two years ago, a dollar was offered to any of them who would take it and make out of it what she could for the church debt. None were rich. Most of them had the work and care of their homes, but during the year they raised \$860. Last year they raised \$500 for the same object. Stimulated by their example, the congregation recently made an earnest effort and raised \$1000, making the balance of the debt easy to handle, and they celebrated their anniversary, 10th Nov., with joy and thankfulness.



Mr. A. Ross, is heartily called to Whycocomah C. B. and is expected to accept.

A new Church was opened at Stony Mountain, Manitoba, 30 Oct., free of debt.

St. Peter's Ch., Madoc, destroyed by fire eight months ago, all but the stone walls, has been rebuilt, and was re-opened, 6 Oct., free of debt.

Rev. R. M. Craig, Fergus, has accepted a call to Sante Fe, New Mexico. His health is not good but he hopes for improvement in a warmer climate.

Moore Line, Sarnia Pres., after worshipping in their late Sanctuary for thirty-five years, held their first services in their new Church, 10 Nov., and had a grand day.

I find that belief in baptismal regeneration, thinking that their baptism is sufficient for conversion, is a hindrance to work here, writes Mr. McLeod from Labrador.

At an out-door communion service at Whycocomagh, 15 Sept., the gathered throng which sat in the open air for about three hours, was supposed to number nearly four thousand.—*Com.*

Rev. J. A. McConnell, who for the past two years has been laboring at Watson's Corners, etc. was called away suddenly of heart disease, while sitting at table, on the evening of 19 Oct., in the 60th year of his age.

Wallace Presbytery has solved the winter supply problem by agreeing that the members of the Presbytery give monthly supply during the winter months to the mission stations left vacant by the return of student catechists to College.

Algoma Presbytery is doing a good kind of "Home" Mission work. At a recent meeting it recommended its ministers and missionaries to preach on Family Worship, and to find out how many families keep up this good old practice.

A new congregation. Wentworth, a mission station in Wallace Presbytery, and Westchester and Greenville, two mission stations in Truro Presbytery have been united and organized into a regular congregation under the care of Wallace Presbytery.

The expenditure of last year in connection with the Mission to the lumbermen in the great lumber districts of Quebec and Ontario was about \$350. Good literature of all kinds, illustrated papers, magazines, &c., sent to the Con- vener, Rev. M. H. Scott, of Hull, Que., will be put to good use among the lumber camps.

In the West, 411 congregations have at some time during the past twelve years received aid from the Augmentation Fund. These congrega- tions now give \$20,000 annually to other schemes, so that the money spent in nursing them when they were weak has been well invested. Money spent in Home Work thus brings forth fruit in greater ability to help Foreign Work.

**Progress in** The following comparative state-  
**25 Years.** ment, prepared by one of the most careful and accurate statisticians in our Church, and, covering the whole Dominion, shews the progress of Presbyterianism in Canada during the past 25 years :—

	1870.	1895.
Ministers and missionaries...	470	1,225
Churches and stations.....	830	2,700
Families.....	38,000	98,000
Members.....	68,000	186,000
S. S. and B. cl. pupils.....	54,000	150,000
Receipts for ch. schemes.....	\$ 59,000	\$ 342,000
Receipts for ch. schemes, in- cluding interest, etc.....		437,000
Receipts for all purposes.....	640,000	2,170,000
Average per com. for schemes.	87 cts.	\$1.84

According to the above figures, the number of ministers and missionaries, churches and sta- tions, families, and members, has about trebled in the last quarter of a century, and contribu- tions for the schemes of the Church have in- creased about sixfold.

**Our** They are all hard at work, except the  
**Colleges.** Theological department of Manitoba College which teaches it's students in summer and sends them forth to teach in winter.

The Presbyterian College Halifax, which open- ed in the beginning of November, with a lecture by Dr. Currie, in "The Theology of Ritschl," has 12 students in the third year, 18 in the second year, and 24 in the two divisions of the first year, in all 54 in the study of Theology.

The Presbyterian College Montreal, which opened 1 Oct., with a lecture by Dr. Scrimger, on "The Minister's working Theology," has in at- tendance upon the Theological classes, 13 in the third year, 17 in the second year, and 16 in the first year, 46 in all ; besides those in preparatory classes who have not yet entered upon the study of Theology.

The Theological Hall of Queen's University, which opened 2 Nov., with a lecture by Rev. Josiah Strong of New York, on "The Church and the movements of our Times," has 10 students in the third year, 15 in the second year, and 15 in the first, making 40 in the classes of the three years. "As fine a lot of fellows," writes the Principal, "as you would find anywhere." "So say we all," echo the other Principals.

Knox College Toronto, which opened 1 Oct., with a lecture by Dr. McLaren, on "The Witness of the Spirit in relation to the Authority and In- spiration of Scripture," has in the third year 29 students, 24 in the second year, and 37 in the first year ; 90 in all. Of the 37 in the first year 8 are taking half the work under the system of University options.

In all there are 230 Theological students in these four Colleges, of whom 64 are completing their course and will be ready for licensure in the spring.



**The Records.** This month closes the *twentieth* year of the PRESBYTERIAN RECORD, and the *tenth* year of the *Children's Record*. There have been printed during the past year *fifty thousand* copies monthly of the former, and *twenty-three thousand* copies monthly of the latter.

A better quality of paper has been used for some months past.

We have tried to make the RECORDS fulfil the end for which they were established, and trust that in some degree this end has been attained. In the coming year the effort will be to fill up what is yet lacking along different lines.

The Church is indebted to the unwearied efforts of those who in the various congregations have distributed the RECORDS. Without such aid there could not be success. For the sake of the Church and her Mission Schemes we trust that these valued helpers will not grow weary in well-doing, and that those for whom they work will make their task as light as possible.

Now, fellow workers, ministers, elders, and all others, can we not mark the New Year by a "forward movement." There are 112,800 families in our Church. The RECORD should be in all of them, and the CHILDREN'S RECORD where there are young people.

In no other way can our people get the same amount of good reading combined with information about the work of our church, for the same price. The cost is easily within reach of nearly all, and where it is not, it would be Christian effort well expended for those who can do so to give them to their neighbors, or for congregations to order copies for each family.

**The Pres. Record.** The last General Assembly heartily adopted the following resolution:

"As the PRESBYTERIAN RECORD is the organ of our Church, established by the Assembly for the spread of information regarding Home and Foreign Work; ministers, sessions, and managers, are urged to see that, so far as is practicable, a copy of the RECORD is placed in every Presbyterian family."

Can we not, each one in his own congregation, put this resolution into effect.

**The Children's Record.** A new feature of the Children's Record will be a monthly Catechism, headed, "Our December Catechism;" "Our January Catechism" &c; with question and answer in different departments of our Church and Mission Work.

A special reason why *The Children's Record* should reach all our young people is that it is the only paper for the young giving information regarding the work of our Church.

The last Assembly pressed its circulation in these words:

"As the *Children's Record* is the only paper

published by our Church for the young, and the only paper for the young with information regarding our Mission work, the Assembly urges upon ministers, sessions, and Sabbath School teachers, the necessity of introducing it into all our Sabbath Schools."

Those who wish papers more frequently than once a month, can take the *Children's Record* for one Sabbath, some other paper for another Sabbath, and thus secure information about our Mission work, and also the variety which they could not have with a weekly paper.

**Our Missionaries.** That the RECORDS may fulfil their end when they come to our homes, they must carry suitable information regarding the work of the Church, especially from our missionaries at home and abroad.

The mind of the Church, as expressed by last Assembly, is:

"That missionaries be asked to furnish to the RECORD and the *Children's Record*, from month to month, as they may be able, items of news regarding their work, that the interest in Missions may be deepened by being thus brought into living contact with the Mission Fields."

**The Work of Augmentation.** Remember always that the chief work and care of this Committee, in both Eastern and Western Sections of our Church, is to carry on the work begun by the Home Mission Committee, which every year breaks new ground, and every year reports also some mission fields as having reached the stage where it is imperative that they should be provided with a settled minister.

All must admit that this is the critical period in the history of a struggling congregation. Let it know that it has the sympathy and support of the Church and it goes bravely on. Cut it off from such sympathy and it continues weak. *Mark well* then that it is at this stage that the work of the Augmentation Scheme begins.

Consider further that the Church believes, and that you yourselves believe, that this aid should be given.

Just put these points together and act upon your conviction. Then you will become friends of Augmentation and you will give this Committee a commission to say to the Home Mission Committee: "We can take hold of as many such congregations as you can build up and offer to us from year to year." "We can do this because our Church and our loyal people believe in helping the weak, and especially in helping those who are willing to help themselves."—R. H. W.

The Presbytery of Calgary reports 24 Sabbath-schools, with 113 officers and teachers, and 1079 scholars. Seventeen of the schools are open the whole year.



**The Mines of** A miner in the Rocky Mountains **the Rockies.** took up a claim, and not long after sold it, went on a carouse, and lost all. He took up a second claim, sold it for \$3000, came into town, got drunk, and was robbed of all. He took up a third, sold it for \$600, which he gave to a saloon-keeper, telling him he wanted to take it out in drink; but before it was finished he was dead. If the miner does not succeed, his lot is a hard one, if he does, the whiskey gambler is on his track and unless his principles are firmly fixed he is almost sure to lose all that he has. Here is an added reason for sending the Gospel to the mining regions of the far west, that when our sons and brothers go there to seek their fortunes, they may have around them Christian influences to enable them to stand.

**Swedes and Germans.** There are no more interesting class of settlers in this country than the Swedes and the Germans. They are mostly Protestants and easily fall into line with British institutions, becoming at once law abiding and good citizens. They are comparatively free from bitter hatred and animosity, and adapt themselves cheerfully to the circumstances of this new country. They are, generally speaking, very industrious. They are not likely as far as can be seen at present, to develop any political entanglements in the future, and before the lapse of half a century we may expect that they will become completely amalgamated with our people and assimilated to our social and political system.

Should not our church take care of these people? Most of them profess the reformed religion in its purity. Already one mission has been undertaken among them. It is hoped that our church will carefully supply their religious needs.—*Calgary Leaflet.*

**Montreal** The missionary conference held in **W. M. S.** Howick, P.Q., 5 Sept., by the Women's Missionary Society of the Presbytery of Montreal was well attended by the different Auxiliaries. At the evening meeting the church was packed and stirring addresses were given by Rev. Messrs. McDougall, Drummond, and others.

The annual thank offering meeting of the Society was held in Erskine Church, Montreal, 4th Oct., with addresses on French and Foreign work.

The Society's workers in the city, Madame Cote and Miss McSween, continue their daily visits among both French and English, and report many cases of great poverty and suffering.

At the last meeting of the Executive a letter was read from Miss Dow, our representative in the Foreign Field, written from Vancouver just before she sailed for Honan, China.

The new Aux. Societies, that of Taylor Ch., organized 4 June, and that of Melville Ch., Westmount, 23 Oct., are warmly welcomed.—*Com.*

## FROM BLEAK LABRADOR.

LETTER FROM REV. WM. M'LEOD.

TORTO BAY, 23rd Oct., '95.

DEAR RECORD,—Since arriving in Harrington, 700 miles E. of Quebec, 28 Sept., I have travelled East 135 miles, preached 23 times, visited 36 families, have been in six different harbors, and distributed nearly \$200 worth of clothing.

I found a family last week living in a miserable hovel 11 x 12 feet. Mother and two small girls, pale and poorly clad. Only 12 quintals of fish the husband had caught this year, meaning less than \$30 for winter supplies. A good many people here are thus situated.

I found several families to-day very destitute of comfortable clothing. Many of the people, in seasons when the catch of fish is not good, find it all they can do to get the barest necessities in the way of bread, etc, and cannot get clothing to replace the old and worn. The good supply I brought with me enabled me to help many of them.

I found three elders in Harrington, 35 members in the whole field; three churches, two of them 90 miles apart, and the third about six miles.

I organized a C. E. in Harrington, and at the second meeting 14 women and girls, and 10 men and boys, prayed.

There are some earnest Christian people in the field, and in some of our meetings the singing and prayers are inspiring.

Apostolic succession is somewhat of a reality here so far as travelling is concerned. I have to tramp over high, rocky hills, covered with thick moss; then down into deep ravines; again, following close to tide mark on the shore; or yet again, for some three days along 90 miles of coast in a small boat with a little cuddy in one end large enough to crawl into on one's knees, and neither paper or letter expected from the time of my leaving home, 20 Sept., until 20 Feb. next, five months.

The late W. J. McKenzie, of Korea, was the first missionary of our Students' Missionary Society, and is well remembered for his stalwart manner of work and life here for Christ. Next F. W. Thompson, now in Musquodoboit; then W. Fuber, now in Pres. College, Halifax; S. A. Fraser, now in Trinidad; and G. O. Cock, now in Dall College. All did good work here teaching day school and doing missionary work.

Some experiences are not quite apostolic. Having a pair of foreceps, though inexperienced in their use, I have been able to relieve some sufferers of teeth and pain.

I beg of the people in the Maritime Provinces, clothes, second-hand or new; box them up and send to the Jerusalem warehouse, Halifax, addressed to me. If some of our people at home could look into some homes here they would see enough to lead them as congregations to make up boxes for the poor people here.



## Our Foreign Missions.

"It is with thankfulness to God," writes Mrs. Dr. Grant, of Trinidad, "I state that never before in our mission have we had so much direct assistance from those in authority on estates."

The Rev. F. H. Russell is married to Miss M. Mercy Evans, a young lady who has been brought up in India, and has proved herself an earnest missionary. She is an acquisition to the Central India Mission.

"There are very few children here, I am sorry to say," writes Mrs. Annand from Santo, "So many are destroyed at birth, and if they escape the hand of the infanticide, they are so neglected that the majority die quite young."

At a meeting in Knox Church, Binbrook, 18th September, Miss Bella Ptolemy was designated as a missionary to Indore, Central India. With kindly words and gifts, and earnest prayers, she was bidden God speed in her work.

Old Christmas cards, or other colored cards, are always helpful in the Trinidad schools where about 5,000 scholars attend. Tie them firmly in a small parcel and mail them to the missionaries. Mr. Macrae, of Princetown, asks specially for some. Do not put any letters in with them.

On the evening of 4th October a meeting was held in the Sunday-school room of St. James Square Presbyterian Church, Toronto, to bid farewell to Miss Dow, who is appointed as a medical missionary to Honan. Miss Dow left on 8 Oct. for her distant field, another addition to the "Honan Band."

The Dhar field is to be occupied by Rev. F. H. Russell and Mrs. Russell, Miss M. O'Hara M.D., and Miss Dougan. They have already entered upon the work. The Maharajah has given grants of land for bungalows and hospital, and the F. M. C. has given permission to proceed with the erection of a bungalow at once, which is to be at the expense of the W. F. M. S., and to belong to the lady missionaries.

They have had another serious flood in Honan. Rev. R. A. Mitchell writes that on the way inland from Tientsin to Honan they were very much impressed with China's need both physically and spiritually. When they came to Pang Chuang they saw ruined walls everywhere, the ground so wet that men could not get to work to repair them. The crops have been destroyed and the farmers cannot get to the fields to sow wheat for the next crop.

**A Semi Jubilee.** The E. Indian Congregation of the Rev. Dr. Grant, of Trinidad, intend celebrating, 24 Nov., their pastor's semi-jubilee of Mission work in that Island. The Presbytery of Trinidad have cordially seconded the proposal, and appointed their Moderator to preside.

**Our Letters.** Read this month's letters. They vary in form and style and are all excellent. Dr. Grant gives interesting items. Miss Blackadder sends a pen picture of a Sabbath in Trinidad. Miss Calder tells of work in Mhow, and Dr. Buchanan, of Ujjain; while from far off in Honan, Mr. McKenzie writes of progress.

**Rev. Dr. Mackay** and family, with Koa-kow, the Chinese student, sailed from Vancouver 14 Oct. for Formosa. Even his own strong faith could not have foreseen, when he went out twenty-four years ago, the grand results of to-day. In an interesting statement to the Foreign Mission Committee just before his departure, Dr. Mackay gave reasons for his belief that the work in Formosa will be more difficult than formerly, owing to a change of government.

**Chinese in Montreal.** The latest addition to the educational agencies is a night school, under the competent lady teacher. Quite a number of the Chinese are taking advantage of it. A Chinatown, with its attendant ills of gambling and opium smoking, is slowly growing, as the number of Celestials grows larger, and one boarding house is added to another. Our missionary, seconded by many helpers, is doing his utmost to win them from its baleful influence. It is a work of patience and faith.

**A Congregation in Trinidad.** Some 200 East Indians in connection with St. Mary's Village, Russillac, and Fyzabad, three of our Mission villages in Trinidad, recently petitioned the Trinidad Presbytery to be organized into a congregation, with the view of securing as its settled pastor one of the Indian students now training in Our College in San Fernando. They promise to give from their own resources, 30 pounds sterling the first year, with the prospect of increasing at the rate of £5 per Annum. This is another step forward in the work on that Island.

**Mr. Grant's Wife.** In the list of Honan Missionaries in the June Record, there was the following "Mr. W. H. Grant, appointed 1892," and, immediately thereafter, "Mrs. Grant, appointed, 1892."

A few weeks since there came from Honan the following card. "Will you kindly write me the address of 'Mr. Grant's wife' whom you mention in one of your recent issues, and greatly oblige; yours interestedly, W. Harvey Grant."

We sincerely regret the mistake, and our inability to answer definitely the inquiry, and pass it along to the W. F. M. S., assuring Mr. Grant that if he make diligent search among the good company that is to be found in the membership of that excellent Society, he will certainly find her.



## ITEMS FROM TRINIDAD.

BY REV. DR. GRANT.

**The New Training School.** The Training School for teachers opened within our College in February, 1894. Provision is made by Government for six students, and this provision covers the entire cost, if we except the time bestowed on it by myself. The teacher, Mr. Pasea, is well qualified for the work. Mr. Corsbie gives instruction in English History, the Rev. Mr. Wilson of the Scotch Church gives an hour weekly, and our eldest daughter frequently gives assistance.

The six students of last year passed their examination successfully, and obtained certificates in April. We have now six resident, and two non-resident, from the several mission districts. It is a pleasure to have to do with them; a fine tone pervades the class. Last Sabbath four were admitted to the communion. This school will prove an unspeakable boon to the mission, without costing the Church a dollar.

**More Murders.** More recently murders have been painfully frequent. Some attribute this to the fact that several who have taken life escaped the extreme penalty of the law. One peculiarly shocking case occurred within a month, the victim being a child of three or four years; it was complete decapitation.

The murderer is still at large though well known in the district in which the crime was committed. As there is an entire absence of any adequate motive, it is supposed that he belonged to the Thugs of India, a class more dreaded a generation ago than at the present time. This opinion is strengthened by the fact that he is a devotee of Kali, who is the patroness of the Thugs.

**Progress in Jamaica.** Mission news from Jamaica are particularly cheering. It is only fifteen months since the first two agents went there from our College, and already two Indian churches have been opened with a considerable Christian nucleus at each, and a third centre is now occupied by another man from Trinidad. Siboo just writes me from Sav-La-Mar, that he usually has 100 on Sabbath, 21 have been baptized, and there are now several candidates—his school averages 26. Similar reports come from Rajkumar Lal. The effort put forth by the Jamaica Church is most creditable.

**Mr. and Mrs. Fraser.** Since our return in April, I have found it possible to work with very considerable comfort, this is due to the presence of Mr. & Mrs. Fraser in this district. Mr. Fraser has shouldered the country work, and he has broad shoulders and a willing mind. Don't suppose that I have fallen into a state of inertia; with an English speaking and a Hindustani congregation, two days weekly in the

theological classes, and daily oversight of the training school, my time is constantly occupied. Lal Behari goes wherever required.

**Sabbath Schools.** Our Sabbath school report for the last quarter shows that we have in San Fernando District, 16 Sabbath Schools, with 59 teachers and over 750 scholars. Our son has for several years done the work of Secretary and Treasurer.

## A PICTURE FROM TRINIDAD

BY MISS BLACKADDAR.

DEAR MR. SCOTT:

A CERTAIN gentleman whom we all respect, admire, esteem, and sometimes fear, remarked in the quiet tones so well understood, "I think it is your turn to write to Mr. Scott," so I will write what I saw, heard, and enjoyed, last Sunday.

Early in the bright beautiful morning I started for Tunapuna, two miles distant. Grooms were taking horses, mules, donkeys, and dogs, to the river to bathe. Such riding and driving; such scare crows on horse-back; yelling, cursing in two or three different languages; sounds of cruel blows upon the thin sides of the poor toilers of the week, would make any one's heart sad; and yet this is the usual way in which the early hours of the day of rest are spent in many places in Trinidad.

As I walked on I met a wealthy English lady, also walking. It was too good a chance for the negroes to let pass. "Just like white people. If they has a beast they walks. If they has none they will cry. Ah! we drives if we can, if we can't we doesn't grumble."

Arrived at Tunapuna there was a grand market in progress. On each side of the road were Indians and negroes, selling and buying, fruits, vegetables, fowls, eggs; yelling at the top of their voices.

On I went to the quiet upper street where stands the church and manse of the Canadian Mission. No sound there of worldly loss and gain; the ground cool and shady, bright flowers cheered the eye; sweet perfume from the white jessamine was around and about us, the roses blooming here under tropical skies, golden oranges gleaming among the green leaves, and bright plumaged birds darting about, all made up a picture of peace and beauty not soon forgotten.

Soon the bell began calling, parents and children came into the pretty church, all clean, neat, and quiet: such a contrast to the confusion not far away.

We had a fine band of young people from Tacarigua to be baptized. The young men walked down; the mothers and babies came accompanied by the faithful Bible woman, Hannah.

We had a pleasant service; a good clear sermon; then a middle aged couple were married



according to Christian rites and were afterwards baptized as Rebecca and Isaac. Our Tacarigua young men were given names of their own choosing, Geo. Clark, William Fielding, H. Barnes, and Geo. Cunningham, after visitors who were here not long since.

A hasty lunch; Mr. Morton's faithful P. E. Island mare, Princess, is harnessed; and away we start to Caroni, five miles distant from Tunapuna.

The sun had retired under a cloud, some rain had fallen, so the streets were not dusty. A black cloud before us and the rumble of distant thunder gave notice of more rain, but, as often happens, the clouds we dreaded were only a shelter from the pitiless sun.

We soon came to St. Joseph, the old Spanish Capital of the Island, with its quaint old church, sleepy streets, and easy-going people. We turned down towards the Caroni, ever going downwards. On both sides of the road, were ditches some 3 or 4 feet deep, then miles of tall sugar canes shut in the road on either side. At last we get to the lowest part, where were posts five feet high, painted white, placed there to let people see how deep the water is on the road, when the Caroni river is in flood.

Sometimes gentlemen drive over standing up on the seat of their carts or buggies. Father Caroni is a slow, steady going old gentleman, generally speaking, but when he gets up, and goes out for a run in the country, it is as well to keep out of his reach.

Over a fine iron bridge, through more cane fields, on roads as level as a floor, the sight of tall chimneys tells us we are near Frederick estate, one of the largest and best in the Island.

We find a large school taught by Alfred Kampaisad, a Red Hill boy. (The Red Hill school was supported by the W. F. M. S., West). This good man has an average of eighty Indian children.

We found the school house well filled, with a respectable looking congregation of Indian people. The Estate drivers (Indians) sat at the head of the room, one fine looking man acting as precentor.

All listened so well to the interesting sermon, after which came the communion, followed by several baptisms. Some of the people had come in for ten miles from the woods, and over bad, dangerous roads, to enjoy the means of grace.

After the Hindi meeting came a short rest. Dr. Morton and I went over to take a cup of tea from Mr. Kaye and Mr. Goodwin, young Scotch gentlemen, who are connected with the Estate. The tea was refreshing, the gentlemen kind, but oh! the fierce English bull-dog! He glared, growled, pulled at his chain. The gentlemen said he was a splendid dog, but he did not care for ladies!

He was taken away, but still kept up his protest, and when at last he was fastened under the house, he kept on "growling, about the women" I suppose.

We returned to the school-house and listened to a most interesting sermon in English. The wife of the manager, a Scotch lady from the States, played the organ, and led the singing. This congregation was composed of Scotch gentlemen, Indians who understood English, and creoles or negroes.

On our way back we called on the manager, who had been kept in by an attack of fever, and whom should we find, but, Norman McLeod, a small gentleman now, but who will, we hope, grow up worthy of the good name he bears. Farewells are said, and away goes the faithful Princess, hills, up and down, over rivers, anywhere she is required to go she just goes, no fret or fuss, but just steadily on goes Princess.

We came back in a lovely after glow, the mountains bathed in pink, purple, gold, by the setting sun, and in front of us rose Tuaocke, our highest mountain. White clouds were floating around him, but not hiding his lofty head from the sinking sun.

The long street was filled by people of many shades and nations, some returning from business or pleasure, others wending their way to the different Churches, of which Tunapuna can now show four, fine buildings devoted to God's service, while only a few years ago, the village did not have one church.

A quiet dinner at the manse, thinking of dear friends far away, who had so often sat around the table. One we hope to see once more in her own place, the rest have gone out into the busy world, one to a new home of her own in Trinidad, another to his parish and work in Nova Scotia, while in a far away land the others are making ready to do well their part in life.

May God's blessing rest upon them all, though it is scarcely probable that all will ever meet again in the pleasant old room at the cheerful evening meal in the Tunapuna manse.

Then with the faithful Sadoo, as a guard from the terrors of the way, I walk home, cheered and encouraged to find so much progress made, and interest taken, in the work of winning souls for His kingdom.

TACARIGUA, 25th Oct., '95.

### A DIALOGUE IN TRINIDAD.

BY REV. LAL BIHARY.

For the RECORD.

A FEW weeks ago a prominent Mohammedan called to see me. His face indicated a glad heart. He had heard that the son of the Amir of Afghanistan had recently been in England, that the Mahārāni (Queen) of England had



shown him great honour, and that she and her counsellors had loaded him with presents.

He further stated that a great many Englishmen had already left Christianity and became just as Mohammedans; and in proof of this asserted that there were now several masjids or mosques in England, and that a grand one to cost many laks of rupees was now being built in Liverpool.

After much more in the same line, he paused, and then I assured him that I was thankful to hear that some Englishmen were becoming Mohammedans, if their faith in one God made them such. I told my friend that whilst England was a Christian country, many people in England were of a low mind through sin, that they did not like to keep the thought of God in their hearts, that they turned from him, spoke against him, became Atheists, and that any who became Mohammedans must come from this class; and that if a few men ready to go to Cabul or Delhi as missionaries, remained in England, the Atheists who became Mohammedans would probably come to Christ, and then their masjids would be of little service.

I showed that a true Christian was a man who had felt the guilt and burden of sin and who had sought and found pardon in the blood that makes atonement, and had the peace and blessedness following pardon; and such a one could never accept a religion that offered no Saviour.

I then asked him what advice he would give a man that came to him seeking salvation.

He replied, "Believe in God."

But what am I to believe? Am I to believe that God is holy and hates sin; that God is just, and will punish the sinner? If I believe this where am I to get relief? In this belief there is no peace, no satisfaction, only the dread consequences of sin; namely, misery, death, hell.

"But," said he; "you don't understand the mercy of God. What God wants is faith. Let me tell you a story from one of our books. Once Isu (Jesus) on his way to consult with Allah in heaven, met a fakir; torn, emaciated, exhausted through his austerities, and he begged Isu to ask Allah what reward he was to get. Further on Isu met a bloated, degraded sot, and he too begged Isu to enquire in heaven what his lot should be. Isu promised to remember both.

After private counsel with Allah on personal matters Isu referred to the men and their request. Allah pointed to quarters which contained all that a mortal could desire, and said, "Here is a place for the drunkard." Isu was surprised but offered no opinion. He then asked what the fakir should get. Allah led him to the mouth of the pit from which issued the groans of the lost, and said, "Here the fakir shall have his abode."

Isu on his return, was again roughly accosted by the drunkard and asked to give Allah's an-

swer. "Oh!" replied Isu, "tell me, could a thousand camels bearing burdens pass through a needle's eye?"

The debauchee replied, "I am surprised that a prophet should ask such a question, is anything too hard for God? Can't he do whatever he pleases?"

Isu saw the faith of the man, though morally so low, and understood why he should be highly honoured.

Passing on he again met the fakir, who at once asked what Allah said. Isu did not give a direct reply but asked, "Could a thousand camels with their loads go through a needle's eye?"

The fakir answered, "I am surprised that you should ask me such a foolish question, if you had asked me if even one could, my reply would be, impossible."

Isu saw that the man was without faith and understood why he was shut out of heaven.

"Thus you see," said my Mohammedan friend "faith is everything."

"Yes" said I, "you tell of faith in the power and mercy of God, but you have forgotten that God is holy and just."

At this point I tried to make clear the work that Jesus did, in giving satisfaction to justice for us, in His holy nature, and how by believing in Him, divine mercy that was restrained, can flow in its fulness into our hearts.

My friend gave heed for a little, and then politely begged to be excused, as the fourth season for daily prayer was at hand.

SAN FERNANDO, TRINIDAD, 1 Nov., 1895.

### LETTER FROM INDIA.

BY REV. J. BUCHANAN, M.D.

Ujjain, Sept. 11th, 1895.

MY DEAR SISTER,—The Brahmins still keep up their enmity against Herbert's work. A brick came into the school the other day. Herbert reasoned with them, saying, "why do you interfere with the school?" Their cry is, "Why do you teach the low castes to read?"

The people have been taught that the low castes cannot learn to read, as they are from the feet of Kramm. Hence they are doubly angry, 1st, as the fact that they do learn contradicts the teaching of the Brahmins: and 2nd, because it will show the poor people how the priesthood has been grinding them down. However there is no cause for alarm.

I am having a good run of patients these days; from eighty to one hundred daily. The dispensary is generally pretty well filled when we speak to the patients.

I had a long talk with Ganesh Ram, an earnest enquirer. He has been coming for some time and has appeared to be in earnest. To-day he was all broken up. He says his heart's desire is to follow Christ and be with him; and that he



knows his friends will cast him off. For this he is prepared, even though he cannot get the young wife that he seems to love very much. She is just now with her father at Gwalior, and has been there for about three months. But he is going to make a strong effort to get her. He is afraid her friends will not let her come, as he is a soldier in the native regiment and has barely enough to keep them both in food. He thinks that they may allow her to come if they see that he has some other work so that he can support her.

I broke my usual rule in favor of him, as he seemed to be so much in earnest and unselfishly in earnest, to get his little wife to whom he spoke about becoming a Christian before she went away. I told him that I thought we could give him some employment. This is the more necessary as the native regiment is to go from here in about three months, and the people would say, why go to the great expense, two or three month's salary, when that might be saved by just waiting a little while. The poor fellow wept at the thought of what it may cost him to follow Christ, viz., his own flesh and blood.

You know there is a good deal said in Canada about the Hindoos not loving their wives because of the zenana and the child marriage. Now while their methods are very different from ours, I firmly believe many of them have just as real, if differently expressed, affection for their wives, as people at home. In fact the association with the child-wife from infancy from time to time, tends to make them have similar ideas about many things and also to modify their tastes so as to bring them more and more into harmony. Of course I do not believe in child marriage, still it is not an unmitigated evil as many suppose.

This poor fellow, any way, seems to think, next to the matter of salvation, of his wife. Pray for the tried man that if it is God's will he may get salvation both for himself and for his wife.

On the head of the joy now comes a pain. The head master of the school, a Christian, has, it appears, struck a boy before all the others and there was a good deal of bad talk such as is not likely to impress the heathen with the qualities of the Christ we come to represent. I shall have to deal with the matter. This is a duty that missionaries have to do, but which they very much dislike."

## GLIMPSES OF WORK IN INDIA.

BY MISS CALDER OF MHOW.

THE old school in Pensionpura has become quite unsafe to enter, so of late the school has been conducted in a little native hut without ventilation of any kind excepting a door at front and back, the room being divided by a partition,

making two, and therefore just leaving each room one door for light and air. These doors are so low that we have to get down pretty close to mother-earth to enter, and while one is entering the room is in almost utter darkness. It being the rainy season now, nothing in the way of building can be done for two months, and so must try and do the best I can in my wee hut. These Pensionpura girls are improving very nicely, and are really lovable. I am exceedingly fond of them.

An old woman in that village made quite a confession to me the other day when I went to visit her (she was sick at the time). She said, "Miss Sahib, it is a very hard thing to have to confess, but I must tell you that when you first came here I thought you were not going to care for us or love us, and that you would not give us medicine if we were sick, or care, in fact, whether we lived or died. You would just come and talk to us and then go away. But, Miss Sahib, it is many months now since I have quite changed my opinion, and I know you love us and care for us, and I feel ashamed that I thought so badly of you."

This and a great deal more she said, but I give this just to show they are like ourselves, uncivilized as they are, and appreciate loving acts as other people. I love them more the more I see of their misery and degradation. There are so many of them for *one* to help that sometimes the work seems hopeless, but then comes the thought the work is God's and He can "save by many or by few," so we take courage and do what lies in our power.

In speaking of the work to the General's wife a few days ago, she said to me that it seemed "a hopeless task." I said: "Yes, to the natural eye, but to the eye of faith not so."

The other village work is also more encouraging now, although I have had many difficulties in persuading the little girls to attend. Their religious teachers, and others, a short time ago told them that I wanted them to attend school for a few months and then put them in jail until they should pay Rs. 25 each. Of course the poor little things were quite frightened and many would not attend school, but others who had more faith in me came, and gradually that "scare" was a thing of the past.

The girls now from Kakarpura come very regularly and gladly, but the parents of the higher castes in old Mhow are extremely frightened that I shall make them all Christians and so do not send their girls regularly, consequently the work among them is not satisfactory. The house-visiting goes on the same as before, no one objecting to the Bible or the hymns, but always very anxious to listen, and will ask for many more hymns than I have strength to sing for them.—*Leaflet.*



The Chinese around Hsin Chen, Honan, are still extremely hostile. As the time for the expiring of the lease of mission property arrived, the gentry (so-called) were making a determined effort to prevent its renewal and so get rid of the missionaries altogether. Whilst the heathen are raging, the Holy Spirit is working, and enquirers are multiplying.

**More Churches for Honan.** On visiting one of our country stations recently, they led me out to see the site of the future Chapel. The new believers there, who knew none of these things a year ago, had bought it *with their own money*, paying a sum which to people in Canada would be as if they paid \$300 or \$400 for a lot in some village as a site for a church. These people are now waiting to be taken on probation with a view to baptism. If the present is any indication of the future, the fruits *after* baptism will be unto everlasting life.

"Now we can in this end of the field, count seven points at which lights have been set a burning," writes Mr. McGillivray, speaking of the different towns or villages at one end of the Honan field, where a little band of Christians has been gathered.

**A Honan Communion.** I have just returned from a visit to our stations. At the first of these six Christians partook of the sacred emblems. One who has been ill a year with dropsy, sat on the bed, from which she was unable to be moved. Our communion table was a native couch, upon which a quilt was spread for a cover. This table was placed next our sick sister's bed. As we have no chapel, meetings are held in member's houses; and on this occasion, in order to have our sister partake, for the first, and perhaps, the last time on earth, of the elements which signified her Saviour's love to her, her husband's humble house (kitchen, bedroom, dinning-room all in one) became for the time being our chapel, yet was not this mud-floored hovel the *very gate of heaven*? How rude the vessels and furniture of this house of God, when we think of similar occasions at home in Canada! But the blessing depends not on such accessories, and the Master Himself was there.

—D. McGillivray.

#### LETTER FROM HONAN.

BY REV. MURDOCK M'KENZIE.

CHU, WANG, 25 Sept., 1895.

DEAR MR. SCOTT:—Christian friends in Canada desire missionaries to send them such items of news as will enable them to take an intelligent interest in the work being done in the various mission fields of our Church. Were it possible for us to do so we would gladly have them see with our eyes, hear with our ears, and feel with our hearts, what we see, hear, and feel, con-

stantly. Only by some such method as that, could they clearly understand what heathenism is to those in daily contact with it. Oral or written statements convey very faint impressions of the concrete realities the missionary of the Cross meets in carrying out his Divine Master's commission.

As I write you these lines six Chinese girls are reciting the Catechism in a room a few feet distant. In accordance with Chinese custom the feet of each was bound at an early age, so they are destined to be cripples for life. They are from poor families, and did not know a character, (word letter) till taught by the foreign ladies. Water is very abundant here but a glance is sufficient to convince us that they use it sparingly. They come daily and are making most encouraging progress. A few days ago they repeated the Christian Trimetrical Classic, containing 1512 characters, almost without a mistake. They have learned several Christian hymns also, and sing these daily, quite heartily. Their understandings are still weak, but the memory of each is getting stored with Christian truth which will yet we hope mould their lives. This is the senior girl's class. The juniors, taught daily in the same manner, give evidence of similar interest and are making steady progress in knowledge. Their future is known to God alone. Surely all will pray that He will bless and save them.

I sat in the Street Chapel a few hours ago addressing the patients waiting their turn for Medical treatment. Would that your readers were able to witness for themselves these daily scenes. Over twenty patients are often sitting, listening impatiently to the Gospel, which seems to offer so little present and palpable benefit, and longing for the tangible advantages which our Medical brother is able to bestow. Were I disposed to be envious, it might be possible to covet such drawing power as skill and drugs possess, and wish too that the preacher had as many soul patients as the doctor has body patients to attend to constantly. It is hard to convince them of the truth that the healing skill and effective medicines have been brought within their reach by Jesus Christ.

The great majority of these men are unable to read. Many are suffering from preventible diseases. A goodly number can be cured of their ailments. Others could be cured had they come some months earlier but their malady was considered unimportant then. Now it is beyond the physician's power to cure it. Quite a number come for whom nothing whatever can be done. Some will not submit to the necessary treatment and thus receive no benefit. Others remain for a few days and then depart to return no more.

Gratitude for favors received does not seem a marked characteristic of Chinese patients, while many of them do show most remarkable readiness



in misunderstanding the instructions which accompanied their prescriptions. Curiosity in examining the foreign medicines seems natural to very many.

Sufferers from malaria average over twenty daily at present. Skin diseases and eye complaints are also very common. There are many sad, helpless, hopeless, sufferers. There are three fairly hopeful men among those calling daily at the dispensary meantime. We trust that they are resolved to forsake idols and cleave only to the Lord Jesus Christ.

Itinerating work by native helpers is carried on steadily. These brethren on finding any hopeful persons, spend considerable time in the districts where they reside. Two men, the fruit of work done by the helpers, came here last week for examination with a view to having their names recorded. It was reported that several others may be expected from that region. The answers given, showed that they had a firm hold of some important Christian truths.

The number of enquirers is steadily increasing. The converts are holding on their way faithfully and some of them are developing into fairly aggressive Christian workers.

The "rainy season" in Honan was an unusually long one this year, and the results have been correspondingly disastrous. Bridges were swept away, in some cases hindering traffic very seriously, and giving an opportunity of devising means for filching people's money. The river bursted it's banks at various points destroying much valuable grain and not a few houses, leaving many persons on the verge of starvation, and drowning considerable numbers. Some of our converts have suffered severely through the loss of part of their crops.

The Chino-Japanese war terminated some months ago but its direful consequences are being now experienced and will continue for years to come. While Japan has but slight reason to congratulate herself on the result, it has been all loss and no gain to China. It has left her at the mercy of internal and external foes more than she was before. Her fleet has been sunk or captured. Her army has been defeated and demoralized. Her credit with foreign countries has been badly shaken. She has to pay a heavy indemnity, cede valuable territory, borrow money at high rates of interest, and will have to resort to various peculiar methods for extracting money from her own people.

Notwithstanding what many regarded as China's crushing humiliation, it is becoming pretty evident to all candid observers that her officials, gentry, and literati, are as proud and prejudiced, as bitterly anti-foreign and anti-Christian as before.

The war was scarcely ended when an anti-Christian crusade was set on foot. This broke out in the Province of Si-Chuen, in the far

west and has now spread to other regions. Mission premises were destroyed with all their contents. The work of years was in a few days completely stopped. Many missionaries, after experiencing the cruel tender mercies of the Chinese, were compelled to betake themselves to other provinces, and some of them will be lifelong sufferers. This has happened in what was regarded as one of the friendliest provinces in China.

Robbing and rioting were soon followed by more dastardly and atrocious deeds. In the Province of Fu-Kien, on the 1st of August, a missionary band of ten persons were barbarously butchered in cold blood. The party consisted of one man, a child, seven missionary ladies, and a nurse. This was the most deliberately planned and terrible massacre of Protestant foreigners that has yet taken place in China and has drawn out a universal burst of righteous indignation. It remains to be seen what the nations mainly affected are to do in such circumstances.

A Mohammedan rebellion which threatens to assume gigantic proportions is now going on in Kan-su, and the North West. Unless speedily checked it may lead to the formation of a fanatical Mohammedan State in that section of China.

Cholera is breaking out rapidly in various towns and cities. The latest report from Peking is to the effect that 50,000 persons have already died of the awful scourge in the Capital. China's worst foes could scarcely desire to see the country in a more deplorable condition.

Meantime what is being done for this unhappy Empire? Military men are urging on China the necessity of forming an immense standing army, to be drilled after foreign fashion. War vessels of the most recent and destructive types, must be purchased. A railway to cross central China is urged as indispensable. A large university is to be opened in Tientsin. The great Viceroy Li Hung Chang has been superseded and men known to be violently hostile to some of his counsels are now controlling the nation. Bands of young Chinese are to be sent abroad to learn how foreign nations became great and find out what can be done for China.

It is left to missionaries to assert that what China above all else needs, Christ and Christianity alone can give. It is doubtful whether a single foreign minister in China will tell the statesmen and official classes of this land that Christianity alone can save them from the destruction that many regard as inevitable. Ambassadors could do this if they only would. Missionaries would do it if they only could.

God's purposes we know are unfolding and His time to favour China may just be about to dawn. China needs the prayers of God's children in every land in this her serious crisis. Let there be wise counsels, decided action, a righteous policy, generous givings, faithful preaching, and believing prayer; and the 20th century may see China making rapid progress towards true Christian civilization.



## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### PRESBYTERY MEETINGS.

Algoma, Webbwood, March.  
 Bruce, Paisley, 10 Dec., 1.30 p.m.  
 Brockville, Prescott, 10 Dec., 2 p.m.  
 Brandon, Brandon, 1st Tues. March.  
 Chatham, Ridgetown, 9th Dec., 7.30 p.m.  
 Calgary, Calg., Knox, 1st Fri. Mar., 8 p.m.  
 Glengarry, Maxville, 17 Dec.  
 Guelph, Guelph, Knox, 21 Jan., 10.30 a.m.  
 Huron, Seaforth, 21 Jan., 10.30 a.m.  
 Kamloops, Enderby, 4 Dec., 10.30 a.m.  
 Kingston, Belleville, St. And., 17 Dec., 2 p.m.  
 Lindsay, Woodville, 17 Dec., 11 a.m.  
 Montreal, Mont., Knox, 17 Dec., 10 a.m.  
 Owen Sound, O. Sd., Knox, 17 Dec., 10 a.m.  
 Paris, Woodstock, Knox, 14 Jan.  
 Peterboro, Pet., St. Paul's, 17 Dec., 9 a.m.  
 Regina, Moosomin, 5 Mar.  
 Rock Lake, Crystal City, 19 Mar.  
 Saugeen, Mt. Forest, 10 Dec., 10 a.m.  
 Sarnia, Sarnia, St. And., 17 Dec., 11 a.m.  
 Stratford, Stratford, Knox, 12 Nov., 10.30 a.m.  
 Sydney, N. Sydney, 15 Jan.  
 Tor., Tor., St. And., 1st Tues. every mo.  
 Victoria, Nanaimo, St. And., 3 Dec., 2 p.m.  
 Westminster, New West., St. A., 3 Dec., 2.30 p.m.

### INDUCTIONS.

Mr. Malcolm McLeod, called from Cape North, C. B., into South Gut and Englishtown, Sydney Pres. 4 December.

Mr. J. W. Fowler, into Sherbrooke, N.S., 19 November.

Mr. W. A. Cook, late of Dorchester, into Thorold, 31 October.

Mr. J. A. Mahaffy, into Knox Ch, Milton, 19 November.

Mr. J. K. McClure, into Harcourt, N.B., 19 November.

Mr. Allan Moore, ordained, and inducted at, Oak Lake, Brandon Pres. 32 October.

Mr. Geo. Loughheed, ordained, and inducted, into Webbwood, Algoma Pres. 24 October.

Mr. W. P. Archibald called from Cavendish etc. P. E. I., into Sunny Brae, N. S., 28 Nov.

Mr. T. J. Thompson, to be ordained, and inducted, into John St Ch, Belleville.

Mr. T. Miller, into Richmond, etc., St. John Pres., 19 Nov.

Mr. Alexander Craise, into Mt. Stewart, etc., P.E.I., 16 Oct.

### RESIGNATIONS.

Mr. G. W. Fortune, of Elkhorn, Brandon Pres. 10 November.

Mr. D. H. Hodge, of Oak Lake, Brandon Pres.

Mr. R. G. Sinclair, of Mt. Pleasant and Bishopgate, Paris Pres.

Mr. R. B. Smith, of Ashburn and Utica, Whitby Pres.

### MINISTERIAL OBITUARIES

Rev. Alexander MacLennan was born in Ross-shire, Scotland, and came to Canada while a boy. He was educated in the Goderich High School and Knox College from which he graduated in

1865. After being licensed he took a year in Princeton and labored one summer at Parkhill and some months at Wallacetown. In 1863, he became pastor of Knox Church, Sydenham, Hoath Head, where he labored for twenty-seven years. He worked for the last year in failing health, and then removed to Owen Sound to be nearer medical skill, but pneumonia set in with pleurisy and he died on the 12th of September aged 64. *Com.*

Rev. J. A. McConnell was born 25th May, 1836, in County Armagh, Ireland; came to Canada in 1854; was educated, and labored for some time in the United States, and was settled in Watson's Corners, 1st Dec., 1880. He had decided to retire from the ministry, was leaving Watson's Corners, had everything packed for removal, and sitting at the tea-table conversing with his wife, he bowed his head as if to ask a blessing, but it was death. In a moment from life here to life immortal.

Rev. Robert J. Laidlaw was born at Equestring, Ont., 3rd Dec., 1839. He graduated from Toronto University in 1859, taught at Quatre Bras until 1863, and at Waterloo, Ont., until 1867. He then engaged in business for about a year, and entered the Theological Seminary at Princeton, N. Y., in 1868, and was licensed in Princeton in the spring of 1871. In May, 1871, he accepted a call to First Church, Columbus, Ohio, removing in 1875 to Jefferson Avenue Church, Detroit, and in 1878 to St. Paul's Church, Hamilton, where he labored until laid aside by the sickness that ended this life, 24th Oct 1895.

## Literary Notices.

WEBSTER'S INTERNATIONAL DICTIONARY, successor to *Webster's Unabridged*, is the most complete work of its kind that we have ever examined. The whole circle of human knowledge has been laid under tribute to bring forth what appears to be as complete and perfect a dictionary, as it is now possible to produce. Its fullness and accuracy are remarkable; while its wealth of illustration in all departments, render its clear definitions still more vivid; and in addition, make it a book that delights even the children, as they unconsciously absorb the knowledge which these illustrations impart. The Patent Denison Index is a luxury that becomes a necessity with use.

G. & C. Merriam Co., Publishers, Springfield, Mass. May be ordered through any bookseller.

IN THE DAYS OF AULD LANG SYNE, by Ian Maclaren. To those who have read the Bonnie Briar Bush it is enough to say that this second book is as good as the first. It is much to say but, after careful reading, with pauses to swallow the lumps, for humor, power, and pathos, Ian Maclaren stands unrivalled. Sold by Drysdale & Co., Montreal.

A BOOK OF FAMILY PRAYERS, BY REV. DR. GREGG. With prayers for each day of the month and special prayers suitable for special occasions. Second edition, revised and enlarged. While we think it better that the prayers around the family altar should be without such aid, if help be necessary, Dr. Gregg's excellent book has this merit, that it is by one of our own ministers, well fitted for such a work, and is therefore specially suited to the wants of our people. Published by Williamson & Co., Toronto.—Price \$1.



## Presbyterianism Abroad.

**In New England.** A century and a-half ago the few Presbyterians in New England suffered grievous disabilities. The First Presbyterian Church of Newburyport, organized in 1746, was required to pay taxes, for thirty years, to the Congregationalist Church of Newbury, thus giving some color to the words of a satirist who has said that "the pilgrim fathers left England because they wished to worship as they pleased and to make everybody else do the same."

After bearing this tax for thirty years, the little band of Presbyterians prepared a petition to the King of England, asking relief. The Colonial Legislature, hearing of the movement, and not wishing royal interference, hastened to grant the exemption.

As late as 1846, when this First Presbyterian Church of Newburyport was a century old, it was the only Presbyterian church in New England connected with a Presbytery; but so great has been the change during the last fifty years, that there are now in New England, in the Boston Presbytery, forty-nine churches, and the latest proposal is to divide the Presbytery into two, and form the Synod of New England.

This rapid advance of Presbyterianism is in some measure due to the immigration from Canada, particularly from the Maritime Provinces; and while we are sorry to lose such a class, it is none the less a matter for thankfulness, that when they leave us they carry their principles with them and help to mould for righteousness their adopted country.

### Presbyterian Items

The University of Aberdeen has been celebrating its fourth centenary.

Rev. J. W. Macdonald, F.C., Kirkcaldy, has gone to take charge of the continental station at Nice for six months.

Rev. Dr. Herdman of Melrose, Scotland, brother of the late Rev. Mr. Herdman of Pictou, N.S., has just celebrated his jubilee.

"In Ireland, several meetings of elders have been held to protest against the introduction by the Assembly of an authorized hymn book."

Of twenty-seven candidates for admission to Glasgow University Divinity Hall, nine (non-graduates) have failed to pass the present session.

The Young Men's Guild of the Established Church of Scotland, has now 670 branches, and 26,000 members. Of these latter, 5,250 are total abstainers.

"The Presbyterians cling more closely to the college of fishermen than to the College of Cardinals; they contend for a scriptural faith and or a scriptural worship.—*Pitt*.

Rev. Alexander Connell, B.D., minister of Regent Square church, London, preaches occasionally in the afternoons in Gaelic. The language of Eden in modern Babylon.

A strong feeling is growing in the Irish Presbyterian Church that reform is needed in the method of the calling of ministers, and still more in their release from unsuitable spheres.

At the opening of the Assembly's College, Belfast, Rev. T. M. Hamill was installed in the chair of Systematic Theology, and delivered his inaugural address on "Theology and the Creeds."

'The Presbyterian hospitals in Peking and Canton in 1893 treated fifty-seven thousand five hundred and forty-one cases. How much that means of Christ-like work and who can estimate the results!'

According to Professor Lindsay, convener of the Free Church of Scotland Foreign Mission Committee, the Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries of the world.

The Presbyterian Church of New Zealand, at its General Assembly in Auckland, reported eighty-four ministers, fifteen students, 14,336 communicants, 200 Sabbath-schools, and 14,437 scholars. Its contributions to foreign missions amounted to about £900.

"Campbell College is a recent erection at Belfast. It is a high school, endowed and finished through the bequest of a wealthy Presbyterian. None of the great English schools have finer grounds or better appointments. It is intended to benefit the Protestant denominations, without regard to creed."

Presbyterianism, which is hardly known in rural England south of the Humber, is beginning to make itself felt even in the country districts. In the county of Kent, three contiguous parishes are now served by small Presbyterian churches, viz., Edenbridge, Cowden, and Withyham. This is owing to the influx of Scottish farmers.

"The union of the two sections of Presbyterianism in Tasmania, Australia, will, it is expected, soon be an accomplished fact. The Free Church has already agreed to the basis of union, and has instructed the Attorney-General to draft an "Enabling Act," to allow the Churches in its Presbytery to unite with the Tasmanian Church, as soon as the Synod is ready."

The Triennial Federal Council, representing the Free Ch. of Scotland, the U. P. Ch. of Scotland, and the Pres. Ch. of England, met, this year, in Dundee, Scotland, 13 and 14 Nov., with papers by Principal Dykes, on "Worship in the Presbyterian Church"; Dr. Norman Walker, on "Co-operation in Christian work"; Dr. George Robson, on "Commerce and Foreign Missions"; Dr. Monroe Gibson, on "Commerce"; Rev. J. B. Hastings, on "The Use of Wealth", and Dr. Adam Smith, on "Industrial Questions."



## From all Quarters.

The first lady doctor has been recognized in Austria.

The French are already re-naming the streets of the Malagasy towns in their possession.

Hungary's first Christian Endeavor Society was lately organized, with seven members.

It is proposed to build a Bible Institute in Glasgow at a cost of from \$25,000 to \$27,000.

"The next Lambeth Conference of the Bishops of the Anglican Communion will be held in the year 1897."

It is said that Nihilism is now more active in Russia than at any time since the death of Czar Alexander II.

The French Jesuits have been recalled from Uganda, and their place has been taken by a band of English Jesuits.

The Duke of Argyll appeals to the British public in behalf of starving Armenians, of whom 50,000 are without food or shelter.

It is now said that of the 50,000 persons who make up the population of Salt Lake City one-half only profess the Mormon faith.

The New York *Tribune* says: "The liquor traffic is to-day the heaviest clog upon the progress and the deepest disgrace of the nineteenth century."

"European Protestantism is strongest in Great Britain, where its membership is 30,000,000, and next comes Germany, with a Protestant population of 29,000,000."

"The population of the United States and Territories is about 70,000,000. Of these, nearly 7,000,000 are Catholic, and more than 14,000,000 are Protestant communicants."

Some harps have been discovered in Egyptian tombs. The strings in several instances were intact, and gave forth distinct sounds after a silence of three thousand years

The result of the tenth annual self-denial week of the Salvation Army, shows that £16,920 was received from Britain, £13,750 from Australia, both a little in advance of last year.

"Marshall Field, of Chicago, who is reported to have made \$7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.

Information comes from Paris that the Chinese government has agreed to pay to France about eight hundred thousand dollars indemnity for the property of French missions destroyed by the mob at Sze-Chuen.

A Russian Hebrew is said to have devoted a large sum to establishing a Jewish University in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.—*Christian Leader*.

The New York *World* says: "A careful estimate made by a well-posted brewer fixes the loss of the brewers each week since the enforcement of the excise law at \$250,000." The *Voice* asks the *World*, who has this \$250,000 now?

General Booth completed his African tour recently and sailed for New Zealand. His mission was successful, and a gift of 29,000 acres of land in Switzerland has been made to him in connection with important extensions of his work.

One man in Chester, England, has been before the police justices 130 times for drunkenness or assaults; his father was up 35 times, one sister 67, and another 29. The cost of prosecuting the family and keeping it in prison has been over \$10,000."

There are 28,709 students in German universities, of whom 4,597 are studying theology, 8,132 law, 8,361 medicine, and 7,619 philosophy. As compared with last year's figures, a considerable decrease is registered in the number of students of evangelical theology.—*Christian Leader*.

There is a certain indication that the demon drink is making rapid progress among the higher classes of India. Half-a-dozen taverns where high-class people live, in a single street of a big city in the South is a frightful omen of what is in store in the future of the people of this country.—*Ex*.

Major Mathison, an officer of the English army, who has served eighteen years and distinguished himself on the battlefields of Egypt, has resigned his commission to become a missionary. He will go to Ceylon under the auspices of the Church Missionary Society, and will work without pay.—*Pres. Rev*.

Christianity has accomplished much in maintaining a recognized standard of morality, keeping vice back under the shadows and enforcing a recognition of the Sabbath-day. Since the Gospel has accomplished so much what may it not accomplish if its millions of believers will be true and faithful to it.—*Ch. at Home*.

The numerous deaths of missionaries in Africa can be traced to the fact of their settling right in or near the swampy, malarial belt instead of pushing inland to the healthy elevated regions. Dr. Pierson says "Most of the deaths of missionaries in Africa have been quite unnecessary; you are reasonably safe if you look after four things:—light vegetable diet, right hours of travelling, boil all drinking water, do not live near the swamp."—*Med. Miss. Herald*.



"The income of the American Board during its past fiscal year was \$716,837.17. Half a million of this was received in donations. Legacies and interest account for the balance. The sum of \$661,885.99 was expended on the missions, \$13,964.24 on agencies, \$10,947.17 on publications, and \$28,434.59 on administration. The debt was \$116,237.56 on Aug. 31st, 1894, and had fallen to \$114,632.38 by Aug. 31st, 1895."

The latest effort to distribute the population of the globe, according to religions, has been made by the *Deutsche Kirchenzeitung*, and results as follows: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; heathens, 812,000,000; total non-Christians, 1,000,000,000. The total population of the earth is estimated at 1,500,000,000, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 854,000,000; Australia, 4,730,000; America, 133,670,000; total, 1,500,000,000.

An innkeeper, some time ago, rescued an Inverness Roman Catholic priest from a monastery near Aix-la-Chapelle, who, though sane, was detained three years as a lunatic. The priest's account of the asylum induced the innkeeper to publish a pamphlet, charging the priests with horrible barbarities. The authorities at the monastery charged the writer with libel. The trial took place in Berlin and occupied a week, the court finding that the charges were proved up to the hilt. The result has caused a tremendous sensation throughout Germany, and is being followed by a prosecution of the monks.

Upwards of half a million of the native women of India were relieved last year by the medical staff and appliances of the Lady Dufferin Fund. The number has gone on increasing annually at a rapid rate. It is nearly ten years since, in obedience to the charge laid upon her by the Queen-Empress, the Governor-General's wife formed the Fund which bears her name. It has in that time employed seventy-three lady doctors of various degrees of qualifications, has established fifty-seven hospitals and dispensaries in various parts of India, and has trained 262 women in the several medical schools and colleges there.

"It is stated that in 1822 the Turks massacred 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3000 uncatalogued, unofficial murders of Christian subjects during the last 75 years by the Sublime Porte. At a low estimate the grand total would be 100,000 Christian wantonly murdered by Turks since 1820."—*Missionary Review*.

Between 5,000 and 6,000 tons of opium are sent from India to China annually as an article of English trade, from which the Indian Government derives, at the present time, an annual revenue of 32,000,000 dols. And what is this but an enormously large and odorous fly in the ointment of British Christianity, which grievously pollutes the air of this lower world, and smells to heaven!—*Missionary Review*.

#### IN SOUTH AMERICAN CITIES.

ALL that has ever been said of the importance of city missions in London, Paris, New York or Chicago, applies with equal or greater force to Rio de Janeiro, Bahia, Montevideo, Buenos Ayres and Valparaizo. These cities exercise an influence upon the life of the people about them relatively greater than that of the large cities in other countries. By far the most important interests, social, political and commercial, which exist in these South American Republics are centered in their large coast cities. The provincial towns follow in their lead. "Convert Chicago and you will have all Illinois on the anxious seat," says Dr. Parkhurst. Convert the capitals of these nine Republics and the evangelization of South America will be a short and easy task.

One of the great obstacles to the progress of the Gospel in the smaller towns and country places in South America is the social ostracism which must be borne by all who accept Protestantism. One must see it and feel it to know its power. This obstacle hardly exists in the large cities. "Where men are most crowded together they are farthest apart." This independence and freedom from restraint makes it easier for men to accept the Gospel.

Thousands of people from the neighboring towns and surrounding country visit the large cities every year for business or pleasure. Many from curiosity attend the Protestant worship and go home to tell their friends what they have seen and heard.

The Church of Christ knows how to assimilate men of all classes and nationalities. The chief supporters of the native Presbyterian Church in Rio de Janeiro are an Italian and a Scotchman. The missionary must break through all the barriers which separate men and approach them as men and not as belonging to this or that nationality. The Gospel and the whole missionary enterprise are cosmopolitan in character and the missionary of all men should be cosmopolitan, and there is no valid reason why he should avoid the great mixed populations of the large cities.

It is sometimes claimed that converts can be made more easily in the smaller towns and country districts. What the Church wants, we are told, is results or glowing reports and that she grows impatient if they are not forthcoming. It may be conceded that it is more difficult to



obtain the same results in point of numbers in city missions. But what is success? What is progress? Can we gain a victory while we leave the enemy in possession of all the strong positions with his main column still untouched? Was it not admirable generalship which achieved the conversion of the Roman Empire in 300 years?

If we are to evangelize these South American Republics, we must learn this lesson from history; the "strategic points" must be seized and held at any cost. For this work we need what Dr. Monro Gibson aptly calls "telescopic faith."

As to the best method of carrying on mission work in South American cities, the opinion is general, among those who best know their condition, that it will be found to be the well-known method which has been employed with such success in the McCall Mission of Paris.—*In Ch. at Home and Abroad.*

### PALESTINE AND THE JEWS.

**S**YRIA was so called from its chief commercial city, Sur (Tyre), and it denotes an historical rather than a political territory.

The extent of the territory which goes by this name is about 400 miles (from the Taurus Mountains to Egypt) by 200 miles (from the Mediterranean to the Syrian desert). The population is about 2,000,000, about one half of whom are orthodox Mohammedans, the remainder belonging to various sects—Nusairiyeh, Maronites, Greeks, Papists, Druses, Arabs, Jews, Armenians, etc.

Palestine, the Promised Land of the Hebrew and the birthplace of the Christian faith, has been from time immemorial the field of political and more especially of religious strife. Here Mohammedanism, Judaism, Romanism, Oriental sects and Christianity meet in a common belief in God and in a reverence for the Holy Land, but here they contend zealously to uphold and propagate their different creeds regarding God's appointed way of salvation.

It was not until 1819 that Protestantism entered upon the field. Then Rev. Pliny Fisk and Rev. Levi Parsons landed in Smyrna and began work in Jerusalem and Beirut. Wars and pestilence, intolerance, persecution, and banishment, beset these and subsequent missionaries on each side, and made the work of evangelization exceedingly difficult and progress slow. The Bible was denounced and proscribed and burned, and those who read it were persecuted and excommunicated.

In 1822 the American Arabic press was founded at Malta, and in 1834 was removed to Beirut. This press has now printed over 500,000,000 pages in Arabic (nearly 23,000,000 in 1893); there have been issued over 500 publications which bear the seal of the Imperial Board of Public Instruction.

In 1893, 33,281 Arabic Scriptures were issued and sent into Turkey, Syria, Palestine, Egypt, Arabia, Tunis, Algiers, Morocco, India, Persia, Muscat, and Bahrein.

The first girls' school ever opened in the Turkish Empire was established in 1834 in Beirut by Mrs. Eli Smith. In Syria there are now nearly 10,000 girls (and as many more men and boys) under Protestant instruction, besides thousand in the Greek and papal schools. Female education has wrought a palpable change in the status and dignity of woman; the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

In 1839 a boys' boarding-school was opened in Beirut with 15 pupils, and in 1863 the Syrian Protestant College, which in 1894 had 46 collegiate students, 60 medical students, 134 in the preparatory department; total, 240. In 1848 the first Syrian Evangelical Church was organized in Beirut with 18 members.

There are now 21 medical missionary stations, which treat annually about 3000 in-door and 140,000 out-door patients. The principal American agency at work is the Presbyterian Board (North), besides which there are 21 other American, English, Scotch, and Irish, denominational and independent missions carrying on educational and medical work among all classes.

Jerusalem is becoming one of the headquarters for work among the Jews, of whom there are now about 50,000 in Palestine (over 25,000 in Jerusalem.) Work among the lepers is carried on by the Moravians.

Nineteenth-century civilization is rudely changing the character and customs of the country. The sacred hills are beginning to resound with the puff and shriek of the modern locomotive, and the Dead Sea is to be navigated by freight and passenger boats.

The number of Hebrews on the face of the globe is estimated at from 7,000,000 to 8,000,000 (about twice as many as were in Palestine in David's reign). There are about 6,800,000 in Europe (3,600,000 in Russia and 1,860,000 in Austria); the remainder are scattered over the face of the earth, but are distinguishable everywhere not only by their national characteristics, but in retaining their national name as a surname instead of as descriptive adjective—*e. g.*, American-Jews, German-Jews, etc., whereas other nationalities take the name of their adopted country—*e. g.*, German-American, etc.

There are over 50 societies in operation for the evangelization of this "chosen race;" they operate in some 130 stations, employ over 300 workers, and have gathered about 150,000 converts. A Christian Israelite almost invariably makes a zealous and efficient Missionary.—*Miss. Review.*



## Christian Life and Work.

### WILLING.

Teach me to do Thy will !  
Is all my prayer,  
Finding it glory still  
Thy cross to bear.

To know what is Thy will  
Is all my care ;  
Then would I fear no ill  
From anywhere.

Willing Thy will to do,  
Then shall I know  
Where-e'er Thou leadest to,  
Gladly I go.

Ready to suffer loss,  
Bear any pain,  
Fearing not any cross  
Shall be in vain.

Flesh has no weariness,  
Earth has no frown,  
But through dreariness  
Glitters a crown.—*Pres.*

### THE LIGHT OF THE WORLD.

"I am the Light of the world."  
"Ye are the light of the world."

The restless millions wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late,  
Have we done what we could? Have I? Have  
you?

A cloud of witnesses above encompassus,  
We love to think of all they see and know,  
But what of this great multitude in peril,  
Who sadly wait below?

Oh, let this thrilling vision daily move us  
To earnest prayers and deeds before unknown,  
That souls redeemed from many lands may join  
us,

When Christ brings home his own.

—*Assembly's Herald.*

### CONSCIENCE SPEAKING.

During a season of division and alienation, a minister once preached a pointed and faithful sermon upon brotherly love. In illustrating one phase of the subject he spoke so plainly and directly that an elder took offense, supposing that some one had told the preacher of a conversation he had had with another brother. Calling one day upon him, his pastor assured him that he knew nothing of what passed between the two brethren.

His wife being present spoke up and said, "Hugh, the shoe fits; take it." He was a sensible Christian man, and at once acknowledged his fault came back to the church and did his duty.

Men often take umbrage because their faults are publicly exposed in the pulpit; when the pastor has them not personally in his mind but is only presenting the truth in a direct and forcible way. It happens to hit them. Conscience brings it home to them, and they seek to get rid of its force by complaining against the bearer of it. Far better would it be if they acknowledged their guilt and sued for pardon.—*Pres.*

### "HE GOETH BEFORE."

One day we were away in a village some distance from Matsuye in Japan. We had walked about a good deal, and were rather tired. Nobody seemed to want to hear our message, everybody had an excuse, and we were beginning to feel disheartened. Was it any use at all? Just then some little children saw us and cried out, "Look, look, Jesus is coming! Jesus is coming!"

We knew it was only in mockery, but all tiredness flew away at once, to think that when *we* were coming they should say *He* was coming, for it was true. Along the narrow path, among the rice fields, I seemed to see him walk before us. Before we came to the slippery bamboo bridges, He had crossed them. Sometimes we turned a corner, He had turned it first, so He had met what was on the other side before we did; and so it was all along the way, only really and truly, not make believe at all, for He says that "when He putteth forth His own sheep, He goeth before them."

And this is what I said to Him then—won't you say it too?—Lord Jesus, please help me to follow so closely to Thee, that wherever I go, even the little children may feel Jesus is coming, Jesus is coming."—*Sunrise Land.*

### LOVE TO THE LIVING.

One of the superstitions of the Seneca Indians is that they can send their love by a bird to their dead ones. When a maiden dies, they imprison a young bird until it first begins to sing. They then load it with kisses and caresses, and set it at liberty over the grave of the maiden who has died, believing that it will not fold its wings nor close its eyes until it has flown to the spirit-land and delivered its precious burden of affection to the loved and lost; and it is not uncommon for twenty or thirty birds to be loosed over the same grave.

Many and many a one, would give all they have in the world if they could send to their dead ones an expression of love, which might have been so easily made in life. And how many would now send messages unsaying many things which should not have been said, and saying many which were, alas, left unsaid. Let the song-birds of soft looks, of soft words, fly *now*. Now we know that they can reach, and we shall have this great advantage—the song-birds will fly back to us again.—*The Quiver.*



## KEEPING VOWS TO CHRIST.

BY REV. THEODORE L. CUYLER.

EVERYONE who honestly unites with a Christian church, makes, by that act, a solemn vow to be Christ's disciple. We, in substance, promise to give our atoning Saviour the first place in our hearts and lives—to give Him a share in our profits and a place in our pleasures and the casting vote in all our important religious decisions. On the seal of a certain religious society is depicted an ox standing between a plough and an altar, with the motto, "Ready for either." By our vows we profess that we are ready for worship or for work, for service or for sacrifice.

This great vital matter of keeping our vows to our Divine Master is, at bottom, a simple question of heart loyalty. The question, "do you live for Christ"; depends on that other and deeper question, "do you love Christ." The payment of our spiritual promises must never be a thing of penance or compulsion—a penny-counting payment of a tax.

Nor are we to serve our Master just because we have promised to do so. The Christlan is not to make out a long list of obligations and duties, like a builder's "specifications" for a house, and then ask himself, "Am I living up to my contract?" "Did I pledge myself to do this or that?" That sort of chaffering is fatal to a free, spontaneous, joyous, Christian living.

How does a loving wife keep true to the man she has wedded? Does she only do it by recollecting that on a certain day in a certain year she made a solemn vow to "love and to cherish until death do us part?" That means bondage. With her, the heart is the only sentinel needed to watch her footsteps, the only teacher needed to instruct her in the path of wifely duty. The insight of true love is immeasurably wiser and stronger than the oversight of formal written obligation.

When simple-hearted, grateful Mary bore that precious box of alabaster and poured its fragrance over the weary feet of her Lord, nobody told her to do it. The greedy scoundrel, Judas, pronounced it a sheer waste, and probably the other disciples regarded it as a piece of extravagant ultraism. "No," quoth the Master, "do not rebuke her; there is an oracle within that told her what to do; her love sees further than your selfish prudence. She hath done what she could." The irresistible impulse of a grateful, loyal heart brought the gentle creature to that spot and lavished the rich perfume over the feet that were so soon to be transfixed with the bloody nails.

Ah, there is something subtler and stronger than the mere letter of vows and church covenants. There is a spiritual insight that discovers the lines of Christian duty; and love is Lord of

all. Depend upon it, my brother, that if you have not the saving faith that knits you to Christ Jesus, and the healthy conscience that abhors every act of disobedience, and the intense loyal affection that makes even sacrifice to be sweet for His sake; if you have not these, then all the public vows you might make on a hundred sacramental Sabbaths would be only a rope of sand.

"When thou vowest a vow unto God, defer not to pay it." There is too much of what may be called prospective piety. It is very flush with good promises. It is large and liberal in expectation. This is a very easy and cheap style of religion; it is quite ready to draw its note "for ninety days," or at any other date in the distance. Oh, how easy it is to promise ourselves that we will do better and pray better and live better in that bright illusory to-morrow!

There is a surfeit of promissory piety in our churches. I do not doubt that the vast majority—nearly all—of those who make a public confession of Jesus Christ really intend to fulfil their covenant obligations. Yet of those whose promises were profuse and their intentions excellent, how many there are whose actual achievements have been almost zero. They are constantly slipping away from obligations and slipping out of actual service of the Master.

Are they "sorry for it?" Yes, no doubt of that. Sorrowing and sinning—sinning and sorrowing make up the dreary alternation. They are full of eloquent regrets; they "did mean to do this," or they promised themselves that they "never would do that again." Yet their tears and regrets and self-reproaches are about as fruitless as the self-scourgings of a poor neighbour of ours, who after every lapse into drunkenness is ready to take a new pledge of entire abstinence.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promissory notes for our blessed Lord and Saviour, but to perform the duty of the hour in the hour, and to take the next step that is right before us. The eccentric John Randolph once cried out in his shrill tones, "Mr. Speaker, I have discovered the philosopher's stone—it is *pay as you go!*" This is as sound a maxim in religion as finance. A vow of consecration is a rightful, solemn, legitimate act; but, like the vow of wedlock, it is to be of perpetual obligation. To perform a vow means to do at once our dear Master's bidding. The secret of faithful keeping of our vows to Him is to keep our hearts in the love of Jesus.

An earnest minister used often to say to the young people of his congregation: "Work, my lads and lassies, wherever you are put; for all labor, even the lowliest, if well and faithfully done, will enoble the one who does it.



### TO MAKE A HAPPY HOME.

Learn to govern yourselves, and to be gentle and patient.

Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.

Never speak or act until you have prayed over your words and acts, and concluded that Christ would have done so in your place.

Remember that, valuable as is the gift of speech, the gift of silence is often more valuable.

Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never retort a sharp or angry word. It is the second word that makes the quarrel.

Beware of the first disagreement.

Learn to speak in a gentle tone of voice.

Learn to say kind and pleasant things whenever an opportunity offers.—*Sel.*

### CHOIRS, ASSISTANT PREACHERS.

Parson Brownlow could not understand what was the matter with his sermons. He studied as long as he could, he prayed over them most earnestly, he put into them, indeed, his whole life; and yet they did not seem to touch the life of his people. Parson Brownlow thought over this long and prayed over it patiently, but it was all in vain. Indeed, he never did find out, until, one Sunday, he had something the matter with his throat that prevented his preaching, yet permitted him to sit below in the pews and listen to the clergyman who took his place.

And then it was that Parson Brownlow, on lifting his eyes to the organ loft back of the pulpit, saw, to his surprise and disgust, that all that time he had been laboring against a set of assistant preachers, who, while he had been preaching one thing, had been at work most vigorously preaching quite different things. These preachers were the choir.

They were giggling, and flirting, and reading the paper, and fumbling the leaves of the hymn-book, and whispering, and yawning, and sound asleep.

Parson Brownlow sent a note to the next choir meeting. It read like this:—

*My dear Assistant Preachers:*—I give it up. You are too many for me. Either you must stop preaching levity and carelessness and pertness and indifference and irreverence from your pulpit above me, or I must stop preaching the opposite of these things from my pulpit. The contest is too unequal, for you are many, and I am but one. Which shall it be? Your devoted  
PASTOR.

The next Sunday there was a new tenor and a new alto in the organ loft, but no one seemed to know the difference, for every one was saying, "What a glorious sermon our pastor preached today! I did not know it was in him."—CALEB COBWEB, in *Golden Rule*.

### "PREACHING" AND "REVIVALS."

Dr. Cuyler in writing of "My First Parish," Burlington, Pa., says:—My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of material for a young beginner. In the front pews sat Dr. Van Rensselaer, with his family. Charles Chauncey the distinguished Philadelphia lawyer, occupied another front pew for about four or five months each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation.

One thing I soon discovered, and that was that the three or four highly cultured families in my parish, relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. There is no greater humbug than the idea that highly educated parishioners hanker after severely intellectual or abstruse preaching.

My eminent Philadelphia lawyer once said to me: "I don't care to come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-earnestness." That sentence gave me a world of encouragement. Simple Bible truth made red hot is what this sin-plagued world needs. "Preaching up to this age" is a thin pretext to cover a vast deal of arid philosophizing in the pulpit.

My first year's work was very discouraging; and though I was learning to handle my tools, yet I was foolish enough to begin to think about flying into Tarshish! My Master kindly headed me off by a sudden and powerful revival which began one evening in a little prayer-meeting. Such a sudden descent of the Holy Spirit, and with such intensity of soul-convicting power I have never seen surpassed in all my fifty years of experience as a minister. We held meetings nearly every evening for a month; the little church was doubled in numbers, and it acquired a vigor that has carried it on successfully to this day. I learned more of practical theology during that month than I had learned in a year at the Seminary.

It seems to me that type of revivals—such as McCheyne had in Dundee, and Albert Barnes and Edward N. Kirk had in Philadelphia, and Charles G. Finney had in Western New York—are seldom known in these days. Whether the human methods have changed, or the Divine Spirit sees fit to manifest Himself in a different manner, is not for me to decide, or can any one pronounce definitely. Certainly there is a greater tendency to relegate to professional "evangelists" the work which pastors and churches then joyfully did for themselves.

Union meetings of different churches have this danger, that each church may lose its own sense of responsibility; and certain it is that the most solid results are gained where the reliance is on God's Spirit, and not on human machinery. While innumerable blessings come in answer to prayer, I never have witnessed an outpouring of the Holy Spirit that followed a confident prediction. We mortals are not admitted to the secret purposes of a Sovereign God.



## MORAL ADHESIVENESS.

BY CHARLES H. PARKHURST, D.D.

THE quality intended by our topic is one that creates very little furor in the world, but one, nevertheless, that does succeed in accomplishing a good deal of work, and, in the course of time, accumulating a considerable amount of valuable result. What we have chosen to call "Moral Adhesiveness" is much the same thing as Scripture calls "patient continuance in well-doing"—doing a good thing, and then doing it again, and continuing to do it; consecutiveness, viewed as a Christian grace; pertinacity on ethical lines—and evinces itself partly by the effects it produces as character builder, and partly by the contribution it makes to the common necessities of the world we belong to.

As to the first of these, doing a good thing to-day and then doing it again to-morrow and the day after, is material that goes to compose in a man moral fibre. Our own deeds are disciplinary. A man teaches himself by his own act quite as much as he teaches any one else. Every expression, by word or work, that we give to an impulse of our own, intensifies that impulse. What we call our habits are simply the name we give to the results wrought in us by our own tuition. Habit is simply a polished channel that our own previous acts have grooved for us to slip in. Habit is momentum, accumulated from the doing of past deeds, and become a constant push.

No virtue is safe until it is so in the habit of being virtuous that it goes by its own weight, like a stone rolling over and over down an inclined plane. We acquire moral tendencies by moral practice as certainly as we acquire physical tendencies by physical practice. No tendency that is in us is reliable, no matter how angelic it may be, till it has been stiffened into a solid, permanent fixture by reiterated action of our own.

All of this shows to us, plainly enough, the difference there is between innocence and character; innocence is only the raw material of character, ethical cartilage, out of which only time and action can develop bone. Innocence is no better than moral jelly which nothing short of deed repeated and reduplicated can render vertebrate.

It is not necessary to underrate the office work of the Holy Spirit in renewing a man; but just as bread does not become flesh till the body has assimilated it, it is safe to say that no spiritual nutriment becomes part and parcel of ourselves till by our own reaction upon it we have made it such. Graces are not custom-made. There is no more use in praying to be honest than there is in praying to be a mathematician. We have to do mathematical work in order to become mathematicians, and just as much we have to do honest work in order to become honest.

God gives men timber, but he does not give them houses. He lets them take His timber and build their own houses. Our honesty is something that we build. Honesty I would like to define as the habit of being honest. It is the set that a man gets by dealing truthfully and doing it a great many times over. A man cannot be trusted to be honest till he has done honestly so long that his impulses have a strong muscular spring in that direction.

That is where training comes in. That is the advantage there is in being born as children, instead of being sprung into life as adults, as perhaps poor Adam was. Vessels for the sea are built on dry land; if put together at sea the strain of the sea would prevent their being jointed sufficiently closely to be able to withstand the assaults of the sea. Home is a kind of dry-dock where the ribs of the boat are put in, and the planks laid and the bolts driven before the full swell of the sea is let loose upon it. Adam showed need of dry-dock, and a good many young Adams go to the bottom because they were built at sea instead of being built for the sea. No device has been invented that will take the place of being brought up.

Those of us that are honest, for instance, are such, ninety-nine out of a hundred, because we learned to be honest when we were children. We do not steal because we never learned to steal. It would be no more temptation to put our hand into our neighbor's pocket and abstract a dollar than it would be a temptation to sit down and read a page of Choctaw; we never learned Choctaw and we never learned theft; the current of our thought does not run that way.

So of other traits; people that are generous when they are man-grown or woman-grown, are such in most instances not necessarily because they have so much larger, warmer hearts naturally, as because they were early schooled in the art of giving. In the great majority of cases nothing but practice will give a man facility in letting go of money for benevolent uses. And it is not quite just to disparage one who is meager in his charities, regardless of the fact as to whether that was one of the lessons that he had taught him when he was a boy at home. Whether it is a matter of art or of science or of some Christian grace, no man will be likely to be a proficient in what he has never studied and practiced.

So much for the effects which a man's consecutive fidelities produce in the development of his own character. There is a distinct service, also, which such fidelities render to the world outside. One lesson to be easily learned from even the casual study of nature, is, God's dependence upon small things indefinitely multiplied for the accomplishment of his largest effects. There is no mountain so high, or continent so



broad as not to be composed exclusively of atoms. Greatness in the material world is simply a host of littlenesses bunched. Broad acres of snow-field are white only because each minute separate snow-crystal is white. So the great forests in summer are green only because each particular leaf takes pains to contribute its mite of verdancy toward the general fund.

God in this way lets us see what store he sets by that which is minute, and lets us see, moreover, what vast effects he is able to produce by littles when there are enough of them and each does all that is expected of it. Even the wonderful impression that is produced upon us when we look up among the stars on a glorious evening is due all of it to the playing into our eyes of lines of light made up of little tremulous waves of ether so short that it would take fifty thousand of them to measure an inch.

Now it will be a great thing for the State, for the Church, and for the community, in all its mutual relations, when there is wisdom enough to appreciate this peculiarity of God's methods of producing effects, and the sanctified good sense to adopt it into practice. God believes in a little thing and we do not. We seem not to have the insight to discern that a small deed, if it is a good one, needs only to be persisted in and indefinitely multiplied in order to become a great deed. Ordinary men are prevented from doing the little that they can; and the consequence of that is that only a very small share of ordinary talent gets drafted into practical service.

There is plenty of chance for small talent if it is not in too much of a hurry. We are impatient for quick effects; a given result we want to see reached, and we want it impetuously; but it does not follow at all from that that we want it with that solidity of desire that will keep us plodding in that direction till we get it.

There are not half of us that are willing to earn results. No matter how good or how great the end in view may be, we are pretty apt to be wanting in that glutinousness of purpose that will make us and our purpose stick to each other till the end is attained.

There is no great difficulty in enkindling enthusiasm, but enthusiasm, in the sense in which we regularly understand the term, makes poor motive power; it cannot be bitted and reined down for a long pull. An enthusiast is a kind of freshet that will do a good deal in a given time that is more or less to the purpose, but cannot be counted upon for steady effects, and when it is passed leaves things in that miscellaneous condition that postpones for a considerable time the resumption of anything like steady work. The objection is not to the enthusiasm *per se*, but to its friskiness. It is open to the same criticism that the Northern lights would be considered as a means of street illumination.

It is just at this point that we are going to be

able to determine about how much solid advantage a given man or woman is going to be to the world. It is not a matter of talent; that has not very much to do with it; it is not a matter of swelling, cataclysmic enthusiasm, which is in this respect a good deal like a rocket, that at the time when it seems to be just on the point of doing something, it—has got done doing. More than any other one thing the measure of a man's power, the criterion of the amount of effect that he will be likely to produce in the world, will be not the brilliancy or the impetuosity with which he takes hold, but the holy doggedness with which he hangs to after he has taken hold.

Every once in a while I am told that such a brilliant young man or young woman has just come into our congregation, and that he or she will be likely to prove a great acquisition. I confess that is a bait at which I nibble less than I used to do. If I want a light to read by, I had rather have a good long tallow-dip than a streak of lightning. A very small river will carry a great deal of water to the sea if it keeps running.

Patient continuance in well-doing is the art of great living; it makes the man himself great; it ennobles the world he lives in; it leaves behind a bequest that can never be diverted to unintended purposes, and it puts a man distinctly upon the track of having fulfilled to him the promised award of the Lord: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—*The Independent*.

#### FOR IDLE CHRISTIANS.

"In the Book of Judges, fifth chapter, twenty-third verse, we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." In an old book we find the following questions and answers upon this verse:

"Who has commanded to curse Meroz? Answer: The angel of the Lord.

"What had Meroz done? Nothing.

"How? why, then, is Meroz cursed? Because she has done nothing.

"What should Meroz have done? Come to the help of the Lord.

"Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

"Then has the Lord met with a loss thereby? No, but Meroz.

"Is Meroz, then, to be cursed therefor? Yes, and that bitterly.

"It is right that a man should be cursed for having done nothing? Yes, when he *should* have done something.

"Who says that? The angel of the Lord; and the Lord Himself says (Luke 12: 47): 'He that knew his Lord's will and did it not, shall be beaten with many stripes.'"—*Miss Review*.



## International S. S. Lessons.

Adapted from the Westminster Question Book.

### DAVID AND JONATHAN.

15 Dec.

Les. 1 Sam. 20: 32-42. Gol Text, Prov. 18: 24  
Mem. vs. 41, 42. Catechism, Q. 33-35.

#### HOME READINGS.

M. 1 Sam. 18: 1-16. .... *David and Saul.*  
T. 1 Sam. 19: 1-24. .... *Saul Seeking to Kill David.*  
W. 1 Sam. 20: 1-3. .... *Jonathan and David.*  
Th. 1 Sam. 20: 24-34. .... *Jonathan and Saul.*  
F. 1 Sam. 20: 35-42. .... *David and Jonathan.*  
S. Prov. 18: 10-24. .... *A Friend Indeed.*  
S. John 15: 9-27. .... *The Friendship of Jesus.*

*Time.*—B. C. 1062, about a year after David killed Goliath.

*Place.*—At the stone Ezel, near Gibeah, about three miles north of Jerusalem, the birthplace of Saul and his residence during most of his reign.

#### BETWEEN THE LESSONS.

Jonathan was the eldest son of Saul. Between him and David a strong affection grew up from their first meeting, and continued until the death of Jonathan. Saul's favor toward David was soon turned to bitter hatred. On several occasions he made attempts upon David's life, to escape which David fled to Samuel at Naioth. He soon returned to Gibeah, and the events of this lesson occurred. Study the intermediate history in 1 Sam. 18, 19, 20.

#### HELPS IN STUDYING.

32. "Jonathan answered"—to his father's command to bring David to him that he might kill him. He was true to his friend even at the risk of his own life. "What hath he done?"—no act of treason or disloyalty had stained his life. 33. "Cast a javelin at him"—or brandished it. 1 Sam. 18: 11. His ungoverned rage made him act like a maniac. 34. "In fierce anger"—at the unreasonable conduct of his father. "Was grieved for David"—more sensitive for his friend's honor than his own. 35. "In the morning"—of the third day, see verse 19. 36. "Said unto his lad"—this was the signal agreed upon to signify to David that he must flee for his life. 38. "Haste, stay not"—words spoken to the boy, but intended for David. 39. "The lad knew not"—did not understand the meaning of what he had seen and heard. 40. "Artillery"—his bow and quiver. 41. "Fell on his face"—loyal to Jonathan as the son of his king. "Kissed .... wept"—beautiful and touching affection. 42. "Go in peace"—it was a stolen interview, and it was not safe to prolong it. "Forasmuch as we have sworn"—they had made this covenant at their first acquaintance (1 Sam. 18: 3); they had confirmed it when last together (vs. 14-17); they now renewed it at parting.

#### LIFE TEACHINGS.

1. We should seek our friends among the good and the true.
2. True friendship will endure through trial and danger.
3. It is disinterested, self-sacrificing, tender, and sympathizing.
4. Jesus Christ is the best of all friends—the Friend that sticketh closer than a brother.

Where Christ brings His cross He brings His presence, and where He is none are desolate and there is no room for despair.—*Mrs. Browning.*

"What shall I do with Jesus?"

## THE BIRTH OF CHRIST

22 Dec.

Les. Luke. 2: 8-20. Gol. Text, Luke. 2: 10  
Mem. vs. 9-11. Catechism, Q. 36-38.

#### HOME READINGS.

M. Luke. 2: 1-20. .... *The Birth of Christ.*  
T. Mic. 5: 1-7. .... *Out of Bethlehem.*  
W. John. 1: 1-14. .... *The Word Made Flesh.*  
Th. Isa. 9: 1-7. .... *Christ's Birth and Kingdom.*  
F. Isa. 11: 1-9. .... *Christ's Reign of Peace.*  
S. Phil. 2: 1-13. .... *"In the Likeness of Men."*  
S. Heb. 1: 1-14. .... *Far above the Angels.*

*Time.*—B. C. 5. Augustus Cæsar, emperor of Rome; Herod the Great, king of Judea. You wonder how this is—B. C. 5 instead of A. D. 1. It was more than five hundred years after the birth of Christ when the date 1 of the Christian era was fixed, and an error of four years was made by the monk Dionysius Exiguus, who made the calculations.

*Place.*—Bethlehem of Judea, about six miles south of Jerusalem; now a thriving town with about five thousand inhabitants. Its modern name is Beit-Lahm. Bethlehem was the town of David, and the place to which Ruth came from the land of Moab, as told in Lesson III. of this quarter.

#### INTRODUCTION.

We have come to another Christmas Sabbath, and therefore pause in our studies in Jewish history while we go over once more the wonderful story of the coming of the Son of God upon the earth, clothed in human flesh.

We should ever bear in mind, however, that all Scripture gathers about this great event as a common centre. The old Testament history and prophecies all point forward to it, and everything written in the New Testament treats of the coming of Christ in the flesh as the great accomplished fact.

Another important thing for us to remember is that all our studies in every part of the Bible should lead us to Christ; if they do not, we have not studied God's word properly. Christ is in all the Bible; all real, earnest searchers for him there will surely find him.

In vs. 1-7 of chap. 2 we have the account of how Jesus came to be born at Bethlehem. The Roman emperor had issued a decree of enrollment that required Joseph and Mary, who were living at Nazareth in Galilee, to go to Bethlehem to be enrolled. There, according to the predictions of the prophet (Mic. 5: 2), Jesus, the promised Messiah, was born. The "inn" referred to in verse 7 was simply an enclosed space in which pilgrims could lodge over night, paying a small sum for the privilege. The inn was full, so that Joseph and Mary had to seek a resting-place for the night in a stable, which may have been a cave. The manger in which the baby Jesus was laid was a trough or box, possibly of stone, from which the cattle ate their food.

#### HELPS IN STUDYING.

8. "In the same country"—near Bethlehem. "Shepherds abiding"—Eastern shepherds almost lived with their flock. They knew their sheep by name. 9. "The angel of the Lord"—"an angel of the Lord stood by them." Angels are servants of God, who do his bidding. "The glory of the Lord"—a bright light, symbol of the Lord's presence. "They were sore afraid"—the brightness terrified them. 10. "The angel said, Fear not"—there never is any reason to fear God's Messengers of love to us, in whatever form they may come. "I bring you good tidings"—in place of anything to dread there was everything to make their hearts glad. "To all people"—not



for the Jewish people only, but for all the world, did Christ come. 11. "Unto you is born"—"there is born to you." "A Saviour"—see Matt. 1:21. "Christ the Lord"—the name Christ means the Messiah, the Anointed One, anointed to be a King, a Priest, a Saviour. 12. "This shall be a sign"—the seeing of the baby wrapped in swaddling clothes, lying in a manger, would be the proof of what the angel had said. 13. "With the angel"—with the one angel who had given the wonderful message now appeared the multitude of angels. 14. "Glory to God in the highest"—all the honor and praise of this wonderful event should be given to God. The words "in the highest" mean the highest praise in the highest heavens or in the highest degree. "On earth peace, good will toward men"—Christ came to bring "Peace among men in whom he is well pleased." The coming of Christ brought peace to earth and declared God's good will toward men. John 3:16. 15. "Let us now go"—they set out at once, not to see if the angel's words were true, but to "see this thing which is come to pass." We ought to believe implicitly every word of God, and ought to go at once to find the things which the Bible declares unto us. 16. "With haste"—showing their eagerness. "And found"—the words mean that they found after searching. They probably had to look some time before they discovered the manger with the baby sleeping in it. 17. "They made known abroad"—the news was too good good to be kept; thus they became the first evangelists. 18. "They that heard it wondered"—the people do not seem to have doubted the shepherd's words; neither do they seem to have concerned themselves about the strange news; apparently they simply "wondered" and then forgot all about it. So now many people, when they hear the marvelously beautiful story of God's yearning love for a sinful world, do not question its truth; they even speak admiringly of it, and yet they go on living a sinful, selfish life, without Christ, just as if they had never heard of Jesus and his salvation. 19. "Mary . . . pondered"—she did not at once fully understand all these events, but she weighed them carefully in her heart, waiting patiently for the explanation of them. 20. "Glorifying and praising God"—the shepherds praised God for what they did understand—that a wonderful message had been sent to earth from heaven; they did not trouble themselves about the great mystery of it all.

LIFE TEACHINGS.

- 1. Christ was born a Saviour for us all.
- 2. His Birth brings glory to God, joy to angels, and salvation to men.
- 3. As soon as we hear of this Saviour we should hasten to find Him.
- 4. When we have found Him we should tell to others the glad tidings of His love.
- 5. "Christ the Lord" is Divine, as well as human, God as well as man, Immanuel, God with us.
- 6. Faith in Christ, with true repentance, is the only way of Salvation.

REVIEW.  
STUDIES IN JEWISH HISTORY.  
29 Dec.

Les. Judg. II.—1 Sam. xx. Gol. Text, Matt. 6:10.  
HOME READINGS.

M.	Judg. 2:1-16; 7:13-23.....	Lessons I., II.
T.	Ruth 1:1-22.....	Lesson III.
W.	1 Sam. 3:1-13; 7:1-5.....	Lessons IV., V.
Th.	1 Sam. 10:1-27; 15:1-23.....	Lessons VI., VII.
F.	Isa. 5:1-23.....	Lessons VIII.
S.	1 Sam. 16:1-13; 17:38-51.....	Lessons IX., X.
S.	1 Sam. 20:32-42; Luke 2:8-20....	Lessons XI., XII.

REVIEW EXERCISE.

- What did the Israelites do after the death of Joshua and his generation?
- How were they punished?
- What did he do for them on their repentance?
- Whom did the Lord call to deliver Israel from the Midianites?
- What great victory did the Lord give to Gideon?
- What was Ruth's reply when Naomi urged her to remain in the land of Moab?
- What did Samuel say when the Lord called him?
- What did the Lord fortell to Samuel?
- What memorial of his victory over the Philistines did Samuel set up?
- How long did Samuel judge Israel?
- Whom did the Lord set over the Israelites as king?
- What counsel did Samuel give the people?
- What sentence was pronounced upon Saul?
- Upon what errand did the Lord send Samuel?
- What took place after David was anointed king?
- Who challenged the Israelites to fight with him?
- Who accepted the challenge?
- How was David armed for the combat?
- How did Goliath regard David?
- What did David reply?
- How did the battle end?
- How did Jonathan regard David?
- What did he promise David?
- What were their parting words when David fled to escape Saul's anger?
- What good tidings of great joy did an angel bring to the shepherds of Bethlehem?
- What was the song of the angels at the birth of the Saviour?
- Review-drill on titles, Golden Texts, Lesson Plans, and Catechism Questions.
- What is the Golden Text of this Review Lesson?

A LESSON OF SUMMER.

What a wealth of scent and sound! On all side are forms of loveliness. The earth is brilliant with color, the air vocal with music. The fragrance of flowers, the landscape scenes, the calm of the evening sea, how beautiful they are! Even our commonest necessities assume forms of wonderful loveliness. The bread we eat, the water we drink speak of the Divine. In manifold sense-delights God comes to us. Even in her meanest forms nature hints His glory. Thus too, may our whole lives be radiant with God, and time as full of Him as eternity. In matters great and small alike let us reflect Him in the beauty of holiness. Sad is it if our life has become too artificial for us to learn any such lessons from nature's summer and if we have to say:—  
"The world is too much with us, late and soon  
Getting and spending, we lay waste our powers,  
Little we see in nature that is ours;  
We have given our hearts away, a sordid boon."  
—Rev. J. Adamson.

The above was written in summer's prime, given to the RECORD, put in type, but missed in the making up. It may seem out of season; but, on the other hand, is not the picture made the more striking by the very contrast, and an added lesson taught by the fact that all this wealth of summer beauty has passed so quickly away. So passes life's summer. Are we using it in preparing for the winter that is coming



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Acton.....	11 00
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\$380 63

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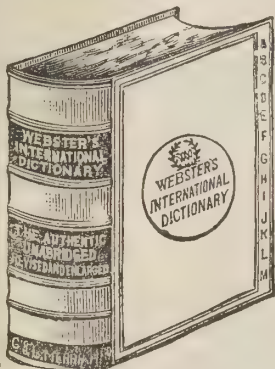


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## Helpful Gleanings.

Sympathies that are not exercised shrivel into selfishness.

Mr. Meyer's definition of "the flesh;" Drop the "h" and spell backwards.

Genius may require an interpreter, but love speaks a language which all can understand.

Gold is good in its place, but living, brave and patriotic men are better than gold.—*Lincoln*.

You may know the idle man when you hear him bragging about the amount of work he does.

Men have lost all *for* Christ, but we have yet to learn of a man who ever lost anything *by* Christ.

Disappointment and humiliation, are "growing pains" of the Christian life.—*Rev. Hay Aitken*.

Sin, like a cancer, may be easily concealed in its early stages, but eventually its odor will betray it.

When we wander out of the right path, we must pass through the valley of humiliation on the way back.

You may or may not punish your child for deceiving you, but he is sure to punish you for deceiving him.

In calling attention to the good traits of other people you call attention to at least one good trait of your own.

When we are alone we have our thoughts to watch; when in the family, our tempers; and in society, our tongues.

We have not the liberty to choose whether we will serve or not. All the liberty we have is to choose our master.—*Sanderson*.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford*.

However busy we may be, God will not work a miracle to save us from spiritual degeneration if we neglect our private devotions.—*Young Men's Era*.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall*.

"I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth."

One secret act of self-denial, one sacrifice of inclination to duty, is worth more than all the good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*J. H. Newman*.

The Church is not an abstraction, apart from the individual, but rather an aggregation, made up of individuals, and its spirituality is the sum total of the spirituality of each individual member.—*Rev. Hay Aitken*.

For a fit of passion, walk out in the open air. For a fit of idleness, count the tickings of a clock. For a fit of extravagance and folly, visit the workhouse. For a fit of ambition, go to the churchyard and read the gravestones.—*Interior*.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks*.

"Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion."

Roland Hill was once called on to occupy the pulpit of a minister whose character was unfortunately not altogether immaculate and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, "I can preach without any cassock, but not without my character; character is of immense importance, sir, to a preacher of God's Holy Gospel."

"Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off."

Character is nothing more nor less than the crystallization of thought and impulse and purpose, so that one's character is an index to all that he has ever thought or said or done. Just as a lump of coal is the dark exponent of past ages of vegetation, so in a man's character we have his whole life crystallized. Like flakes of snow that fall unperceived upon the earth, the seemingly important events of life succeed one another. As the snowflakes gather together so our habits are formed.—*T. M. McConnell, D.D.*















